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## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَانَ مِنْ سَائِنِ عَعِيدٍ بِنِ الْأَثَرِ بِنِ حَسَمٍ بِنِ عَامِرٍ [بِنِ هِرٍّ] بِنِ مَالِكٍ بِنِ الْخُحْرِ بِنِ سَعْدٍ  
 بِنِ تَعْلَةَ [بِنِ دُودَانَ] بِنِ أَسَدٍ بِنِ خُرَيْمَةَ بِنِ مُدْرِكَةَ بِنِ الْتَّاسِ بِنِ مُصَرَّرَ بِنِ نِرَارٍ بِنِ مَعْدٍ بِنِ  
 عَدْنَانَ <sup>١</sup> أَتَتْهُ كَانَ رَحْلًا مُقَلًّا لَا مَالَ لَهُ. فَأَقْبَلَ ذَاتَ يَوْمٍ وَمَعَهُ عُنْتَمَةٌ لَهُ وَمَعَهُ أَحْتٌ لَهُ نَدَعَى بِمَا وَتَهُ  
 لِيُورِدَ عِنْتَهُ. فَمَعَهُ رَحْلٌ مِنْ مَالِكٍ بِنِ تَعْلَةَ وَحَبِيَّةَ. فَاطْلَفَ حَرَسًا مَهْمُومًا لِلَّذِي صَنَعَ الْمَالِدِيُّ بِهِ <sup>٢</sup>  
 حَتَّى أَتَى سَخْرَابٍ وَأَسْطَلَّ تَحْتَيْتِ مَامَا هُوَ وَأَحْنَهُ. فَرَعَبُوا أَنَّ الْمَالِكِيَّ تَطَرَّ إِلَيْهِ وَإِلَى أُخِيهِ <sup>٣</sup> [إِلَيْهِ] <sup>٤</sup>  
 حَنْيَهُ [عَال]

ذَاكَ عَعِيدٌ قَدْ أَصَابَ مَا نَا لَبَنَهُ أَنْفَعَهَا صَبَا

وَحَمَلَتْ فَوَلَدَتْ صَاوِنَا

فَسَبِعَهُ عَعِيدٌ قَرَفَعَ تَدْنِهِ إِلَى السَّمَاءِ نَسَمَ انْتَهَلَ [عَال]: اللَّيْلَةُ إِنَّ فُلَانًا قَدْ صَلَّبَنِي وَرَمَانِي بِإِنْبَنَانِ  
 فَادْلَيْ مِنْهُ وَأَنْصُرْنِي عَلَيْهِ نَمَّ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ نَمَ انْتَهَلَ [عَال]. اللَّهُمَّ ذَاكَ تَقُولُ السَّعْرَ. [نَمَّ بَامَ] 10

a) The genealogy here given, with the additions in square brackets, agrees with that in Kk fol. 131r and Mukht. 86, and also with that (due to Abū 'Amr ash-Shaibānī) in Ten Poems 159, except that the latter has حَسَمَ for حَسَمَ and هِرٍّ for هِرٍّ, Agh XIX 84 has the same, with حَسَمَ and رَحْمٍ. رَحْمٍ is misprinted for سَعْدٍ; so also Ya'qubī I 305 (MS حَسَمَ, print حَسَمَ). Khiz. I, 323 (like the second genealogy given at head of poem No. 1) inserts عَوْفَ before حَسَمَ, and has like Agh. رَحْمٍ. As between حَسَمَ and حَسَمَ, MS. authority is generally in favour of the latter, and TA VIII, 229<sup>1</sup> indicates that it should be adopted

b) The story that follows is said in Mukht 83 to be due to Abū 'Ubaidah; Tibrīzī attributes it to Abū 'Amr ash-Shaibānī, Agh. ascribes it to the latter and Ibn al-A'arabī (through Muhammad b. Habīb) c) Added from other versions d) Mukht مَارُونَا, Agh. and Tib. as our text.

e) Compare Agh. XIX 84, line 5 from foot, this awkward sentence and needless repetition of مَارُونَا appear to be due to corruption of the reading in Agh.

فَرَعَمُوا أَنَّهُ أَتَاهُ آتٍ فِي مَنَامِهِ بِكَبِّهِ مِنْ *a* شَعْرٍ قَالَتْهَا فِي فِيهِ وَقَالَ: قُلْ مَا بِذَلِكَ فَأَنْتَ أَشْعَرُ الْعَرَبِ وَأَشْجَدُ الْعَرَبِ: لَنْ صِرْتُ مُعَلًّا قَلِمًا بَسَطْتَ بَدًّا وَوَصَلْتَ رَحِمًا. فَأَلْتَبَهُ وَهُوَ *b* بَرْتَجَجُ بَيْنِي مَالِكٍ (وكان يقال لهم بَنُو الرِّثْنَةِ) وَهُوَ بَقُولُ

لَا بَنِي الرِّثْنَةِ مَا غَرَّكُمْ لَكُمْ الْوَيْلُ بِسِرْبَالِهِ حُجْرُ

*c* قَلِمَ بَرُّ قَضَلُهُ فِي قَوْمِهِ بَعْرِفَ حَتَّى قُتِلَ *d*

*d* وكان من [حدث] قَتَلَهُ أَنَّ الْمُنْدِرَ بْنَ مَالِ السَّمَاءِ بَقِيَ الْغُرَبَيْنِ. فَحَبِلَ لَهُ: مَا ذَا تُرِيدُ بِهِمَا. (وكان بناهما على قَبْرِ رَجُلَيْنِ مِنْ بَنِي أَسَدٍ كَانَا نَدِيَّتَيْهِ أَحَدُهُمَا خَالِدُ بْنُ *e* تَضَلَّةَ الْفَقْعَيْسِيِّ *f* وكان أُسْرَ يَوْمَ جَبَلَةَ: وَالْآخَرُ عَمْرُو بْنُ مَسْعُودٍ). فَقَالَ: *g* مَا أَنَا بِمَلِكٍ لَنْ خَالَفَ النَّاسُ أَمْرِي. لَا تَهْرُ أَحَدٌ مِنْ وَفْدِ الْعَرَبِ إِلَّا يَبْتَنِيهَا. (وكان [له] فِي السَّنَةِ ثَوَمَانِ مَعْرُوثَيْنِ يَوْمَ بُوْسٍ وَبَوْمٍ *h* نَعِيَّةٍ: فَكَانَ إِذَا خَرَجَ يَوْمَ بُوْسِهِ *i* تَذَبُّجٌ فِيهِ أَوَّلٌ مِنْ (61a) بَلَعَاهُ كَاتِنًا مِنْ كَانَ: وَإِذَا خَرَجَ فِي يَوْمٍ نَعِيَّةٍ يَصِلُ أَوَّلٌ مِنْ يَلْفَاهُ وَيَتَحَبَّوهُ وَيُحْسِنُ إِلَيْهِ. فَبَيْنَا هُوَ تَسْرُ فِي يَوْمٍ بُوْسِهِ إِذْ أَشْرَفَ لَهُ عَبِيدُ. فَقَالَ لِرَجُلٍ مِمَّنْ كَانَ مَعَهُ: مَنْ هَذَا الشَّيْءِ. فَقَالَ لَهُ: هَذَا عَبِيدُ بْنُ الْأَبْرَصِ. فَأَتَيْتُ بِهِ. فَقَالَ لَهُ الرَّجُلُ: أَتَبَيَّنْتَ اللَّعْنَ أَتَرَكْتَهُ: فَإِنَّ عِنْدَهُ مِنْ حَسَنِ الْقَرِيصِ أَقْصَلَ مِمَّا نَذَرْتُ فِي قَتْلِهِ: مَعَ مَا أَنَّهُ مِنْ رُؤْسَاءِ قَوْمِهِ وَأَهْلٍ النَّجْدَةِ وَالشَّامِ فِيهِمْ.

*a*) So vocalized in MS Mukht. and Tib. have شَعْرٍ, which agrees better with كَبِّ (a ball of thread or string rolled up), and is probably right; the tale evidently turns upon the fact that the radical of شَعْرٌ and شَعْرٌ is the same.

*b*) The lines that follow are not metrically a *rayaz*; all versions here agree, otherwise we might read بَرْتَجَجُ.

*c*) So all other versions. MS بِرْسَال; with this reading (which Prof. Nöldeke prefers حَر would apparently be a place-name.

*d*) This account of 'Abrid's death is taken from Hishām b. al-Kalbī: see Agh. XIX 88<sup>3</sup> ff.; Mukht. has the same version. Other forms of the legend are in Agh., *l.c.*, Khiz. I, 324, al-Qalī, *Amālī*, *Dhail* 199 ff., Yāqut III, 792 ff., etc. The legend contains many proverbial phrases which are explained in Maidanī.

*e*) Agh. Qalī, الْمُصَلِّل.

*f*) No other version has this statement, which involves an anachronism, al-Mundhir was killed in 554 A.D., while the earliest alleged date of the battle of Shi'b Jabalah is 551, and it is certainly in fact to be placed much later.

*g*) MS omits مَا.

*h*) Other versions نَعِيم.

*i*) MS حُسْن.

فَأَسْمَعَ مِنْهُ وَأَدْعُهُ إِلَى مَدْحِكَ: فَإِنْ سَمِعْتَ مَا نَعَجِبُكَ <sup>a</sup> كُنْتَ فَدْ عَقْتُ لَهُ الْمَنَّةَ: <sup>b</sup> فَإِنْ مَدَحْتَهُ الصَّبِيْعَةَ: فَإِنْ لَمْ يُعَجِبْكَ فَوَلُّهُ كَانَ هَنِيئًا عَلَيْكَ قَتْلُهُ. مَاذَا نَرَكُنَا قَاتِعٍ بِهِ. قَالَ فَتَزَلِ الْمُنْدِرُ طَعْمَ وَشَرِبَ: وَبَيَّنَّهُ وَبَيَّنَ النَّاسَ حِجَابَ تَرَاهُمْ مِنْهُ وَلَا يَرَوْنَهُ. مَدَحًا بِعَبِيدٍ مِنْ وَرَاءِ السَّنَنِ. فَعَالَ لَهُ رَدِيْفُهُ: مَا تَرَى يَا أَخَا أَسَدٍ. قَالَ: أَرَى هَ الْكَوَالِيَا عَلَيْهَا الْمَنَابَا. قَالَ: فَعَلَيْكَ بِالْخُرُوجِ لَهُ لِيُقَرَّبَكَ ذَاكَ مِنَ الْخَلَاصِ. قَالَ: فَكَيْلَتَكَ التَّوَالِدُ: <sup>c</sup> إِنِّي لَا أُعْطَى بِأَبَدٍ وَلَا أُحْضَرُ التَّعِيدَ وَالْمَوْتُ أَحَبُّ إِلَيَّ. قَالَ [لَهُ الْمَلِكُ]: أَفَقُلْتَ <sup>d</sup> شَيْئًا. قَالَ: هَ حَالُ الْجَبْرِصِ دُونَ الْعَرِصِ. قَالَ لَهُ الْمُنْدِرُ: أَنْشِدْنِي مِنْ قَوْلِكَ \* أَفْقَرُ مِنْ أَهْلِهِ مَلَكُوبٌ \*  
قال عبید

أَفْقَرُ مِنْ أَهْلِهِ عَبِيدُ قَلْبَسُ بَيْدِي وَلَا بُعِيدُ <sup>f</sup>

قال أَنشَدْنَا أَيضًا. فعال

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الْخَمْرُ تَكْنَى الطَّلَاءَ كَمَا الدُّبُّ بُكَيَّ أَبَا جَعْدَةَ

فعال: قُلْ دِي مَدِيحًا <sup>g</sup> تَسِيرُ فِي الْعَرَبِ. [قال]: أَمَّا وَالصَّبَارُ فِي مَا عَجَلَ فَلَا. قَالَ: نَطْلَعُكَ وَنَحْسُ إِلَيْكَ. قَالَ: أَمَّا وَأَنَا أَسِيرُ فِي بَدَبِكَ فَلَا. قَالَ: تَرُدُّكَ إِلَى أَهْلِكَ وَلَتَنْزِمَ رَفْدَكَ. قَالَ: أَمَّا عَلَى شَرْطِ الْمَدْحِ فَلَا.  
قال عَبِيدُ

<sup>a</sup>) This passage is difficult, and the reading probably corrupt.

<sup>b</sup>) MS فان مئند الصبيعة.

<sup>c</sup>) For this proverb see Lane 679b, LA XVIII, 228<sup>b</sup> ff. and Maid. (Freyt.) I, 185; and for a similar phrase see BHish. 441, 7.

<sup>d</sup>) The text is here corrupt, reading اعطى بالبد ولا اخضر العبد.

<sup>e</sup>) Maid. (Freyt.) I 340.

<sup>f</sup>) Agh. XIX 87 adds another verse: عَنَّتْ لَهُ عَنْهُ نَكُودٌ وَحَانَ مِنْهَا لَهُ وَرُودٌ; see also Yaqt III, 793<sup>9</sup>. The first verse is quoted in LA VI, 422<sup>21</sup> with وَلَا نَعِيدُ, and so Asns, I, 25.

<sup>g</sup>) The verse is almost always cited in this imperfect form, or with هِي prefixed to الْخَمْرُ. The defect is cured by different persons in different ways; LA IV, 96 reads: وقالوا هِي الْخَمْرُ الْخَمْرُ; Agh XIX, 88: هِي الْخَمْرُ تَكْنَى بِأَمِّ الطَّلَاءِ; the latter seems a probable form, as أُمُّ الطَّلَاءِ is a suitable parallel to أَبُو جَعْدَةَ: wine-jars were closed with pitch or bitumen. A third attempt at amendment is that of the Muhkam — هِي الْخَمْرُ تَكْنُوْنَهَا بِالطَّلَا: see al-Kumail, Hashimiya (Horovitz), 118<sup>10</sup>. A fourth is in Yaqt III, 79<sup>3</sup> هِي الْخَمْرُ بِالْهَرَلِ تَكْنَى الطَّلَا. <sup>h</sup>) MS سام: a perfect is here inadmissible.

a أَوْصَى بَنِيَّ وَأَعَمَّاهُمْ بِأَنَّ الْمَنَابَا لَهُمْ رَاصِدَةً  
لَهَا مَدَّةٌ قَنُفُوسُ الْعِبَادِ إِلَيْهَا وَلِنْ جَهْدُوا قَاصِدَةً  
قَوْلَهُ لِنْ عِشْتُ مَا سَرَّيَ وَلِنْ مِتُّ مَا كَانَتْ الْعَائِدَةُ  
فعال بَعْضُ الْعُيُومِ: أَنْشِدِ الْمَلِكُ. قال: لا تُرْجَى لَكَ (61b) مَنْ لَيْسَ مَعَكَ. قال بعضهم من الغوم:  
5 أَنْشِدِ الْمَلِكُ. قال: وَأَمْرٌ دُونَ عَبِيدِهِ السَّوْمُ. قال بعضُ الغوم: أَنْشِدِ الْمَلِكُ. وقال: حَالُ الْأَجْرِ بَعْضُ دُونَ  
الْعَرِيسِ. وكان مِمَّا أَنْشَدَهُ عَبِيدُ بْنُ الْأَبْرَصِ

هَمَّلاً أَبَيْتَ اللَّعْنَ [مَهْلاً لِنْ] فَبِمَا فُلْتُ آمَةً  
فِي كُلِّ وَإٍ بَيْنَ يَنْزِرٍ فَالْفُضُورِ إِلَى الْبَيَامَةِ  
نُطْرِبُ عَانٍ أَوْ صِيَا حُ مُخَرِّقٍ أَوْ [صَوْتٍ] هَامَةً  
بَرِمَتْ بَنُو أَسَدٍ كَمَا بَرِمَتْ بِبِضَّتِهَا الْحَمَامَةُ  
مَهْمَا تَرَكْتَ تَرَكْتَ عَقُورًا أَوْ فَتَلْتَ قَلَا مَلَامَةً  
دَلُّوا قَاءَ طَوَّكَ الْمَقَا دَهَ كَالْأَحْبَرِ بِي الْخِرَامَةِ  
قال له المندرج: يا عبيدُ أَيُّ فِتْلَةٍ أَحَبُّ إِلَيْكَ أَنْ أَفْلِكَ. قال: أَشْهَى الْمَلِكُ رَوْنِي مِنَ الْخَمْرِ وَأَفْضَلُنِي  
وَسَأَلَنِي. d [سَمِعَهُ الْخَمْرُ نَمَ] أَفْطَعَ لَهُ الْأَكْحَلَ: قَلَمٌ تَرَلِ الدَّمُ نَسِيبُ حَتَّى يَغْدِ الدَّمُ وَسَأَلَتْ  
15 الْخَمْرُ قَمَاتِ ه تَمَّ حَدِيثُهُ نَمَ ائْتَدَانَا بِسَعْرِ ه

a) These verses are variously quoted: Khiz. IV, 165 and Qalt, l.c. have them thus:

لَا عَرَوْ مِنْ عِشْتِهِ نَاصِدَةً وَهَلْ عَبَّرَ مَا مَسَهُ وَاحِدَةً  
قَابَلُغَ بَنِيَّ وَأَعَمَّاهُمْ بِأَنَّ الْمَنَابَا هِيَ الرَاصِدَةُ  
لَهَا مَدَّةٌ قَنُفُوسُ الْعِبَادِ إِلَيْهَا وَلِنْ كَرِهَتْ قَاصِدَةً  
قَلَا تَجَرَّعِي لِحِمَامِ دَنَا قَلَمُوبٍ مَا تَلِدُ الْوَالِدَةَ

So also in xsq. III, 793, except that the first verse there is:

وَاللَّهِ لِنْ مِتُّ مَا سَرَّيَ وَلِنْ عِشْتُ مَا عِشْتُ فِي وَاحِدَةٍ

b) See Suppl. Frag. No. 13; MS reads لَكَ مِنْ لَيْسَ مَعَكَ c) See Appendix, No. XXIX. The text of the MS is here exceedingly corrupt. d) In the MS part of the preceding phrase is repeated, and some words inserted which have been marked as cancelled.

## I.

قال عبيد بن الأبرص بن عوف بن جشم بن سعد بن تَعَلْبَة بن دُودَان بن أسد بن خزيمة:  
وكان اسم أم عبيد أُمَامَة:

١ أَفْقَرُ مِنْ أَهْلِي مَلْحُوبٌ      فَالْقُطَيْبَاتِ فَالدُّنُوبُ  
٢ فَرَائِسُ فُتَيْلِبَاتٍ      فَذَاتُ فِرْقَيْنِ فَالْقَلْبُ  
٣ فَعَزْدَةٌ فَقَفَا حَيْرٌ      لَيْسَ بِهَا مِنْهُمْ عَرِيبُ  
٤ إِنْ بُدِّلَتْ أَهْلُهَا وَحُوشًا      وَغَيِّرَتْ حَالُهَا الْخُطُوبُ

ملحوب والعطيبات والدنوب ورائس وفتيلبات و[ذات] فرقين والقلب وبقا حير هذه كلها مواضع. ان  
بدلت: من فتح الألف فتحها على كلام فتحها وجعل أن أسما كقولك: لكذا وكذا صارت هذه الأرض  
وحوشا: ومن كسر الألف جعلها أداة جراح كقولك: إن كان كذا فلكذا. وموله: \* إن بدلت أهلها  
وحوشا\*: الرواة يروون (62a): بدلت من أهلها وحوشا: فمن رائده في الوزن. وقال ابن كنانة في هذا 10

I. This celebrated poem, which is said by BQut. (*Shi'r* 144<sup>17</sup>) to have been included by some among "the Seven", that is, the *Mu'allagat*, has been printed in Tibrizī, *Ten Poems*, pp. 159—164; Cheikho, *Shu'ara Naṣranīyah*, pp. 606—611; *Jamharah* (Cairo ed.) pp. 100—2; and Hommol, *Aufsätze u. Abhandlungen* (München 1892) I, 54—61. Several verses are cited in BQut. *Shi'r*, pp. 144—5, and often elsewhere; there is much diversity of readings. The metre is a shortened form of the *Basit*, which also appears in a poem, probably contemporary, by Imra' al-Qais (Ahlw. No. 55 [p. 155]); its scheme is:

== -- | -- | -- = || == -- | -- | --

The rarity and unfamiliarity of the metre have probably led to some of the differences of reading; many ancient critics speak of the metre as so irregular that the poem cannot be considered to be verse; a MS of the *Jamharah* in the Brit. Mus. (Or. 3158, fol. 56v) expresses this judgment:

لكن ما دخلها من الحواف والعطع كادت أن لا تكون سَعْرًا. It is cited by Ibn Sīdah in the *Muḥkam* (TA VII, 351<sup>17</sup>; LA XIII, 315<sup>18</sup>), apparently on the authority of al-Khalīl (Lane 1160a), as an example of سَعْرٌ مَهْزُولٌ عِبْرٌ مُؤْتَلِفٌ الْبِنَاءِ "meagre, incongruous in structure." On this subject see the valuable note with which Prof. Nöldeke has favoured me (printed at the end of the poem).

a) The poem in the *Jamh.* begins with vv. 7, 8, 10, 9 then follow vv. 1, 2 etc.

b) The name is given with both *kasr* and *fath* in Yāq. III, 882<sup>1</sup> and Bakrī 409.

c) Tib. وَبُدِّلَتْ مِنْ أَهْلِهَا وَحُوشًا, where مِنْ is unmetrical.

ت (معى \* لِن بُدَلَّتْ مِنْ أَهْلِهَا وَحُوشًا \* وَغَيَّرَتْ حَالَهَا الْخُطُوبُ \*) قال: فإذا أُنْخَلَّتْ مِنْ صَارِ نَصْفُ  
 مِ رَجَرًا. قال: ولم أَرَّ أَحَدًا يَنْشِدُ هذه القصيدة على إلفاظ العروص. وقوله \* وَغَيَّرَتْ حَالَهَا الْخُطُوبُ \*  
 ل حال هذه الأرض. والخطوب واحدها خُطْبٌ ۞

ه أَرْضُ تَوَارَتْهَا شَعُوبٌ وَكُلُّ مَنْ حَلَّهَا مَكْرُوبٌ  
 ٦ إِمَّا قَتِيلًا وَإِمَّا هَالِكًا وَالشَّيْبُ شَيْنٌ لِمَنْ يَشِيبُ

عُوبِ النَّبِيَّةِ: يعال شَعْنَتُهُ شَعُوبٌ غَيْرَ مَصْرُوفَةٍ. قال أبو الوليد: المكروب الذى قد ذهب ماله  
 معهم محروبون. ويروى \* إِمَّا قَتِيلٌ وَإِمَّا هَالِكٌ \* بالرفع: ومن تَصَنَّ فعلى الحال ۞  
 ٧ عَيْنَاكَ دَمْعُهُمَا سَرُوبٌ كَانَ شَأْنُهُمَا شَعِيبٌ  
 عيب العربى الخلقة: شبه دُمُوعَهُ بما تسيل منها. وسَرُوبٌ هُمُومٌ من السَّرب: يعال: سَرَبْتُ مَزَادَتَكَ إِذَا  
 ت جَدِيدَةً: لى اجْعَلْ فِيهَا مَاءً حَتَّى تَنْسَرِبَ الْمَاءُ وَتَمْسَكَ الْخُرُزُ إِذَا ابْتَلَّتْ: وَالسَّرَبُ الْمَاءُ السَّائِلُ.  
 وَلَهُ كَانَ شَأْنِيئِمَا وَاحِدَهَا شَأْنٌ وَالْجَمْعُ شُؤُونَ: وَهُوَ عُرُوقُ تَكُونُ فِي الرَّأْسِ يَجْرَى مِنْهَا الدَّمُوعُ  
 العين ۞

٨ وَاهِبَةً أَوْ مَعِينٍ [مُعِينٍ] أَوْ هَضْبَةً دُونَهَا لُهَوبٌ

به نعت للشعب وهو فِرْبَةٌ ب [بَابَةُ] صَعَفَ مَوَاصِعَ الْخُرُزِ مِنْهَا طَلَاءُ سَرِيعِ السَّيْلَانِ. (62b) وقوله  
 مَعِينٍ [مُعِينٍ]: فَالْمَعِينُ الطَّاهِرُ عَلَى وَجْهِ الْأَرْضِ: ٥ وَالْمُعِينُ الدَّاهِبُ: يعال قد أَمْعَنَ عَلَانٌ فِي  
 مَقَرٍّ إِذَا بَلَغَ مِنْهُ وَذَهَبَ. وَاللُّهُوبُ وَاحِدُهَا لُهَتْ وَهُوَ الْمَهْوَى بَيْنَ الْجَبَلَيْنِ: وَذَلِكَ عِبْرَةُ الشَّقِّ بَيْنَ  
 لَكُنَّ. وَالْهَضْبَةُ دُونَ الْحُلِّ ۞

٩ أَوْ فَلَجٌ مَّا يَبْطِنُ وَإِنْ  
 ١٠ أَوْ جَدَوَلٌ فِي طِلَالٍ نَحْلٍ  
 ١١ تَصْبُو فَآتَى لَكَ التَّصَايِي  
 ١٢ إِنْ تَكُ حَالَتْ وَحَوْلَ أَهْلِهَا  
 لِلْمَاءِ مِنْ هَ بَيِّدٍ سُكُوبٌ  
 لِلْمَاءِ مِنْ نَحْتِهِ قَسِيبٌ  
 أَنَّى وَقَدْ رَاعَكَ الْمَشِيبُ  
 فَلَا نَدَى وَلَا عَجِيبُ

a) So Tib.

b) MS broken away.

c) MS والمعين.

d) Tib. تحية. Vv. 9 and 10 differ considerably in the different texts, and the hemistichs a  
 often transposed: see LA III, 171<sup>25</sup>.



قال ابن كُنَاسَة: الْعَلَجُ هـ البئر الكبيرة: وما صلته. والجَدُول النهر الصغير. فلا بدىء: البدىء البديع:

بَسَتْ أُولَى أَرْضٍ حَوْلَ أَهْلِهَا فَعَاجَنْتَ لَذَلِكَ ٥

١٣ أَوْ يَكُ أَتْفَرَ مِنْهَا جَوْهَا ٥ وَعَادَهَا الْمَحَلَّ وَالْجَدُوبَ

الجدو ما اتسع من الارص غير مهموز: والجدو ايضا غير مهموز ما بين السماء والارص: والجدو ابصا غير

٥

مهموز قصته اليمامة: قال الأعشى

فَاسْتَنْزَلُوا أَهْلَ جَوٍّ مِنْ مَسَاكِينِهِمْ وَهَدَمُوا شَاخِصَ الْبُنْبَانِ قَاتَصَعَا

وهروى فاختصعا. وعادها بفول عاد على هذه الارص بعد تقريف أهلها المحل: والمحل القحط.

والجدوب القحط ايضا ٥

١٤ فَكُلْ ذِي نَعْمَةٍ مُخْلُوسٍ وَكُلْ ذِي أَمَلٍ مَكْدُوبٍ

10

١٥ وَكُلْ ذِي إِيلٍ مَزُورٍ وَكُلْ ذِي سَلَبٍ مَسْلُوبٍ

١٦ وَكُلْ ذِي غَيْبَةٍ يَرُوبُ وَغَائِبِ السَّوْتِ لَا يَرُوبُ

١٧ (63a) أَعَايِرَ مِثْلُ ذَاتِ رَحِمٍ أَمْ غَانِمٌ مِثْلُ مَنْ يَخِيبُ

صرب مثلا للعائر [وق] الى لا تلذ. بفول لا تسونان من غير قبعم ومن بغبر ولا نغم

١٨ f. أَفْلَحَ بِمَا شِئْتَ فَقَدْ يَبْلُغُ بِالضَّعْفِ وَقَدْ يُخْذَعُ الْأَرِيبُ

15

١٩ لَا يَعِظُ النَّاسُ مَنْ لَمْ يَعْظِ الدَّهْرُ وَلَا يَنْفَعُ التَّلْبِيبُ

٢٠ g. إِلَّا سَجَبَاتِ مَا الْقُلُوبِ وَكَمْ يَصِيرَنَّ شَانِئًا حَبِيبُ

٢١ h. سَاعِدَ بِأَرْضٍ إِذَا كُنْتَ بِهَا وَلَا نَقْلَ إِنِّي غَرِيبُ

a) This explanation of Ibn Kunāṣah's is cited in TA II, 87<sup>10</sup>; all other interpreters explain تَلَجَّ as meaning running water in some form, and that is clearly its sense here.

b) MS جَوُّ.

c) LA XVIII, 173<sup>12</sup>.

d) Tib. Hom. BQut. Jamh. مَخْلُوسَهَا.

e) Hom. BQut. مَزُورُهَا; Tib. and Jamh. as text

f) This verse is often quoted unmetrically, with بَخَعٌ for نُخْجٌ; so Lane 2438c; LA III, 271<sup>13</sup>; and Hom.

g) Hom. has two couplets in place of this:

لَا نَنْفَعُ اللَّبَّ عَنْ نَعْلٍ إِلَّا السَّحَابُ وَالْقُلُوبُ  
فَقَدْ بَعُودُنْ حَبِيبًا شَانِئًا وَبَرَجَعُنْ شَانِئًا حَبِيبُ

h) Vv. 21 and 21 in Buht. Ham., p. 254, with a different text of v. 22.

٢٢ قَدْ يُوْصَلُ النَّارُحُ [النَّائِي] وَقَدْ يُقْطَعُ ذُو الشَّهَةِ الْقَرِيبُ  
 ٢٣ مَنْ يَسْلُ النَّاسَ يَخْرِمُوهُ وَسَائِلُ اللَّهِ لَا يَحْبِبُ<sup>a</sup>  
 ٢٤ وَالْمَرْءُ مَا عَاشَ فِي تَكْذِيبِ طُولِ الْحَيَاةِ لَهُ تَعْدِيبُ  
 ٢٥ بَلْ رُبَّ مَا وَرَدَتْ آجِنُ سَبِيلُهُ خَائِفٌ جَدِيبُ

<sup>a</sup> قال ابن كُنَاسَة: وروى <sup>c</sup> [يَارُبَّ مَا] صَرَى وَرَدَّتْ: وَالْقَرَى الْمُنْغِيرَ الَّذِي لَا يَكَادُ يَبْرُ بِهِ أَحَدٌ

الْمُحْتَسِسُ فِي الْمَكَانِ: وَيُقَالُ <sup>d</sup> شَاءَ مُصْرَاةً إِذَا احْتَبَسَ لِنَهْجِهَا وَخِيعَ فِي صَرْعِهَا. وَالْأَجِنُ الْمُنْغِيرُ.

وَالْجَدِيبُ الَّذِي لَا تَجَرُّهُ وَلَا تَبْتَ<sup>e</sup>

٢٦ رِيْشُ الْكَمَامِ عَلَى أَرْجَائِهِ لِلْقَلْبِ مِنْ خَوْفِهِ وَجِيبُ

الْوَجِيبِ الْخَفَقَانُ. أَرْجَاؤُهُ تَوَاجِيهُ: وَوَاحِدُ الْأَرْجَاءِ رَجَاً مَعْصُورٌ<sup>f</sup>

٢٧ قَطَعْتُهُ غُدْرَةً مُشِيكًا وَصَاحِبِي بَادِنٌ خُبُوبٌ

مَطْعُهُ خَلْقَتُهُ. مُشْعًا مُجْدًا فِي السَّرْرِ. وَصَاحِبِي بَرْدٌ نَقْنَعُ. بَادِنٌ جَسِيمٌ. خُبُوبٌ دَانٌ الْكُتَيْبُ

هُوَ [صَرَبٌ] مِنَ السَّرْرِ<sup>g</sup>

٢٨ عَيْرَانَةٌ مُوَجَّدٌ فَقَارُهَا كَانَ حَارِكَهَا كَثِيبُ

عَيْرَانَةٌ مَأْخُوذٌ مِنْ اسْمِ الْعَرَبِ شَبَّهَهَا بِالْحِمَارِ فِي سُرْعَانِهَا. مُوَجَّدٌ قَعَارُهَا يَبْرُدُ مُوْتَقَةً الْخَلْفُ كَانَ (63b)

١٥ عَطَمَ [قَعَارُهَا] وَاحِدٌ مِنْ صِلَابِهِ. وَالْكَنْبُ رَمْلَةٌ لَيْتَهُ لَيْسَتْ بِالْعَظِيمَةِ بُشْتَهُ بِهَا أَفْخَارُ النِّسَاءِ كَثِيرًا<sup>h</sup>

<sup>a</sup> After this v. Tib. and Hom. have two couplets:

بِاللَّهِ بُدِّرَكَ كُلُّ حَنْزٍ وَالْقَوْلُ فِي تَعَصِهِ نَلْعَبُ  
 وَاللَّهُ لَنْسَ لَهُ سَرِيكَ عَلَامُ مَا أَحَقَبَ الْعُلُوبُ

verso 23, with these additions, is put by Tib. immediately after v. 17; then follow v. 18—22, then v. 24.

<sup>b</sup> Aqḍād 82, 3—4 expands this v. into two:

بَلْ إِنَّ أَكُنِّي قَدْ عَلَيَّ ذُرَاهُ وَالسَّبُّ شَبِي لَمِنْ تَنَسِيبُ  
 قَرُبُ مَا وَرَدَتْ آجِنُ سَبِيلُهُ خَائِفٌ جَدِيبُ

See ante, v. 6, the second hemistich of which seems more appropriate here.

<sup>c</sup> Words added from Tib. omitted in our MS.

<sup>d</sup> MS سَدَّهَ مُصْرَاةً.

<sup>e</sup> Aqḍād 177<sup>3</sup> with بَادِنٌ for بَادِنٌ, and so Hommel.

<sup>f</sup> MS مَوَجَّدٌ, and so also in scholion.

٢٩. ١. <sup>a</sup>أَخْلَفَ مَا بَارِلًا سَدِيسَهَا لَا حِقَّةٌ هِيَ وَلَا نِيُوبُ

أَخْلَفَ: يعول سقط السدِيسُ وطلَعَ البازلُ: والسدِيسُ السنُّ الى ثلثي بعد سَنَعِ سِنَنَ لِلْبَعِيرِ: فإذا تَمَّ له تَمَانِي سِنِينَ وَاشْتَمَلَ التَّاسِعَ بَرَلَّ له نَابٌ وهو آخِرُ أَسْنَانِهِ: والبازلُ من الأيل كالغارج من الخيل. والحِقَّةُ الى بَأَى عليها سبع سنين. والنيوبُ النَّابُ: وذلك اذا أَتَى على الجَمَلِ والناقةِ سبع عشرة [سنة] قبل للناقة بعد ذلك نَابٌ وقيل للحمَلِ هَلُولٌ ونفال له شَارِفٌ: ثُمَّ لا يزال بعد هذه السِّنِّ ٥ شَارِفًا حَى يَمُوت. ولم يمكن هذا [lacuna]

٣٠. <sup>هـ</sup>كَانَهَا مِنْ حَمِيرٍ غَابٍ جَوْنٌ بِصَفَكَتِهِ نُذُوبٌ

واحد العَابِ غَابَهُ والعَابَةُ الْأَجَمَةُ: وفي ههنا موضع لأنَّ الْحَمِيرَ [لا] ذكون في الاجام. جَوْنٌ أَشْوَدُ بَرْدِ الْحِمَارِ: وَالْجَوْنُ الْأَبْيَضُ عن ابْنِ عَمْرٍو: قَالَ وَالشَّمْسُ بَقَالِ لَهَا جَوْنَةٌ وَذَلِكَ لِأَنَّهَا لَيْسَتْ بِحَالِصَةٍ الْبَاصِ: وَالْجَوْنُ الْأَسْمَرُ أَيْضًا. بصعكتَه ارَادَ بَعْنَةً: ارَادَ مِنْ كَذَمِ الْحَمِيرِ. نُذُوبٌ أَنْزَلُ وَاحِدُهَا نَذَبٌ ١٥

٣١. أَوْ شَبَبٌ وَيُكْفِرُ الرُّخَامَى قَلْبُهُ شَمَالٌ هَبُوبٌ

٣٢. <sup>هـ</sup>لَقَدْ أَكَّ عَصْرٌ وَقَدْ أَرَانِي تَحْمِلُنِي نَهْدَةً سُرْحُوبٌ

أى ذَلِكَ دَهْرٌ مَدَّ ذَهَبَ. وقوله أَرَانِي أى مَدَّ كُنْتُ [أَرْكَبُ] نَهْدَةً صَاحِمَةً الْوَسْطِ. وَالسُّرْحُوبُ الْمَاضِيَةُ.

قال أبو عمرو يقال عَصَرَ وَعَصَرَ وَعَصَرَ ثَلَاثُ لُغَاتٍ نَعَى الدَّهْرَ سَمِعَهُ حَمِيدٌ مِنْ ابْنِ عَمْرٍو ٥

٣٣. مُضَبَّرٌ خَلَقَهَا تَضْبِيرًا يَنْشَقُّ عَنْ وَجْهِهَا السَّبِيبُ

مُضَبَّرٌ مُتَمَجِّجٌ. السَّبِيبُ الْمَاضِيَةُ: يعول نُشِّرَ بِاصْبِتْهَا (64a) على وَجْهِهَا لِسَعَةٍ جَنْبَيْهَا وَكَثْرَةِ نَاصِبَتَيْهَا.

قال ابنُ كُنَاسَةَ السَّبَبُ الْمَاضِيَةُ ٥

a) MS بَارِلًا. We must read هِيَ, not هِي: this is a peculiarity of the dialect of Asad;

LA XX, 254<sup>2</sup>. b) This is evidently incorrect, see Lane 608b: Asma'r, Ibal 76<sup>8</sup>; and

Mbd Kzm. 566<sup>13</sup>; read three instead of seven. c) This sense of هَلُولٌ is not in the Lexx.

d) MS broken: the letters(?) السَّطُو can be distinguished.

e) Tib. حَمِيرٍ عَانَاتٍ; Hom. حَمِيرٍ عَانَةٍ.

f) لا accidentally omitted in MS.

g) MS حَمِيرٍ: this is given as a v.l. in Tib., whose text has بَرَّعَى; it is however unmetrical. بِحَمِيرٍ is also given as a v.l. by Tib, and is the reading of Jamh. and Hom.

h) Verse accidentally omitted in the MS, which has the commentary to it; the scholion to v. 31 has also fallen out.

٣٤ رَتَيْتِيَّةً نَاعِمٌ عُرُوقُهَا وَلَيِّنَ أَسْرَهَا رَطِيبٌ

٥ رَتَيْتِيَّةً [من] الرَّتَيْتِ. [وبروى] نَاعِمٌ: من قال نَائِمٌ عُرُوقُهَا لَيْسَتْ بِمُنْتَشِرَةٍ: ويقال نَائِمٌ عُرُوقُهَا سَاكِنَةٌ عُرُوقُهَا لَيْسَتْ بِمُنْتَشِرَةٍ. [وبروى] لَيِّنَ أَسْرَهَا: قال الله: *b* وَشَدَدْنَا أَسْرَهُمْ. وقوله رَطِيبٌ [إى] لَبَسَ غَضَنُهَا [ببَابِيسٍ] ٥

٣٥ كَأَنَّهَا لِقُوَّةٌ طُلُوبٌ ٥ تُخْزَنُ فِي وَكْرِهَا الْقُلُوبُ

٥ اللِّقُوَّةُ الْعُقَابُ تُشَبِّهُ قَسَّ بِهَا لِسَرْعِهَا: ويقال للذى بَوَّجِهَ الْقَلْبَ [لَهُ] اللِّقُوَّةُ بفتح اللام. والفلوب أراد فلوب الطَّيْرِ: وذلك أن الْعُقَابَ وَالصَّغَرَ وَالْبَارِىَ وَمَا أَشَبَّهُهُمْ (*sic*) تَأْكُلُ جَبِيعَ الطَّيْرِ إِلَّا الْقَلْبَ فَاتَّهَا لَا تَأْكُلُهُ *a* ٥

٣٦ بَاتَتْ عَلَى إِرَمٍ عَذُوبًا كَأَنَّهَا شَيْخَةٌ رَقُوبٌ

١٥ الْعَذُوبُ الْمُنْتَصِبُ. كَأَنَّهَا: يقول: كأن هَذِهِ الْعُقَابُ امْرَأَةً عَجُوزًا. وَالرَّقُوبُ الِى لَا تَعِيشُ لَهَا وَلَدًا. وبروى: عَلَى إِرَمٍ رَابِيَةً. الإِرَمُ الْعَلَمُ وَهُوَ الْحَبْدُ الصَّعْبُ مِثْلُ الْعِلْمِ الطَّوِيلِ وَجِمَاعُهُ الْآرَامُ: قال لبيد: ٥ خَوْفُهَا آرَامُهَا: إى أَعْلَامُهَا. وقال ابن كُنَاسَةَ: الْعَذُوبُ الْمُنْتَصِبُ: وقال غير ابن كُنَاسَةَ: الْعَذُوبُ الْعَائِمُ لَا تَأْكُلُ وَلَا بَشْرُ ٥

٣٧ فَأَصْبَحَتْ فِي غَدَاةٍ قِرَّةٌ يَسْقُطُ عَنْ رِيَشِهَا الصَّرِيبُ

١٥ الصَّرِيبُ وَالصَّرِيعُ وَالْحَلِيدُ وَاحِدٌ وَهُوَ مَا سَقَطَ بِاللُّدِ مِنَ النَّدَى نَالِ الشَّجَرِ قَبْجُودٌ عَلَيْهِ أَوْ كَمَا كَانَ نُزِيرٌ مِنَ السَّمَاءِ ٥

٣٨ فَأَبْصَرَتْ ثَعْلَبًا مِّنْ سَاعَةٍ وَدُونَهُ سَبَسَبٌ جَدِيدٌ

(64b) السَّبَسَبُ الْأَرْضُ الْمُسْتَوِيَّةُ وَجَمْعُهَا سَبَاسِبٌ. الْجَدِيدُ الَّذِي لَا نُبْتُ فِيهِ شَجَرَةٌ وَلَا مَرْعَى ٥

٣٩ فَتَقَفَّتْ رِيَشَهَا *g* وَأَتَقَفَّتْ وَهِيَ مِنْ نَهْضَةٍ قَرِيبٍ

*a*) الرَّتَيْتِ and الرَّتَيْتِ are mentioned in the TA (*s.v.* رت) as proper names of horses. In the corresponding poem of Imra' al-Qais (55,5) نَاعِمَةٌ and أَنْكَلَهَا are both applied to a camel.

*b*) Qur. LXXVI, 28.

*c*) For نَخْرُ Hom. has تَبَسُّسُ Tib. نَخْرُ (with تَبَسُّسُ as *v.l.*),

*cf.* I. Q. 52, 56. *d*) But *cf.* I. Q. 55, 13—14. *e*) Mu'all. 27. *f*) Perhaps we should read النَّائِمَ.

*g*) Tib. وَوَلَّتْ قَدَاكَ; Hom. وَلَمْ تَطْرُ وَهِيَ. Tib. and Hom. arrange the verses thus: 39, 42, 41, 40, 43, 44, which gives a better sequence.

- ٤٠ يَدَبُ مِنْ حِسِّهَا دَبِيبًا وَالْعَيْنُ حِمْلَانَهَا مَقْلُوبٌ  
 ٤١ فَتَهَضَّتْ نَكْرَةً حَثِيثَةً وَحَرَدَتْ حَرْدَةً قَسِيبٌ  
 ٤٢ فَأَشْتَالَ وَأَرْتَاعَ مِنْ حَشِيشِهَا وَفَعَلَهُ يَفْعَلُ الْبَدُوبُ  
 ٤٣ <sup>a</sup> [فَأَدْرَكَتُهُ فَطَرَحَتْهُ وَالصَّيْدُ مِنْ تَحْتِهَا مَكْرُوبٌ  
 ٤٤ فَجَدَلَتْهُ فَطَرَحَتْهُ فَكَدَحَتْ وَجْهَهُ الْجَبُوبُ]

كَدَحَتْ أَي جَرَحَتْ وَالْكَدَحُ الْجِرَاحُ. وَالْجَبُوبُ الْحِجَارَةُ وَاحِدُهَا جَبُوبَةٌ: قَالَ ابْنُ كُنَاسَةَ: الْجَبُوبُ

وَجْهُ الْأَرْضِ: وَفَعَالُ الْأَرْضِ الصَّلْتَةُ. قَالَ الْأَصْبَعِيُّ: الْجَبُوبُ الْمَدَرُ وَالْجَبُوبَةُ الْقِطْعَةُ مِنَ الْمَدَرِ. قَالَ أَبُو

الْوَلِيدِ: <sup>c</sup> [أَعْطَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْبِدًا] بَنِي رَيْبَعَةَ الشَّاعِرِ جَبُوبَةَ بَدَايِ بِهَا عَمَّةٌ <sup>d</sup> أَبَا

بَرَاءَ مَدُونِهَا فِي الْمَاءِ وَبَشَّرَبَهَا [وَيَشْتَفِي] مِنْ تَبَلُّلَةٍ كَانَتْ بِهِ

- ٤٥ يَضْغُو وَمُخْلَبُهَا فِي دَقِيعٍ لَا بُدَّ حَيْرُومَةٍ مَنَقُوبٌ

الدَّفُّ الْجَنْبُ وَالْحَبْرُومُ الصَّدْرُ

<sup>a</sup> vv. 43 and 44 omitted in MS, entered from Tib.; our MS has a scholion on v. 44.

<sup>b</sup> MS حَبُوبٌ (sic). <sup>c</sup> A line had apparently fallen out in the original of our MS, the words in brackets have been supplied from Agh. XV. 138<sup>1-2</sup>.

<sup>d</sup> MS مَرَكٌ. For مَدُونِهَا the MS has سَمَهَا, which I am unable to read.

#### NOTE BY PROF. NÖLDEKE ON THE METRE OF THE ABOVE POEM.

Die metrischen Anstösse dieses Gedichtes sind meines Erachtens nicht etwa darauf zurückzuführen, dass zu der Zeit des alten Dichters die Metrik überhaupt noch nicht streng durchgeführt worden wäre, denn in den anderen Gedichten 'Abid's, wie sonstiger alter Dichter, herrscht volle metrische Regelmässigkeit. Und gerade die Eigenthümlichkeit, die in diesem Gedichte zunächst befremdet, findet sich auch bei امرؤ القيس, dem Zeitgenossen des Dichters, in einem Gedichte desselben Metrums (siehe unten).

Diese Eigenthümlichkeit besteht darin, dass der letzte Fuss (namentlich des ersten Halbverses) statt --- (oder gar ---, v. 20), auch --- resp. --- sein darf. (So eben auch bei Imra' al-Qais 55,10 ---, was freilich durch die Vocalisation رَبْعٌ صَبَبٌ vermieden werden könnte, und auch 55,5 ---). Der Fuss, welcher das Reimwort enthält, ist fast stets ---, nur v. 20 auch mit der Verlängerung ----.

(Eine ganz ähnliche Freiheit ist im Metrum Kamil gar nicht selten, wo für den letzten hyperkatalectischen Fuss --- manchmal der volle Fuss ---- eintritt, z. B., Agh. 15,4, 1 und 3. 'Umar b. Abi Rabi'a [Schwarz] 37, 2, 12f; 39, 4, 13; 106, 5f; 109,9; 200, 7, und sonst bei Dichtern; auf Wunsch kann ich mehr Fälle geben).

Ich mochte annehmen, dass unser Gedicht ursprünglich weiter keine metrischen Lizenzen auf-

## II.

١ <sup>a</sup> أَنْبِئْتُ أَنَّ نَبِيَّ جَدِيلَةَ أَوْعَبُوا نَفَرًا مِنْ سَلَمَى لَنَا وَتَكْتَبُوا  
 بنو جَدِيلَةَ حَتَّى مِنْ طَيٍّ. وَأَوْعَبُوا جَمْعُوا. وَسَلَمَى أَحَدُ جَبَلَى طَيٍّ. نَفَرًا وَنَفَرٌ وَنَفَرٌ وَنَفَرٌ وَنَفَرٌ وَنَفَرٌ  
 ٢ <sup>b</sup> وَتَكْتَبُوا لِي صَارُوا كَتَاتِبَ. وَبَرَى نَبِئْتُ وَحَرَّبُوا ٥

٢ وَلَقَدْ جَرَى لَهُمْ فَلَمْ يَتَعَيَّفُوا تَيْسٌ قَعِيدٌ كَالْوَلِيَّةِ أَغْضَبُ  
 ٥ جَرَى لَهُمْ: يقول: جرى لهم هذا التيس (والتيس من الطباء) بالشُّومِ لى عَرَصَ لَهُمُ الطَّبِيُّ <sup>d</sup> مَالِثَانِل: يقول: جرى لبنى جديلة تيسٌ قَعِيدٌ بالشُّومِ. والععد الذى يأتى من خَلَعَكَ: (65a) والناطق الذى يأتى من يَتَّى بَدَبَكَ: والسامح الذى يأتى عن تَبِينِكَ: والبارح الذى يأتى عن تَسَارِكَ الى يمينك.

gewiesen hat als solche. Da dies Metrum in der *classischen* arabischen Poesie aber sehr selten ist, so haben sich die Ueberlieferer wohl nicht recht hineingefunden, die Grenze der erlaubten Freiheit überschritten, und solche Entstellungen hineingebracht, wie wir sie v. 18 finden (in v. 12 lässt sich das Metrum vielleicht herstellen durch <sup>e</sup> وَحَرَّبُوا أَهْلَهَا).

Dass das Gedicht durch lange mündliche Ueberlieferung mancherlei Veränderungen erfahren hat, orgiebt sich schon aus den Varianten und aus einigen Wiederholungen. vv. 9 und 10, so wie vv. 43a und 44a, können so nicht neben einander gestanden haben. Und v. 23 ist dem alten Helden überhaupt nicht zuzuschreiben.

Ich füge noch hinzu, dass später (ich glaube bis auf den heutigen Tag) eine Modification dieses Metrums sehr beliebt geworden ist. Da ist aber anders abzuthellen, nämlich  $\bar{u} = \bar{u} = | = | \bar{u} \bar{u} \bar{u} = | - -$ . Dass der *Basit*-Rhythmus hier verlassen ist, zeigt sich doch dadurch, dass die 6 und 7 silbe  $\bar{u} \bar{u}$  sein dürfen: <sup>f</sup> أَسْنَعِرُ اللَّهَ وَأَفِيلُهُ Muslim b. al-Walid 281, pænult.

II. From v. 12 to the end this poem is in the *Mukhtarat* of Hibat-allah, pp. 106—108; of the first eleven verses several are quoted elsewhere *Metre Kamil*.

a) LA II, 300<sup>13</sup> as text, and III, 222<sup>6</sup>, with نَبِئْتُ, Jāhidh, Hayawān, III, 31 (vv. 1, 3, 5, 6); Fa'iq II, 311. b) Probably we should read النكماء.

c) LA III, 222<sup>3</sup>, with كَالْوَسِيحَةِ, and explanation: <sup>g</sup> الوَسِيحَةُ عَرَفَ الشَّكْرِ: سَيَّةُ التَّيْسِ مِنْ صَبْرِهَا.

d) MS بالمائل; I owe this correction to Prof. Bevan.

وَالْوَيْلِيَّةُ الْبَرْقَعَةُ سَمِيَتْ وَلَيْتَةً لَدَتْهَا تَلَى الْجِلْدَ. وَأَعْصَبُ الْمَكْسُورِ الْقَرْنُ. وَلَمْ يَتَعَقُوا بِغَوْلٍ لَهُ يَرْجُرُوا طَائِرَهُمْ. وَيُرْوَى: كَلَوَشِيحَجِهَ أَعْصَبُ: وَالْوَسِيحَةُ [عَرَقُ الشَّجَرِ] ٥

٣ وَأَبُو الْفِرَاحِ عَلَى خَشَاشٍ هَشِيمَةٍ <sup>a</sup> مُتَنَكِّبًا إِبْطَ الشَّمَائِلِ يَنْعَبُ

أبو الفراح هو الطير وهو العراب: يقول: في وَكْرِهِ <sup>b</sup> نَنْعَبُ عَلَى فِرَاحِهِ. وَالْهَشِيمَةُ الشَّجَرَةُ الْبَيَاسَةُ. فَوَلَهُ عَلَى خَشَاشٍ: قَالَ ابْنُ كُنَاسَةَ: وَاحِدُ الْخَشَاشِ خَشَاشَةٌ: وَفِي دَوَابِّ أَهْمَالِ الْخَنَافِسِ. قَالَ أَبُو الْوَلِيدِ: ٥ الْخَشَاشُ كُلُّ مَا لَا عَظْمَ لَهُ مِنَ الدَّوَابِّ مِثْلَ الْحَيَّاتِ وَالْعُطَانِ وَمَا أَشَبَّهُهُمَا. قَالَ ابْنُ كُنَاسَةَ: شَيْءٌ فِرَاحُ الطَّيْرِ <sup>c</sup> لِمَعْطِهَا بِالْخَنَافِسِ. وَقَالَ عُبْرَةُ: <sup>d</sup> لَخَشَاسِ الْمَيْسِ. وَفَوَلَهُ: إِبْطَ الشَّمَائِلِ يَرِيدُ جَنْبَ الشَّمَائِلِ وَفِي الرِّبْحِ: يَعُولُ: فِدَالُهَا عَنْهَا. تَنْعَبُ تَصِيحُ. وَفَوَلَهُ الشَّمَائِلُ النَّاحِيَةُ إِلَى تَهْتُّ مِنْهَا الرِّيحُ. وَقَالَ (810)

٤ وَتَجَاوَزُوا ذَاكُمْ إِلَيْنَا كُلُّهُ عَدَوًا <sup>e</sup> وَمَرْقَصَةً فَلَمَّا قَرَّبُوا

قَالَ وَسَأَلْتُ أَبَا عَمْرٍو عَنِ الْعَدُوِّ وَالْمَرْقَصَةِ فَقَالَ: صَرَبٌ مِنَ السَّيْرِ. <sup>f</sup> وَقَالَ غُبَرَةُ: [الْمَرْقَصَةُ] دُونَ الْعَدُوِّ 10 الشَّدِيدِ. يَرِيدُ بَنَى جَدِيلَةً أَيْ جَاوَأُوا صَبِيعَ مَا ذَكَّرْنَا الْبَنَاءَ. فَلَمَّا قَرَّبُوا أَيْ قَرَّبُوا خَيْلَنَا لِنَعْلَانَا ٥

٥ طَعَنُوا بِمُرَّانٍ الرَّوْشِيحِ فَمَا قَرَى خَلَفَ الْأَسِنَّةِ غَيْرَ عَرَقٍ يَشْكَبُ

قَالَ: مُرَّانُ الرَّوْشِيحِ <sup>g</sup> الرِّمْلُ (65b) لِأَنَّ الْعِنَا بِدُخُلِ بَعْضِهَا عَلَى بَعْضٍ. خَلَفَ الْأَسِنَّةِ أَيْ بَعْدَ الْأَسِنَّةِ.

٦ وَتَقَبَّلُوا الْبَغُوبَ بَعْدَ إِيْلَاهِهِمْ صَنَمًا فَقَرُّوا يَا جَدِيدُ وَأَعْدَبُوا

٧ إِنْ تَقْتُلُوا مِنَّا ثَلَاثَةً فَنِيَّةٍ قَلَمَنْ بِسَاحِقِ الرَّعِيلِ الْمُطْبَبِ 15 الْمَعْبُودَ صَنَمًا لِعَبِيدِهِمْ. قَالَ ابْنُ كُنَاسَةَ أَهْدَبُوا كُفُّوا. الرَّعِيلُ رَعْلَةٌ وَفِي الْجَمَاعَةِ مِنْ كُلِّ سَيْءٍ. قَالَ ابْنُ

كُنَاسَةَ: <sup>h</sup> الْمُطْبَبُ الْكُسْرُ ٥

a) Jāh. مُتَنَكِّبٌ. MS حَسَاسٌ, and so in scholion.

b) MS مَعَكْ (١)

c) MS لِمَعْطِهَا; مَعْطٌ appears to be properly used of absence of *hair*, not, as here, of feathers.

d) Here we must read حَشَاشٌ with unpointed ح.

e) MS وَمَرْقَصَةٍ, and so in scholion;

٥ does not occur in the Lexx.; but رَقَصَانِ, رَقَصَ, is common in the sense of *ambling*.

f) Here in the MS the preceding words (from وَسَأَلْتُ) are repeated.

g) MS الرَّمْلُ

h) Cited Khiz. III, 246 and Fu'iq II, 64, as text; Jāh. وَأَعْدَبُوا. Prof. Nöldeke notes: "Zu v. 6 hätte man gern einen ausführlichen Sachcommentar; aber die alten Erklärer wussten von diesen Dingen selbst nichts Rechtes mehr. صَنَمًا ist vielleicht nicht ursprünglich."

i) LA II, 50<sup>22</sup> explains مُطْبَب (of a stream) as نَعْبِدُ الذَّهَابَ.

٨ فَبِكَمِدٍ حَبَّيْهِمْ وَحَمِدٍ قَبِيلِهِمْ إِذْ طَالَ يَوْمُهُمْ وَعَابَ الْعَيْبُ

يقول فحمد حبههم وحمد قبيلهم أي يحمدهم من كان منهم وعاب [العيب]. وطال يومهم لأنهم قتلوا وأسر منهم من أسره

٩ إِنِّي أَمَرْتُ فِي النَّاسِ لَيْسَ لَهُ أَخٌ

١٠ وَإِذَا أَخُوكَ تَرَكْتَهُ وَأَخَا أَمْرِي

١١ فَلَتَعْرِفِ الْقَيْنَاتُ فَوْقَ رُؤُوسِهِمْ وَشَرَابُهُمْ ذُو فَضْلَةٍ وَمُكْنَبٌ

فَلَتَعْرِفِ فَلَنَنْجُ عَلَى مَنْ كَانَ مِثْلَ هَؤُلَاءِ. وَالْقَيْنَةُ الْمُغْنِيَّةُ: وكلّ عامل بيده فهو قَيْنٌ. وشرايبهم بمعنى الخمر. وَفَضْلُهُ بَقِيَّةُ. وَالْمُكْنَبُ مِنَ الشُّوَابَةِ عَنِ ابْنِ كُنَاسَةَ: قال يعرف المكنب: وبغال المكنب من الشوا، الذي لم ينصح دم أعيدَ فَدَخَنَ مَعَسَدَ

١٢ بَلْ لَا مَكَالَةَ مِنْ لِقَاءِ فَوَارِسٍ

١٣ شَمَّ كَأَنَّ سَنَا الْقَوَارِيسِ فَوْقَهُمْ

فوله كأن [سنا] الفوارس بمعنى قواريس النيص وفي أواسطها في أعلاها: وَقَوَسُ الْإِنْسَانِ وَسَطُ رَأْسِهِ: وقوس العبر موضع العراج حيث يُشَدُّ الْعِدَارُ مِنْ وَسَطِ رَأْسِهِ. شَبَّهَ بِرِفْقِ الْقَوَارِيسِ عَلَى رُؤُوسِ الْعَرَسَانِ بَارٍ عَلَى شَرَفٍ مُرْتَفِعٍ مِنَ الْأَرْضِ: والبقاع كل ما ارتفع من الأرض (66a)

١٤ تَمَشَّى بِهِمْ أَدَمٌ تَسِيطُ نُسُوعُهَا خُوصٌ كَمَا يَبْشِي الْهَيْجَانُ الرَّبْرَبَ

فوله أَدَمٌ إِيلٌ بِيضٌ. تَسِيطُ نُسُوعُهَا تَصْبِيحٌ: ولا تكون الْأَطِيطُ إِلَّا لِلرَّحْلِ إِذَا كَانَ جَدِيدًا وَالْجِلْدُ الْجَدِيدُ وَالْخُفُّ. خُوصٌ عَائِرَةُ الْعَبْرِيِّ. وَالْهَيْجَانُ الْإِيلُ الْبَيْضُ. وَالرَّبْرَبُ جَمَاعَةُ الْبَقَرِ: ١٤ شَبَّهَهَا بِالْبَقَرِ لِبَيَاضِهَا

١٥ وَهُمْ قَدْ آتَخَدُوا الْحَدِيدَ حَقَائِبًا وَحِلَالَهُمْ أَدَمُ الْبَرَائِلِ تُجَنَّبُ

a) MS and ١٥. The words وَأَخَا أَمْرِي in this verse are not intelligible; possibly two half-verses may have accidentally dropped out.

b) Some word has apparently dropped out. مكنب as here explained is not in the Lexx.

c) Here begins the text of Mukht., which has مَّا in place of كَرَمَ.

d) Mukht. مَوْفِيهِمْ for مَنَّهُمْ, and أَعْلَى الْبِقَاعِ.

e) Mukht. تَمَشَّى.

f) Added from scholion of Mukht.

g) Mukht. نَهْدُ الْمَرَائِلِ (sic).



قوله الخدبد بمعنى الدروع. حفاثاً قد أَحَبَّوْهَا على الرُكَّاب. وقوله أَنْتُمْ الْمَرَاكِلُ بقول فد أَيَّسَ موضع

عَقَبِ الْفَارِسِ مِنَ الْقَرَسِ مِمَّا تَرَكُّلُهُ بِرَجْلِهِ. وَخِلَالَهُمْ بَيْتُهُمْ: وبرزى خِلَالَهُمْ يعنى خَلَفَهُمْ ۞

١٩ مِنْ كُلِّ مَمْسُودِ السَّرَاةِ مُقْلِصٍ قَدْ شَقَّ طَوْلُ الْغِيَادِ ۞ وَالْغَبَا

قوله مَمْسُودٌ يعنى مُوقِفُ الْخَلْفِ. وَالسَّرَاةُ الظَّهْرُ. وَالْمُقْلِصُ الْمُشِيرُ. فَدَ شَقَّ أَهْوَلُهُ وَغَيْرُهُ ۞

١٧ وَطَيْرَةٌ كَالسَّيِّدِ ۞ يَغْلُو قَوْقَهَا ۞ صِرْغَامَةٌ ۞ عَبْلُ الْمَنَاكِبِ أَغْلَبُ ۞

مِنْ كُلِّ طَيْرَةٍ يَرِيدُ مِنْ كُلِّ قَرَسٍ أَنْتَى: وَالطَيْرَةُ الْكَرِيمَةُ السَّرِيعَةُ شَبَّهَهَا فِي خِفَتِهَا بِالسَّيِّدِ وَالسَّيِّدِ الدِّثْبِ.

وَالصِّرْغَامَةُ الْأَسَدُ. عَبْلُ الْمَنَاكِبِ يعنى الْأَسَدُ [وهو] غَلِيظُ الْمَتَكِبِ. أَغْلَبُ غَلِيظُ الرَّقَبَةِ ۞

١٨ وَلَقَدْ ۞ شَبَبْنَا بِالْجِفَارِ لِذَارِمٍ ۞ نَارًا ۞ يَهَا طَيْرُ الْأَشَائِمِ يَنْعَبُ

وَبَرَى: \* وَلَقَدْ شَبَبْنَا ۞ لِلرَّبَابِ إِذَا أَقْبَلُوا \* نَارًا [يَهَا] الطَّيْرُ الْأَشَائِمُ نَعَبَ \*. وقوله شَبَبْنَا أَوْفَدْنَا بَعَال

شَبَبْتُ النَّارَ وَحَشَشْتُهَا بِمَعْنَى وَاحِدٍ أَوْ أَوْفَدْتُهَا. وَالْجِفَارُ مَا لَبِنَى بِمِمْ تَدْعِيهِ بَنُو صَبَّةَ: وَدَارِمٌ مِنْ 10

بى مِمِمْ. وقوله طَيْرُ الْأَشَائِمِ يعنى طَبَرُ السُّومِ وَفِي الْعَرَبَانِ ۞ (66b)

١٩ ۞ وَلَقَدْ تَقَادَمَ بِالنِّسَارِ لِعَامِرٍ ۞ يَوْمَ لُتْهُمْ مِمَّا هُنَاكَ عَصَبَصَ

وَبَرَى: \* وَلَقَدْ مَضَى مِمَّا هُنَاكَ لِعَامِرٍ \* تَوَّعَ عَلَيْهِمُ النَّسَارُ عَصَبَصَ \*. [عَصَبَصَ] شَدَّدَ. وَالنِّسَارُ

مَوْصِعٌ وَكَانَ لَهُمْ جِيَهٌ مِالًا. وقوله تَقَادَمَ تَرَدَّدَ تَعَدَّمَ ۞

٢٠ ۞ حَتَّى سَقَيْنَاهُمْ بِكَأْسٍ مُرَّةٍ ۞ فِيهَا الْمُنْمَلُ نَانِعًا فَلْيَشْرَبُوا ۞

وَبَرَى الْمُنْمَلُ بِكَسْرِ الْمِيمِ وَنَصْبِهَا: وَهُوَ السَّمُّ وَغَالُ السُّكَّرِ أَيْضًا. وَبَرَى: \* حَتَّى جَبَّهْنَاهُمْ بِكَأْسٍ مُرَّةٍ \* ۞

٢١ ۞ بِمُعْصِلٍ لِحَبِّ كَأَنَّ عُقَابَهُ ۞ فِي رَأْسِ خُرُصٍ طَائِرٌ يَتَقَلَّبُ

قوله بِمُعْصِلٍ بِقَوْلِ الْحَبْسِ مِنْهُمْ كَبُرَ تَصْيِيفُ بِهِمْ مَوْصِعُهُمْ مِنْ كَبَرْتِهِمْ; بَعَالُ فَدَ عَصَلَتْ الْمَرْأَةُ إِذَا

نَشَبَ وَلَدُهَا فِي تَطْنِهَا وَلَمْ تَخْرُجْ مِنْ صَحْمِهِ. وَعُقَابُهُ رَأْنَهُ. وَالْخُرُصُ سِلَانُ الرَّمَحِ ۞

a) So Mukht.: MS وَأَنْعَبُ. b) Mukht. تَسَبُّو. c) Mukht. صَحْمُ. d) MS سَقَيْنَا.

e) Mukht. الطَّيْرُ الْأَشَائِمُ نَعَبَ. The order in Mukht. after v. 17 is 19, 21, 18, 20, 22 etc.

f) MS للدباب. g) Mukht. as in scholion. In Naq. 245<sup>8</sup> and Bakrī 591<sup>22</sup> the reading is

وَلَقَدْ تَطَاوَلَ بِالنِّسَارِ لِعَامِرٍ ۞ يَوْمَ تَسَبُّ لُهُ الرُّوُوسُ عَصَبَصَ

h) Mukht. as in scholion, end. In Mukht. this verse follows v. 18, being thus made to refer to Darim, instead of to 'Āmir as here.

٢٢ «وَلَقَدْ أَتَانَا عَنْ قَيْمٍ أَنَّهُمْ دَثَرُوا لِقَتْلَى عَامِرٍ وَتَغَضَّبُوا

دَثَرُوا دَثَرُوا وَفَرَعُوا. قال ابو الوليد: دَثَرُوا غَضِبُوا وَفَرَعُوا: وبغال دَثَرُوا <sup>b</sup> أَنْكَرُوا

٢٣ رَغِمَ لَأَنَفٍ أَيْبِكَ عِنْدِي ضَائِعٌ إِنْ يَهُونُ عَلَيَّ أَنْ لَا يُعْتَبَرُوا

٢٤ وَغَدَاةً صَبَّحَنَ الْخِفَارَ عَوَائِسَا يَهْدِي أَوَائِلَهُنَّ شُعْتُ شُرْبُ

٢٥ لَمَّا رَأَوْنَا <sup>e</sup> وَالْمَعَاوِلُ وَسَطَهُمْ وَالْخَيْلُ تَبْدُو تَارَةً وَتَغَيَّبُ <sup>5</sup>

رَغِمَ غَبَطٌ: بعول إته مُسْتَهِنٌ [ه]. شُعْتُ يربد للجل. وشُرْبٌ ضَمْرٌ. الْمَعَاوِلُ واحدها مِعْوَلٌ وهو

الدى يكون في السَّوْطِ شِبْهُ السَّيْفِ. وبارة مَرَّةً. تَبْدُو اذا خَرَجَتْ من الغار وتَغَيَّبُ اذا دَحَلَتْ فيه.

وبغال الْمَعَاوِلُ في حِرَابٍ صِعَارٍ مِنْهُ التَّبَلُ

٢٦ وَلَوْ رَهْنٌ يَجْلُنُ فِي آثَارِهِمْ شَلَالًا وَمَا لَطَنَاهُمْ فَتَكَبَّبُوا

10 (67a) وَلَوْ <sup>f</sup> [وَهْنٌ] يعنى للجل. يَجْلُنُ اى تَمِينٌ. شَلَالٌ طَرْدًا. بِالطَّنَاهُمْ قال ابن كُنَاسَةَ جَالِدُنَا

بالسيوف: قال ابو عمرو قَاتَلْنَاهُمْ وَنَارَلْنَاهُمْ: وقال غيرهما غَاقَصْنَاهُمْ مُغَاقَصَةً اى مُعَاجِزَةً. فَتَكَبَّبُوا اى اجتمعوا:

وروى ابن كُنَاسَةَ فَتَكَبَّبُوا: وهما واحد

٢٧ سَائِلٌ بِنَا حُجْرَ بْنِ أُمِّ قَطَامٍ إِذْ ظَلَّتْ بِهِ الشَّمْرُ النَّوَهِلُ تَلْعَبُ

حُجْرٌ أَبُو أُمِّ الْقَيْسِ. الشَّمْرُ الرِّمَاحُ. النَّوَهِلُ ههنا الْعِطَاشُ اى الدَّمُ: وَالنَّوَهِلُ اى قد رَوَيْتُ من الدم

15 واما أَحَدٌ من النَّهْلِ وهو الشَّرْبُ النَّالِي: وَالْعَلَلُ الشَّرْبُ الْأَوَّلُ. تَلْعَبُ يربد هذه الْأَسِنَّةُ تَلْعَبُ بِهِمْ

لَأَنِّهَا تَحْرِقُ حُلُودَهُم بِالطَّنِ

٢٨ صَبَرْنَا عَلَى مَا كَانَ مِنْ حُلَعَانِنَا مِسْكٌ وَغَسَلٌ فِي الرُّووسِ يُشَيِّبُ

a) LA V, 387<sup>23</sup>, with لَمَّا أَتَانِي; Mukht., Naq. 245<sup>9</sup>, and Bakrī 591<sup>23</sup>; 2<sup>nd</sup> hemistich cited in Lane 950a. b) MS (apparently) انغروا.

c) Mukht. and Naq. لَعَمَّرَ أَيْبِكَ, and هَيَّيْنٌ for ضَائِعٌ. d) Mukht. صَبَّحَنَا. تَهْدِي.

e) Mukht. (الْمَعَاوِلُ السِّهَامُ واحدها مِعْوَلَةٌ) وَالْمَعَاوِلُ.

f) The MS has وَهْنٌ, but later on, before تَحْلُنُ.

g) Cited Murtadā Amālī I, 41, with الدَّوَابِلُ.

h) Mukht. transposes vv. 28 and 29,

which seems to give a better sequence. Mukht.'s scholion on v. 28.

حُلَعَاوُهُمُ يعنى قَرَارَدٌ (sic) وَأَنَّهُمْ قُلُوا فَكَانَ هَذَا حَسْوَطَهُمُ: وَالْعِيسَلُ الْحِطْيِيُّ وَوَرَفُ السِّدْرِ.

بِقَوْلٍ لِلذِي ذَكَرَهُ لَهُ: صَبْرًا عَلَى مَا كَانَ مِنْ خُلَعَانِنَا: وَحُلَفَاؤُنَا هُنَا بَنُو جَدِيدِكَ. ثُمَّ قَالَ: \*مِسْكٌ  
وَعَسَلٌ فِي الرُّوسِ يُشَيِّبُ\*: بِقَوْلٍ لَمْ يَكُنْ يَبْنِي بَيْنَنَا وَبَيْنَكُمْ إِلَّا الْكَنْوُطُ: كَمَا قَالَ زُهَيْرٌ: <sup>a</sup> وَدَفُّوا بَبَنَّهُمْ عَطَّرَ  
مَنْشَمٍ: وَدَلَّكَ أَنَّ الْعَرَبَ إِذَا أَرَادَتْ الْحَرْبَ جَعَلَتْ مَعَهَا الْكَنْوُطَ وَأَبْسَلُوا لِلْمَوْتِ. <sup>b</sup> وَفَوَلَهُ بِشَيِّبٍ نُخْلَطُ.  
وَالْغَسْلُ الْخَطْمِيُّ <sup>c</sup>

٢٩ فَلْيَبْكِهِمْ مَنْ لَا يَزَالُ نِسَاؤُهُ يَوْمَ الْحِفَاطِ يَقْلُنَ أَتَيْنَ الْمَهْرَبُ <sup>d</sup>

## III.

١ أَتَقَرَّ مِنْ مَيَّةَ الدَّوَانِعِ مِنْ <sup>d</sup> خَبْتِ فَلَبَنَى فَبَكَانَ فَالْرَجُلُ  
الدَّوَانِعُ دَوَانِعُ الْمَاءِ مِنَ الْحَبْلِ إِلَى الرُّوسِ. وَفَوَلَهُ مِنْ خَبْتٍ: <sup>e</sup> أُنْتَى هَذَا السَّوَادِي أَيْ أَنْقَرَجَ وَأَنْقَطَعَ.  
وَبَكَانَ وَإِذْ قَوَى <sup>f</sup> زُبَالَةَ بَنَحُو مِنْ مِيلٍ سَائِلِ الْمَعْرَبِ. وَالرَّجُلُ (67b) مَجَارِي الْمَاءِ مِنَ الْحَبْلِ إِلَى  
الرُّوسِ وَاحِدُهَا رَجْلَةٌ <sup>g</sup>

٢ قَالِقَطِيَّاتٍ فَالِدَكَاذُ كَالِ هَهِجٍ فَاعْلَى هَبِيرَةٍ السَّهْلِ <sup>h</sup>  
الْعَطِيَّاتُ هَذِهِ مَوَاصِعُ بَنَاحَةِ زُبَالَةَ. وَالدَّكَادُكَ مَوْضِعٌ. وَالْهَبِجُ مَوْضِعٌ. وَالْهَبِيرُ مَطْبِئٌ الْأَرْضِ: وَمِنْهُ  
الْمَهْمُولُ مِنْهُ ابْصَا: قَالَ ابْنُ كُنَاسَةَ الْهَبِيرُ <sup>i</sup> الْمَطْمِئُ فِي الرَّمْلِ  
٣ فَالْجُمْدُ الْكَافِطُ الطَّرِيقُ مِنْ آلِ رُبْعٍ فَصَحْنُ الشَّقِيقِ فَالْأُمْلُ

a) Mu'all. 19.

b) So also Mukht.; the verb meaning to mix is شَوِبَ, and this form with ع is not mentioned in the Lexx; but مَسَبَ is cited in the meaning of مَسُوب in LA I, 493<sup>17</sup>.

c) Mukht. نَسَاؤُهُمْ.

III. Of this poem vv. 1—3 are cited in Bakrī 722, and vv. 5—6 in LA XV, 389. Metre *Munsarīḥ*.

d) Bakrī تَغَشَى (sic); Lubnā is the name of a ḥarrah between the lands of Asad, Taiyī' and 'Amir: Bakrī, 487 and 595

e) MS أَسَى.

f) Zubālah, a village described in Yāq. II, 912. A well named Zibālah is in the latest map of Arabia (G. 4), but it cannot be the place meant here it is on the Darb Zubardah, about midway between Ḥa'il and the Baḥr Najaf (see Sprenger, *Post- und Reiserouten*, 112).

g) MS الْمَضْرَى; see LA VII, 108<sup>2</sup> (and 107<sup>22</sup>).

الْجُمْدُ مَكَانٌ بِغَالٍ لَهُ السَّلْبُ: قَالَ هُوَ مَكَانٌ صُلْبٌ مِنَ الْأَرْضِ فِيهِ ارْتِفَاعٌ. وَقَوْلُهُ لِلْحَافِظِ الطَّرِيفِ مِنَ  
الرَّبْعِ قَالَ هَذَا الْحَاكِرُ مُرْتَفِعٌ مِنَ الْأَرْضِ وَهُوَ [مِنْ] الطَّرِيفِ كَأَنَّهُ الشَّرَاكُ: مَا عَنْ يَمِينِهِ وَشِمَالِهِ مُنْتَظَاهِرٌ:  
وَالرَّبْعُ الْمَدْلُ. وَالشَّغِيفُ طَرَائِفُ فِي الرَّمْلِ مُسْتَنْبِلَةٌ. وَالْأُمْلُ جَمْعُ أَمِيلٍ: وَالْأَمِيلُ مَا أُشْرِفَ مِنَ الرَّمْلِ ٥

٩ فَاَلْطَلْبُ فَالْحَدُّ مِنْ نَبَالَةٍ لَا عَهْدَ لَهُ بِالْأَنْبِيسِ مَا فَعَلُوا

٥ كَأَنَّ مَا أَبْقَتِ الرُّوَامِسُ مِنْهُ وَالْيَسُونُ الدَّوَاهِبُ الْأَوَّلُ

٥ مَا ههنا في معنى الذئب: يريد كَأَنَّ الذئب أَتَقَت. الرُّوَامِسُ إِلَى ثُلَى فَتَدْفِنُ كُلَّ شَيْءٍ: وَإِنَّمَا أَحَدُهُ مِنْ  
الرَّمْسِ وَالرَّمْسُ الدَّفْنُ ٥

٩ فَرُعُ قَضِيمٍ غَلَا صَوَانِعُهُ ٥ فِي يَمِينِي الْعِيَابِ أَوْ خَلَلُ

غَلَا صَوَانِعُهُ دَالَعٌ ٥ وَتَأَنَّقَ صَوَانِعُ هَذَا الْعَصِيمِ. ٥ فِي يَمِينِي الْعِيَابِ بِعَنْ بِي وَبَسَطِ الْعِيَابِ وَحَوْلَهَا مَوَاضِعُ  
١٥ النَّقْشِ. وَالْعَصِمُ الصَّحِيفَةُ. وَقَوْلُهُ خَبَرُهَا وَأَحْوَدُهَا بِالْمَكَانِ: وَقَرُعُ كُلِّ شَيْءٍ رَأْسُهُ وَأَوَّلُهُ. وَالْخِلْدُ خِلْدُ  
السُّبُوفِ وَهِيَ أَفْعَالُهَا وَمَا عَلَيْهَا مِنَ النَّعْشِ مِنَ الْحُمْرَةِ وَالصُّفْرِ وَالْخَضِرَةِ كَانُوا يَتَّخِذُونَهُ قِلْدَ الْيَوْمِ:

مُسْنَدُ (68a) مَا نَعِيَ مِنْ هَذِهِ الدَّارِ يَنْعُوشِ أَجَلَهُ السُّبُوفِ ٥

٧ يَا نَافَةَ مَا كَسَوْتَهَا الرَّحْلَ وَالْأَنْسَاعَ رَهْبًا كَأَنَّهَا جَمَلٌ

قَوْلُهُ يَا نَافَةَ تَعَجَّبْتُ إِلَى مَا لَهَا [مِنْ] نَافَةٍ. فَعَوْلُهُ كَسَوْتَهَا الرَّحْلَ وَالْأَنْسَاعَ بِعَوْلٍ حَعَلْتُ الرَّحْلَ وَالْأَنْسَاعَ

١٤ كَسَوَهُ [لَهَا]. وَالرَّهْبُ الْهَرُّ وَالصَّامِرُ: وَدَعَالُ الصَّخْمِ ٥

٨ تَخْتَرِقُ الْبِيدَ وَالْفَنَافِي إِذْ لَاحَ سُهَيْلٌ كَأَنَّهُ قَبْلُ

تَخْتَرِقُ الْبِيدَ أَيْ تَقَطُّعُهَا. وَالْبِيدُ الصَّحَارَى: وَالْعَبَايُ مِنْهَا وَوَاحِدُهَا قَبْعَاءٌ. لَاحَ سُهَيْلٌ بِعَوْلٍ فِي  
السَّاعَةِ إِلَى تَطْلُعِ فِيهَا سُهَيْلٍ رَحَلْنَاهَا وَأَسْرَ عَلَيْهَا. ٤ وَالْقَتْلُ ههنا يريد النار على حَبَلٍ عَنْ لِي عَنْبَرٍ:

a) So LA; MS العباب see commy. b) MS وسوف. c) MS تَمَنَّى العباب MS.

d) MS العبر.

e) MS تعبر (in scholion apparently عبر).

f) Prof. Nöldeke writes: »Dass سُهَيْلٌ das heisse, glaube ich dem Scholiasten nicht: auch andre specielle Bedeutungen, die سُهَيْلٌ haben soll, sind fraglich. Es ist hier wohl nur — als ob es etwas plötzlich Erscheinendes wäre" In LA XIV, 59<sup>10a</sup> the meanings of سُهَيْلٌ are discussed, and a verse of Nābighah Ja'di is quoted إِنَّمَا ذِكْرِي كَثَارٌ يَقْتُلُ. This does not justify the scholion, since

وَالْقَبْلُ فِي غَيْرِ هَذَا أَيْضًا مَا قَالَهُ: بِغَالِ رَأَى الْهَلَالَ قَبْلًا إِذَا رَأَاهُ لِلْيَلِينَةِ فَتَنَهُ (sic) a

٤ وَيَلِ أَمَّهَا صَاحِبًا يُصَاحِبُهَا مُعْتَسِفُ الْأَرْضِ مُقْفِرُ جَهْلُ

ويَلِ أَمَّهَا تَعَجَّبُ. وقوله صَاحِبًا يعنى نفسه. جَهْلُ يقول هو عَيْرُ عَالِمٍ بِهَا فَيَجِبُ أَنْ يَقْطَعَهَا سَرِيعًا.

ويروى وَيَلِ أَمَّهَا: ويروى وَتَلِ بِهَا: كُلُّهُ تَعَجَّبُ. فوله مُقْفِرٌ فِي أَرْضٍ فَقِيرٌ

١٠ أَوْرَدَهَا شَرَنَةً بَلِينَةً لَمْ تُخْصِصْ عَلَيْهَا مِنْ دُونِهَا رَجُلٌ

لِبَنَةِ أَرْضٍ: قَالَ بَعْضُ الْأَعْرَابِ فِيهَا [أَكْثَرُ] مِنْ مَائَةِ بَيْتٍ: وَلِبَنَةُ أَيْضًا بَيْتٌ. وقوله لَمْ تُخْصِصْ يَقُولُ هُذِهِ

الرَّجُلُ (مَسَائِلُ الْمَاءِ) لَمْ تُنَبِّتِ الْحَمَصَ: وَيَقَالُ لَمْ تَأْكُلْ حَمَصًا. عَلَيْهَا يُرِيدُ عَلَى شَرِيَّتِهَا

١١ بَارَكَ فِي مَائِهَا إِلَّا لَاهُ فَمَا يَبِصُّ مِنْهُ كَائِنُ عَسَلُ

١٢ مِنْ مَاءِ حَاجِنَاءِ فِي مُنْتَعَةٍ أَحْرَزَهَا فِي تَنْوَةِ جَبَلٍ أَحْرَزَ هَذِهِ الْبَيْتُ: 10

مِنْ مَاءِ حَاجِنَاءِ فِي مُنْتَعَةٍ [أَيْ] صَخْرَةٍ تَمْنَعُ الْمَعَادِلَ أَنْ تَحْفِرَهَا. فِي تَنْوَةِ جَبَلٍ أَحْرَزَ هَذِهِ الْبَيْتُ: 10

بَعْنَى لِبَنَةٍ هَذِهِ (68b) وَالتَّنْوَةُ الصَّخَرَاءُ الَّتِي حَوْلَ هَذِهِ الْبَيْتِ

#### IV.

حَلَّتْ كُبَيْشَةُ بَطْنَ ذَاتِ رَوَامٍ وَعَفَّتْ مَنَارِلُهَا بِجَوْرِ بَرَامٍ

رَوَامٍ مَوْصِعٌ عَنْ نَسَارٍ أَلِ النَّفَرَةِ وَابْتِ مُصْعِدٍ إِلَى مَكَّةَ: وَيَقَالُ النَّفَرُ وَالنَّفَرَةُ. وَحَوْ بَرَامٍ مَوْصِعٌ فِيهَا هُنَاكَ

٢ أَقْوَتْ مَعَالِيهَا وَغَيْرَ رَسْمِهَا هُوجُ الرِّيحِ وَحَقِيقَةُ الْأَيَّامِ

is expressed. Prof. Nöldeke's interpretation is borne out by LA XIV, 54<sup>5-7</sup>, of the sudden appearance of the new moon. Cf. Quṭāmī, 1, 27, نَظَرَهُ قَبْلُ.

a) As elsewhere, the end of the scholion had been cut off in the original text from which the copy was made; perhaps we should supply طَالَعُ.

b) MS أَوْرَدَهَا For Linah see Yāq IV, 375, and Sprenger, *Post- u. Reiserouten*, 114.

IV. Of this poem vv. 1, 2, 5, 6, 7 are cited elsewhere; metre *Kāmil*

c) Yāq. II, 827<sup>8</sup>: Bakrī 148<sup>6</sup> and 390<sup>13</sup>.

d) النَّفَرَةُ, a place on the *Hajj* road from al-Kufah to Mekka: see Yāq. IV, 804<sup>6</sup>; perhaps the "Naqrāt-Rakham" of Capt. Hunter's map (F, 5). e) يَادَتْ Yāq.

أى تَرَسَتْ وَأَقْفَرَتْ بعل *a* أفوت الغوم إذا فَيَ زانم: ونقال أَفَوَتْ بادت. المعالم معالم الدار مثل الرماد والأثافي ومربط الفرس والمسجد ومراج الأبل والغنم. والحقبة الدهر ✽

٣ حَتَّى أَذْعَنَ بِهِ وَكُلُّ مُجَلْجِلٍ حَرِقَ الْبَوَارِقِ دَائِمِ الْأَرْزَامِ  
قوله أَذْعَنَ به أى تفرقت هذه الرلج به أى المنزل. وقوله كُلُّ مُجَلْجِلٍ أى كل سحاب مضموت يرعد.  
٥ وقوله حَرِقَ الْبَوَارِقِ أى كانه ناراً توقد يعى السحاب. ويرى حَرِقَ الْبَوَارِقِ أى *b* سربع البوارق بمنزلة الانسان يَحْتَرِقُ فى المشى أى يُسْرِعُ منه. والأررام صوت الرعد ✽

٤ دَارُ يَهَا عَيْنُ النَّعَاجِ رَوَانِعَا تَعْدُو مَسَارَتَهَا مَعَ الْأَرْآمِ  
قوله عَيْنُ النَّعَاجِ برد البقر: وأما سَبَيْتٌ عَيْنًا لِعَظْمٍ أَعْيَنُهَا. تَعْدُو تَتَّبِعُ مَسَارَتَهَا: والمسارُ البراعى وبطن الأوبى. والأرآم الظاء البيض واحدُها رُثْمٌ وهى الخالصة الباص وهى التى تكون بالرمل: والأُثم 10 الأطباء التى لَيْسَتْ خالصة الباص وهى التى نَسَكُنُ الجبال ✽ (69a)

هـ وَلَقَدْ تَحَلَّى بِهِ كَأَنَّ مُكَاجَهَا نَعْبٌ يَصْفَقُ صَفْوُهُ بِسُدَامِ  
قوله وَلَقَدْ تَحَلَّى بِهِ يعى كُنِبْشَه بهذا المنزل. وقوله مُكَاجَهَا رِقْعُهَا. والنعب مَنَعُ ماءٍ فى قلعٍ ضلِّد تكون فيه استنطاله ورقته كالرقاق. وقوله نَعْبٌ نَمْرَج. والمُدَامُ الخمر: وأما سَبَيْتُ الخمر مداماً *f* لآته على شربها ✽

٩ يَا ذَا الْمَخَوِفَاتِ بِمَقْتَلِ شَنْخِيه حُجْرٍ تَمْنَى صَاحِبِ الْأَحْلَامِ 15  
حُجْرٌ أبو امرئ العيس. يقول تَمْنَى صاحبِ الأحلام باطل: والأحلام باطلٌ وبطلٌ: دل الشاعر: *h* \* إِنَّ الْأَمَانِيَّ وَالْأَحْلَامَ تَصْلُبُ \* ✽

a) MS أفوت الرجل والعوم.

b) This sense of حَرِقَ does not appear to be mentioned in the Lexx: perhaps the reading is incorrect. For المشى in the MS has السنى.

c) MS مرساها; the commy. has (twice) مَسَارُتٌ, but مَسَارُتٌ has been substituted in view of LA I, 448<sup>8</sup>.

d) MS بها, but به in commy.

e) MS نَعْبٌ, but نعب in commy LA I, 232<sup>16</sup> has the v. with بها and نَعْبٌ.

f) Some words have dropped out here, which may be some of those in LA XV, 104<sup>13ft</sup> or TA VIII, 296<sup>15ft</sup>

g) Vv. 6—7 cited Khiz. I, 321.

h) *Bannat Su'ad* of Ka'b b. Zuhair, v. 11.

٧ لَا تَبْكِنَا سَفَهَا وَلَا سَادَانَا وَأَجْعَلْ بُكَاءَكَ لِابْنِ أُمِّ قَطَامٍ

٨ خُجِّرْ غَدَاةَ تَعَاوَرْتُهُ وَمَا حَنَا بِالْقَاعِ بَيْنَ صَفَاصِفٍ وَإِكَامٍ

تعاورته يريد تداوولته طعنة مرة هذا ومرة هذا. والعاء ما مَلَسَ من الأرض وأستوى وجمعه ميعان.

والصفايف أرضون مستوية لا تبت فيها ولا علم واحدها صقصف. والاكلم ما ارتفع من الأرض لم يبلغ

أن يكون جبلاً واحدها أكمة ٥

٩ حَتَّى خَطَرَنَ بِهِ وَهْنٌ شَوَارِعُ مِّنْ بَيْنِ مُقْتَصِدٍ وَآخِرَ دَامٍ

خَطَرَنَ يعنى اليراع: أى <sup>a</sup> بفعنه. من تَنِي مُقْتَصِدٍ: ويرى مُقْتَصِدٍ وهو المنكسر. وقوله وَهْنٌ شَوَارِعُ

أى قصدت ومالت إليه ٥

١٠ وَالْخَيْلُ عَاكِفَةٌ عَلَيْهِ كَانَهَا سَحْقُ النَّخِيلِ نَأَتْ عَنِ الْجُرَامِ

قال ابو الوليد: نعال سَحْفٌ وسَحْفٌ برفع للاء وسكونها والرفع أَفْصَحُ وَأَعْرَبُ: والنسحف الطول من 10

النخيل. وقوله نَأَتْ عَنِ الْجُرَامِ يعول طالت عن الدس تَجَرَّمُونَهَا لا تنالها (69b) الأبدى. واحد

الجرام جارم: والضرم والجرام والحداد والقطاع واحد وم الدس نصرمون النخل حاصه: وواحد

الحداد جادٌ وواحد القطاع قاطع وواحد الضرم صارم ٥

١١ مُتَبَارِيَاتٍ فِي الْأَعِنَّةِ نُطْبَا يَحْمِلْنَ كُلُّ مُنَارِلٍ قَمَقَامٍ

قوله مُتَبَارِيَاتٍ يعنى للبل نساى بعضها بعضاً لئلا تسف إحداهن صاحبتها. والعاطب العيس. 15

والمُنَارِلُ المعائل. والعمام العظيم من الرجال ٥

١٢ سَلَفًا لِّلرَّعْنِ مَا يَخِيفُ ضَبَابُهُ مُتَقَنِّسٍ بِأَيْدِي الْحَدِيدِ لُهُامٍ

قوله سَلَفًا لِّلرَّعْنِ هذه الخيل سلف لِّلرَّعْنِ أى مُتَقَدِّمَةٌ لِّلرَّعْنِ. الارعن الحش. وصانته تحانه. فونه

مُتَقَنِّسٍ <sup>c</sup> نعتُ المُنَارِلِ: يَحْمِلْنَ كُلُّ مُنَارِلٍ [مُتَقَنِّسٍ]: فساة مُتَقَنِّسًا أَخَذَهُ من القويس: والقويس العمود

العائم في وسط الببصة. وبأى الحديد طاهر الحديد يعنى المُقَنِّس. والهُام الكسر العدد: نعال للجمع 20

a) So MS: apparently there is some mistake: or we may read عَلَيْهِ.

b) For the first hemist. cf. 'Amr Mu'all. 24, and post, v. 14; for the second, Labrd Mu'all. 66.

c) This interpretation is clearly erroneous; مُتَقَنِّسٍ and بِأَيْدِي الْحَدِيدِ are both epithets of لُهُامٍ. "the mountain-like mass of armed men", as is also أَرَعَنَ.

الكنبر لهم: <sup>a</sup> والباب الكبير الذى تدخل منه راكب العير والفرس لهم. فلن لم تكن البيضة ذات قوس فى الترك: فال لبس: <sup>b</sup> وتركنا كالبصل: يقول مستديرة ملساء. قال ابو الوليد: البصل رؤوس الرجال

- ١٣ فبه الحديد وفيه كل مصونة قنع وكل مثقف وحسام  
<sup>c</sup> يقول فى هذا الجبس الحديد يبرد السلاح وفيه كل مصونة اى كل قوس ودعت ليوم الحاجة اليها: والمصون النوب الذى لا تلس إلا فى يوم عيد. والمثقف الرمح المصلح. والحسام السيف الفاطح الذى يعطع كل شئ. ويقول الرجل <sup>a</sup> 70 للرجل: احسم الأمر بيى ويبتك اى انقطع
- ١٤ ولقد قتلنهم وكم من سيد عكفت عليه خبولنا وهمام  
 قوله قتلنهم يبرد للجل قتل كندة. والهمام السبد. وبروى خيمت عليه خبولنا
- ١٥ <sup>d</sup> إنا إذا عص الثقاف قناطنا حالت ورامت ثم خبر مرام  
 الثقاف تقوم به الرمح. حالت وبروى حالت ومعناها انقلب. وقوله رامت خبر مرام اى طلبت فادركت بخبر مطلب لأنها علبت: ولو لم تغلب لقد رامت سر مرام
- ١٦ نكحى حقيقتنا ونبغ جارنا <sup>e</sup> ونلف بين أرامل الأيتام  
 الخبيثة ما تحف عليه [أن بحمته]. وقوله حارنا اى من لجأ اليها. ونلف نجع
- ١٧ <sup>f</sup> وقسير لكراب العوان إذا ندت حتى نلف صرامها بصرام  
 العوان اى قد فوئد بها مرة بعد مرة. ونلف نجع. وصرامها نارها
- ١٨ لما رأيت جموع كندة أحجمت عما وكندة غير جد كرام  
 ١٩ أزعمت أنك سوف نأبى قنصرا فلهيكن إذا وأنت شامى  
 ٢٠ نأبى على الناس المقادة كلهم حتى نقودهم بغير زمام

a) This use of لهم in the sense of "a great gate" does not appear to be recorded in the Lexx., and seems to be doubtful b) LabId Dirw. 39, 59.

c) MS فوس (although إليها follows!)

d) Cf. 'Amr. Mu'all. 50, 51.

e) MS اللب.

f) This word is supported by the commentary, but seems to be doubtful in view of its recurrence in the next verse, ثم would make good sense.



قال أبو الوليد. قوله [عمر] جِدَّ كِرَامٍ أَيْ غَيْرُ كَبِيرٍ جِدًّا أَيْ مُشْرِفًا. شَامٌ: بَرْدٌ ه تَهْلِكُ فِي الشَّامِ قَبْلَ أَنْ تَصِلَ إِلَى قَيْصَرٍ. وَقَوْلُهُ نَأْبَى عَلَى النَّاسِ أَيْ نَأْبَى أَنْ نَفَادَ لِأَحَدٍ حَتَّى تَتَّبَعَنَا النَّاسُ مِنْ عَمْرٍ أَنْ تَسُوفَهُمْ ه

## ٧.

١ يَا دَارَ هِنْدٍ عَقَاهَا كُلُّ هَطَّالٍ بِالنَّجْوِ مِثْلَ سَحِيقِ الْبُئْمَةِ الْبَالِيِ  
الهَطَّالُ السَّحَابَةُ الَّتِي تَهْطِلُ بِالْمَطَرِ. وَالسَّحِيقُ النَّوْبُ (70b) الْخَلْفُ. وَالنَّجْوُ مَوْضِعٌ: وَالنَّجْوُ قَصْرُ الْبِمَامَةِ ه  
.....  
وَالِدُهُ النِّسْبَةُ الْبِمَانِيَّ وَجَمْعُهُ نَمَنٌ ه  
٢ جَرَتْ عَلَيْنَهَا رِبَاحُ الصَّنْفِ فَاطَّرَدَتْ وَالرَّيْحُ فِيهَا تُعْفِيهَا بِأَذْيَالِ  
وَبُرْوَى ه حَالَتْ عَلَيْهَا. اضْرَدَتْ أَيْ جَاءَتْ ف [وَذَقَبَتْ]. نَعْفِيهَا تَذَرُهَا. أَرَادَ وَنَجْرِي هَذِهِ الرِّيحُ عَلَى  
هَذِهِ الدَّارِ الْمَرَابِ كَمَا نَجَرُ الْمَرْءُ ذَنَلَهَا ه

٣ حَبَسْتُ فِيهَا صَحَابِي كَيْ أَسْأَلَهَا  
٤ سَوْفًا إِلَى الْكَيْ أَيَّامَ الْكَيْمِ بِهَا  
٥ وَقَدْ عَلَا لِمَتِي شَيْبٌ فَوَدَّعَنِي  
وَالدَّمَعُ قَدْ تَلَّ مِثْلَ جَيْتِ سِرْنَالِي  
وَكَنَفٌ يَطْرُبُ أَوْ يَشْتَاقُ أَمْنَالِي  
مِنْهَا الْغَوَانِي وَدَاعَ الصَّارِمِ الْقَالِي

a) MS كهلك الى السام.

V This poem is in the *Mukhtarat*, pp 97—99; vv. 5—7, 10, 18, 17, 16, 11—14, are in the *Kitāb as-Sinā'atayn* of al-ʿAskarī, pp. 124—6; vv. 1—4 in Agh. XIX, 84 (copied Naṣr. 615); vv. 9, 10, 13a, 14b in Jamh. 8; vv. 12 and 16 in LA; and vv. 17—18 in Buḥt. Ḥam. pp. 266—7.

Metre *Basīṭ*.

b) Agh. بِالْحَنَتِ for النَّجْوِ.

c) Evidently there is a *lacuna* here, though there is no trace of it in the MS.

d) Mukht. and Agh. مِمَّا for مِمَّا; Agh. has the first hemist. thus: أَرَبَتْ فِيهَا وَلِيٍّ مَا نَعْبَرَهَا; in the following scholion Agh. cites our reading, with فَاطَّرَدَتْ for فَاطَّرَدَتْ, and explains فَاطَّرَدَتْ by فَلْتَدَى.

e) So in MS. the word may be حَالَتْ, as points are often omitted

f) Supplied from schol. of Mukht.

g) So MS; perhaps we should read نَجَرُ.

h) First hemist. in Agh. دَارَ وَقَعْتُ نَبَا صَحْبِي أَسْأَلَهَا.

i) Mukht., 'Ask, مِنْهُ, which seems preferable (referring to سَبَّ: لِمَهُ would refer to لِمَهُ).

الغالى المَبْعُص. واللمة دون الجمة. والصارم العاطع. والغواى اللوانى مد غينين بالأزواج عن الرجال ٥  
 ٩ وَقَدْ أُسْلِيَ هُمُومِي حِينَ تَحْضُرُنِي بِجَسْرَةٍ كَعَلَاةِ الْقَيْنِ شِمْلَالٍ  
 لِحسره الماصنة وبغال الحسبمة. والعلاة سندان الحداد. وكل صانع بيده فهو قين. والشملال الخبيعة ٥  
 ٧ زَيْفَانَةٌ يَفْتُونُ الرَّحْلَ نَاجِنَةٌ تَفْرِى الْهَاجِرَ بِتَبْغِيلٍ وَإِرْقَالٍ  
 ٥ زَيْفَانَةٌ a تَرْتَعَتْ في سيرها: وهو ضرب من السر في خفة ذلك. والفتون عيذان الرحل واحدها فتد. والناجنة السريعة الى تنجوى في سيرها. نفري تعطع. والهجير أنصاف النهار. والتبغيل ضرب من السير سببه بالهملجة ولبس بها: هو بين الهملجة والمشي. الأرقال فوف الهملجة وهو الخبب ٥  
 ٨ مَعْدُوقَةٌ b يَلِكِيكَ اللَّحْمُ عَنْ عُرْصٍ كَمُفَرَدٍ وَحَدٍ بِالْجَوِّ ذِيَالٍ  
 مَعْدُوقَةٌ ذِيَالٌ فيها اللحم. والليك يلع اللحم. عَن عُرْصٍ أى عن جُرْأٍ: يعول: لم يقدر اللحم  
 10 لِنَا: وبغال رَمَاهُ بِكَلَامٍ [عَن] عُرْصٍ أى حُرْأًا بغير قَدَرٍ أى جَاوَزَ الحد. والمُفَرَدُ التور ترعى  
 وَحَدٌ ٥ (71a)

٩ d هَذَا وَرَدَّتْ حَرْبٌ قَدْ سَمَوْتُ لَهَا حَتَّى شَبَبْتُ لَهَا نَارًا بِإِشْعَالٍ  
 ١٠ قَحْتِي e مُضَبَّرَةٌ جَرْدَاءٌ عِجْلِيَّةٌ كَالسَّهْمِ أَرْسَلَهُ مِنْ كَفِّهِ الْغَالِي  
 سَمَوْتُ اُرْتَعَتْ. شَبَبْتُ أَوْقَدْتُهَا. الْمُضَبَّرَةُ الْمُدْجَجَةُ. وَرَوَى تَحَى مُسَوِّمَةٌ: وَهِيَ الْمُعْلَمَةُ. وَالْجَرْدَاءُ الْعَصِيرَةُ  
 1٥ السَّعَرُ. وَالْعِجْلِيَّةُ السَّدِيدَةُ وبغال الى لم تحم قط سَاءً وهو انسد لها. والغالى الذى [تعلو] بالسهم  
 أى مُبَاعِدٌ ٥

١١ وَكَبِشٌ مَلْمُومَةٌ بَانَ تَوَاجِدُهُ شَهْبَاءُ ذَاتِ سَرَابِيلٍ وَأَنْطَالٍ  
 الكبس صاحب الحش ورئيسهم. الملمومة الكسبة المحممة. والتواجد تواجيد التمش. يعول هذا

a) MS مربع.

b) MS بالكند. in commy. والكند.

c) Mukht. schol. explains differently: عَنْ عُرْصٍ أى مِنْ أَيْ عُرْصٍ اُسْعَرَتْهَا رَأَتْهَا لَحِيمَةً.

d) Mukht., Jamh. هَذَا وَحَرْبٌ عَوَان. Jamh. تَهَيَّئْتُ for سَمَوْتُ, and تَوَاجِبْتُهَا for تَوَاجِدْتُهَا.

e) Mukht, 'Ask. مُسَوِّمَةٌ (with our text as v.l.). and so Jamh., with قَوْدَاءُ for جَرْدَاءُ.

f) Mukht. and 'Ask. have تَوَاجِدُهُ, making the description to apply to the مَلْمُومَةُ, not to the كَبِشٌ, and this, in spite of our commentary, is the only possible grammatical construction. A similar confusion has been noticed above in the commentary to No. IV, v. 12.

كَالِحٌ فِي الْحَرْبِ أَبَدًا لَأَنَّهُ مُسْتَعِدٌّ لِلْحَرْبِ. وَيُرْوَى بِإِ نَوَاحِدِهَا: بَرِيدُ الْمَلُومَةِ. شَهْبَاءُ يَبْرُدُ يَبْيَضُ  
مِنَ الْحَدِيدِ. وَقَوْلُهُ ذَاتُ سَرَابِيلٍ السَّرَابِيلُ الدَّرْعُ ٥

١٢ *a* أَوْجَرْتُ جُفْرَتَهُ خِرْصًا فَمَالَ بِهِ كَمَا أَتْنَتِي مُخَصَّدٌ مِّنْ قَاعِمِ الضَّالِّ  
الْخِرْصُ سِنَانُ الرُّمَحِ: *b* نَعَالُ حُرْصٍ [وَحِرْصٍ وَخِرْصٍ]. كَمَا أَتْنَتِي مُخَصَّدٌ: قَالَ أَبُو عَمْرٍو: الْمُخَصَّدُ  
مَا قَدْ قُطِعَ: قَالَ لَا يَكُونُ مُخَصَّدٌ *c* [لَا] بَغْنَجُ الضَّادِ. وَقَالَ غَيْرُهُ الْمُخَصَّدُ الْغُصْنُ الرَّتَانُ الْمَمْلِيُّ مَاءً *d*  
وَهُوَ الَّذِي يُكْسَرُ غَيْرَ أَنْ يُقَطَّعَ وَهُوَ رَطْبٌ. وَيُرْوَى خَصَّدٌ وَهُوَ الْغُصْنُ [الْمَقْطُوعُ]. وَيُرْوَى أَيْضًا مُخَصَّدٌ  
بِالْحَاءِ وَالضَّادِ وَهُوَ *d* الْأَمْلَسُ. وَقَوْلُهُ أَوْجَرْتُ جُفْرَتَهُ: يُرْوَى نَعْرَتَهُ *e* وَهِيَ نَعْرَةُ نَحْرِهِ وَهِيَ *f* [الْهَرَمَةُ] الَّتِي  
[بَيْنَ] *g* التَّرْفُوتَيْنِ. الْحَقْفَةُ الْحَاصِرَةُ. وَالضَّالُّ السِّدْرُ الصِّغَارُ الَّتِي تَكُونُ فِي الْبَادِيَةِ وَاحِدُهَا صَالَتٌ ٥

١٣ *h* وَلَهْوَةٌ كَرْصَابٍ الْمِسْكِ طَالَ بِهَا [فِي] دَنِيهَا كَرٌّ حَوْلَ بَعْدِ أَحْوَالِ  
الْلهْوَةِ *i* الْحَمْرِ: وَأَمَّا قَوْلُهَا لَهَا لَهْوَةٌ لِأَنَّ الْإِنْسَانَ إِذَا سَرِبَ (71a) اسْتَهَى عَلَيْهَا الطَّعَامَ. وَقَوْلُهُ زَكْرُصَابِ  
الْمِسْكِ يَبْرُدُ كَغَنَاتِ الْمِسْكِ فِي طَبِيبٍ رِيحِيهَا. وَيُرْوَى وَهْوَةٌ كَرْصَابِ الْمِسْكِ ٥

١٤ *k* ذَاكَرْتُهَا قَبْلَ مَا بَدَأَ الصَّبَاحُ لَنَا فِي نَتِّ مِنْهَمِ الْكَفَّيْنِ مِفْضَالِ  
قَالَ أَبُو الْوَلِيدِ الْمِفْضَالُ الَّذِي تَعْظُمُ قَصْلُهُ إِنْ شَاءَ اللَّهُ. *l* [مَنْهَمِ الْكَفَّيْنِ سَخِيٌّ سَائِلُ الْكَفَّيْنِ بِالْعَطَاءِ:  
سَبَبُهُ حُودُهُ بِمَنْهَمِ الْمَطَرِ] ٥

١٥ *m* وَعَبَلَتْ كَنْهَاءَ الْجَوْرِ نَاعِمَةً كَأَنَّ رِيْفَتَهَا شَيَّبَتْ بِسَلْسَالِ  
وَيُرْوَى: وَطَعَلَتْ *n* كَنْهَاءَ. الْمَهَاءُ الْبَقَرَةُ. الْعَلَّةُ الْمَرْأَةُ الْكَاسِنَةُ الدِّرَاعِ *o* الْمَلْسُ لِحْمُهَا. شَيَّبَتْ حِلْطُنَ.

*a*) LA IV, 142<sup>14</sup> and VIII, 287<sup>18</sup>, with خَصَّدٌ for مُخَصَّدٌ; Mukht مُخَصَّدٌ.

*b*) MS اُخْرَصَ.

*c*) This correction seems certain.

*d*) No such meaning of مُخَصَّدٌ is mentioned in the Lexx., and there must be some mistake.

*e*) MS وَيُرْوَى وَهِي.

*f*) Entered from LA V, 173<sup>6</sup>.

*g*) MS الرُّفُوسُ.

*h*) Mukht. وَهْوَةٌ كَرْصَابِ الْمِسْكِ, with وَلَهْوَةٌ as v. l. in scholion; Ask كَرْصَابِ; Jamh. 8<sup>8</sup> has a verse

وَهْوَةٌ كَدَايَجِ الْخَوْبِ صَافِيَةٍ compounded of the first hemist. of v. 13 and the second of v. 14, and reads وَهْوَةٌ كَدَايَجِ الْخَوْبِ صَافِيَةٍ.

*i*) MS حَمَّعَ (!)

*j*) MS كَعْرَابِ.

*k*) Mukht and Ask. قَبْلَ أَنْ تَنْدُو الصَّبَاحَ; MS قَبْلَ مَا تَنْدُو الصَّبَاحَ.

*l*) Added from scholion of Mukht.

*m*) Mukht وَعَبَلَتْ (see LA XIV, 251<sup>4</sup>).

*n*) MS لَحْمِهَا.

*o*) MS الْمَلْسِيَا.

والسلسال الكحمر: *a* وبغال أنما سَمِيَّ سَلْسَالًا لَأَنَّهُ تَتَسَلَّسَلُ فِي الْكَلْفِ: وبغال الصافية [من الكحمر] *h*

١٩ *b* قَدْ يَتُّ أَلْعِبَهَا وَهَنَا وَتُلْعِبُنِي ثُمَّ أَنْصَرَفْتُ وَهِيَ مِيَّتَى عَلَى بَالٍ

٢٠ *c* بَانَ الشَّبَابُ فَآلَى لَا يُلِمُّ بِنَا وَأَحْتَلَّ بِي مِنْ مُلِمِّ الشَّيْبِ مِحْلَلٌ

٢١ *d* وَالشَّيْبُ شَيْنٌ لِيَنْ *e* يَحْتَلُّ سَاحَتَهُ لِيَّ دَرَّ سَوَادِ اللَّيْمَةِ الْخَالِي

## VI.

١ سَقَى الرَّبَابَ مُجَلِّجِلُ الْ أَكْنَافِ لَمَّاحُ بُرُوقِهِ

٢ جَوْنٌ تَكَرَّرَ الصَّبَا وَهَنَا وَتَمَرِيَّةٌ خَرِيْقَةٌ

*g* الرَّبَابُ السحاب الرقيق. والمَجَلِّجِلُ المصنوت. يربد السحاب به رَعْدًا. والأَكْنَافُ الحواشي. واللمَّاحُ

الذي يلمحُ بُرُوقَهُ: [وبغال] لَمَّحَ الرَّحْلُ يَنْوِيهِ إِذَا أَشَارَ بِهِ. وَالْجَوْنُ الْأَسْوَدُ مِنَ السحاب. تَكَرَّرَ تَرَدَّدَ.

وَهَنَا بَعْدَ رُقْدَةٍ. وَتَمَرِيَّةٌ تَنْزِيلُ مَطَرَةٍ. *h* وَالْخَرِيْفُ الرِّيحُ الْجَنُوبُ *h*

*a*) Before this sentence the following words appear in the MS: بَعَالُ الْمَاءِ فِي سَلْسَالٍ; I take them to be a blundering attempt to write the words which follow, left uncanceled by oversight.

*b*) Cited LA II, 236<sup>26</sup>; Ask. طَوْرًا، قَيْتٌ. Observe هِيَ for هِيَ (see ante, No. I. v. 29).

*c*) Mukht. كُلُّ مِحْلَلٍ آيٌ مَسْبُوبٌ آيٌ مِحْلَلٍ; Ask., the same, with مِحْلَلٍ. Buht. (266—7) has vv. 17 and 18, with مِحْلَلِي.

*d*) Mukht., Ask., Buht. أَرَسَى بِسَاحَتِهِ (explained as نَبَتَ وَأَفَامَ). Buht. لَخَالِي; Mukht. explains as ماضِي. It is used by I. Q. in this sense: e. g. 52, 1.

VI. The whole of this poem is in the *Amālī* of al-Qaṭrī I, 180; v. 7 is cited Asās I, 60. Metre *Kamil muraffaḥ*. *e*) Qaṭrī لَمَّاعٌ.

*f*) Qaṭrī تَكْعَفُ. The MS wrongly inserts نَ between وَ and تَمَرِيَّةَ, spoiling metre, sense and grammar. *Iqtidāb* 413 has the verse, with نَاتَتْ in place of جَوْنٌ. For the use of مَرَى in the same way as here see I. Q. 18, 6.

*g*) This must be wrong: a cloud cannot be said to water a part of itself. الرَّبَابُ is a proper name, either of a place, a tribe, or a person. Yāq. II, 746<sup>20</sup> mentions a mountain of this name between Fa'id and al-Madīnah, which would suit the context; for الرَّبَابُ as a personal (woman's) name see I. Q. 63, 2.

*h*) This explanation conflicts with the Lexx, and with vv. 6 and 7 of the poem (نَمَابَةً); perhaps we should read [السَدِيدَةُ] الْهَيْبُ. LA XI, 360<sup>9</sup>.

٣ مَرَى الْعَسِيفِ عِشَارَةً حَتَّى إِذَا دَرَّتْ غُرُوقُهُ

٤ وَدَنَا يُضِيءُ<sup>a</sup> صَبَابُهُ غَابَا يُضَرِّمُهُ حَرِيقُهُ

العسيف الحَرّ ويقال العبد: والأَسِيفُ العبد. والعشار اللعارج: في التي تَحَلَّب. والغاب الاجام. بَضْرَمُهُ

حَرِيقُهُ نُوفِدُهُ ✽ (72a)

٥ حَتَّى إِذَا مَا دَرَعُهُ بِالْبَاءِ ضَاقَ فَمَا يُطِيقُهُ

٦ هَبَّتْ لَهُ مِنْ خَلْفِهِ رِيحٌ<sup>b</sup> يَمَانِيَّةٌ تَسُوقُهُ

٧ حَلَّتْ عَزَالِيَهُ الْجَنُوبُ بُ فَتَجَّ وَاهِيَةً خُرُوقُهُ

دَرَعُهُ حِبْلَتُهُ. وروى شَامِيَّة. وَالْيَمَانِيَّةُ الْجَنُوبُ لَأَنَّهَا مِنْ فَيْلٍ<sup>d</sup> الْفَيْلَةُ. عَزَالِيَهُ أَقْوَاهُ وَاحِدُهَا عَزْلَاءُ.

وَتَجَّ سَالَ وَصَبَّ. وَاهِيَةً صَعِيفَةٌ مُنَشَّقَةٌ ✽

## VII.

10

١ يَا ذَا الْفُخْرِ فَنَا فَرِيقَتِلِ أَبِيهِ<sup>g</sup> إِذْ لَأَلَّا وَحَبِينَا

٢ أَرَعَمْتَ أَنَّكَ قَدْ قَتَلْتَ<sup>h</sup> سَرَانَنَا كَذِبًا وَمَمِينَا

٣ هَلَّا عَلَى حُجَرٍ نِي أُمِّ مِ قَطَامٍ تَبْكِي لَا عَلَيْنَا

٤ إِنَّا إِذَا عَصَ الثَّقَا فُ رِأْسٍ صَعَدَتْنَا لَوْنَنَا

٥ نَحْمِي حَقِيقَتَنَا وَبَعْضُ الْقَوْمِ يَسْقُطُ بَيْنَ بَيْنَا

a) Qatī رَبَابُهُ, a much better reading.

b) Qatī سَامِيَّة. Cf. a similar passage from al-Kumait (also of Asad), cited in LA XIII, 470<sup>1</sup>, Lane 2036c. c) Cited Asad I, 60, s. v. تَجَّ. d) MS العبلية.

VII. In Mukht. pp. 90—92; Agh XIX, 85—86 (copied Naṣr. 599—600); Khiz. I, 322 (vv. 1—8 and 12—14); Ainr I, 490 (1—8, 12), S. S. Mughni 91 (vv. 1—6, 12, 19, 20); BQut. 39 (vv. 1—2) and 143—4 (vv. 1—7); Ya'qubi I, 249 (vv. 1—5). Metre *Kamil muraffal*.

e) Ya'q المعبرنا.

f) MS لععل; see ante, No. IV, 6.

g) Mukht. إِذْ لَأَلَّا (misprint).

h) Mukht. سَرَانَنَا.

i) SSM لَوْنَا, Mukht. لَوْنَا.

j) Ante, No. IV, 15.

k) Agh النَّاسِ; v. cited Lane 288a, LA XVI, 214<sup>6</sup>, Howell Grammar I, 815..

٦ هَلَّا سَأَلْتَ جُمُوعَ كِنْدَةَ<sup>a</sup> وَلَوْ أَيْنَ أَيْنَا

٧ أَبَامَ نَضْرِبُ هَامَهُمْ بِمَوَاتِرٍ حَتَّى أَنْكَنَبْنَا

٨ [وَجُمُوعَ غَسَّانَ الْبُلُو لَ أَنْتَهُمْ وَقَدْ أَنْطَوَيْنَا]

٩ لُحَقًا أَبَاطِلُهُنَّ قَدْ عَالَجَنَ أَصْفَارًا وَأَيْنَا

٥ لُحَقًا أَبَاطِلُهُنَّ اى قد لَحِقَتْ الْخَوَاصِرُ بِالْأَصْلَابِ: واحدا إِطْلَ وَأَبْطَلُ. وَالْأَيْنُ الْأَعْيَاءُ ٥

١٠ وَلَقَدْ صَلَقْنِ هَوَارِنَا بِنَوَاهِلٍ حَتَّى ارْتَوَيْنَا

١١ نَعْلِيهِمْ تَحْتَ الضَّبَا بِ الْمَشْرِفَى إِذَا أَعْتَرَيْنَا

نقول هذه الخبلُ صَلَقَى اى لَعِنَ هَوَارِينَ: وفعال d صَلَقَى اى عَصَصْنَ: يقال للخيل اذا عَصَّ e بعضها

نَعَصًا قد صَلَقَهُ f بِسَابِغٍ: وفعال لِأَنَابَ البعير اذا كانت حِدَادًا طَوَالًا عَصَلُ مَصَالِيفُ. وقوله بِنَوَاهِلٍ

١٠ معنى بِأَسْنَةٍ كانت عِطَاشًا قَرَوَتْ مِنَ الدَّمِ. حى ارْتَوَيْنَا بربد الاسنة من الدم. الاعتزاء أَن تَنْتَسِبَ

الرجل عند الصَّرْبَةِ. الْمَشْرِفِيَّةُ نُسِبَتْ اى مَشَارِفُ وقرئ بالشَّامِ: وفعال إِنَّمَا سَمِيتَ مَشْرِفِيَّةً لِأَنَّهُا بِيَعَتْ

بِالْمَشَارِفِ مِنَ سَرَاهِ الْبَنَى ٥

١٢ نَحْنُ الْأُولَى h حَاصِعَ جُمُوعًا ثَمَّ وَجَّهَهُمْ إِلَيْنَا

١٣ وَأَعْلَمَ بَأَنَّ جِيَادَنَا آلَيْنَ لَا يَقْضِنَ دَيْنَا

١٤ وَلَقَدْ أَبَحْنَا مَا حَبِئْتَ وَلَا مُبِيعَ لِمَا حَبِينَا

١٥ هَذَا i وَلَوْ قَدَرْتَ عَلَيْنَا رِمَاحُ قَوْمِي مَا أَتَتْهُنَا

١٦ حَتَّى تَنْرُشَكَ نَوْشَةً عَادَاتِهِنَّ إِذَا رَانَتْهُنَا

١٧ نَعْلِي السَّبَا بِكُلِّ عَا ثِقَّةِ شَمُولٍ مَا صَحَوْنَا

١٨ وَنُهِينُ فِي k لَدَاتِهَا عَظَمَ التَّيْلَانِ إِذَا أَنْتَشَبْنَا

a) SSM إِذْ تَوَالَّوْا Mukht. (sic) إِذْ تَوَالَّوْا (against rhyme), but p. 144 as our text. b) This verse, omitted in MS, is found in Mukht. Agh. and Khiz., and is required by the context; scholion of Mukht.: معنى الخبل اَنْطَوَيْنَ مِنَ الصَّوَرَةِ.

c) Agh. omits vv. 10 and 11. d) MS ضلن e) Instead of نَعَصًا بعضها f) MS بَنَانَهُ. MS has احر g) MS فرانسله.

h) Mukht., Agh., Howell Gram. I, 601 فَاحِصَ جُمُوعًا.

i) MS وَلَوْ for وَتَو. j) MS ابدننا (given correctly in scholion). k) Agh. لَدَاتِنَا.

١٩ لَا يَبْلُغُ الْبَانِي وَلَوْ رَفَعَ الدَّعَائِمَ مَا بَنَيْنَا

(72b) قال أبو الوليد: يروى: فَاحْتَمَعَ جُمُوعَكَ. انْتَوَيْنَا التَّكَعُّنَا وَأَتَيْنَاكَ مِنْ بَعْدِ. وَسُمِّيَتِ الْكُمُرُ سُمُولًا

لأنَّ رِجْلَهَا تَشْمُلُ الْعُومَ إِذَا فُحِثَتْ. انْتَشَبْنَا سَرَبَنَا. انبِلَادُ الْمَالِ الْفَدَسَمُ. تَنَوَّشَكَ نُنَاوِلُكَ ٥

٢٠ كَمْ مِنْ أ<sup>a</sup> رَّئِيسٍ قَدْ قَتَلْنَاهُ وَضَبِمَ قَدْ أَبَيْنَا

٢١ وَلَرُبَّ سَيِّدٍ مَعَشَرَ ضَحَّكَ الدَّسِيعَةَ قَدْ رَمَبْنَا ٥

٢٢ عِقْبَانُهُ بِظِلَالِ عِقْبَانٍ b تَبَمَّ c مَا نَرَيْنَا

٢٣ حَتَّى قَرَكْنَا شِلْوَهُ جَزَرَ السَّبَاعِ وَقَدْ مَضَيْنَا

٢٤ d وَأَوَانِسٍ مِثْلُ الدَّمَى حُورِ الْعُيُونِ قَدْ آسَتَبَيْنَا

٢٥ إِنَّا لَعَمْرُكَ e لَا يُضَا مُ حَلِيفُنَا أَبَدًا لَدَيْنَا

الدَّسِيعَةُ الْحَسَنُ وَالشَّرَفُ وَالِدَسِيعَةُ f الْجِرَّةُ وَالِدَسِيعَةُ الْحَقَّةُ. الْأَوَانِسُ اللَّوْلُوكُ تَأْتِيَنَّ فِي الْحَدِيثِ. 10

وَالْحَوْرُ إِلَى فَدٍ فَصَلَّ سَوَادُهَا بَيَاضُهَا: قُلْ أَبُو عَمْرٍو: الْحَوْرُ عِنْدِي سَوَادُ الْمُقْلَةِ لِأَنَّهُ مَثَلٌ لِلطَّبَّاءِ

وَالنَّعْرِ: وَلَا تَكُونِ ذَلِكَ لِلنَّسَانِ فِي الدُّبَا ٥

### VIII.

١ نَأْتِكَ سُلَيْمَى فَالْفُؤَادُ قَرِيمُ وَلَيْسَ لِحَاجَاتِ الْفُؤَادِ مُرِيمُ

٢ إِذَا g دُفَّتْ مَاهَا قُلْتَ طَعْمُ مَدَامِةٍ مُشْعَشَعَةٍ نُرْجِي الْأَزَارَ قَدِيمُ

الْعَدَدُحِ الدِّي نَقْدَحُ مِنْهُ بِالْقَدَحِ: وَيَعَالُ فِدَدُحُ مَبْرُولُ. وَالْمُسْعَشَعَةُ الرِّمْقَةُ الْمِرَاحُ ١٥

٣ بِمَاءِ سَكَاكِ فِي أَبَارِيقِ فِضَّةٍ لَهَا ثَمَنٌ فِي الْبَايَعِينَ رِيمُ

٤ h قَامَلُ خَلِيلِي هَلْ قَرَى مِنْ طَعَانٍ يَمَانِيَةٍ قَدْ نَغْتَدِي وَنَرُوحُ

a) MS نعبس, against all other texts.

b) Agh. corruptly بسم.

c) Mukht. مَنْ بَوَّنَا.

d) Agh. and Mukht. transpose vv. 24 and 25

e) Agh., Mukht. مَا نَضَامُ.

VIII. Four vv. of this poem are cited in Naṣr. 614 (vv. 7 and 12–14), and one (4) in Sh. Sh. Mughni. Metre *Tawīl*.

f) MS لَحْرَلَهُ.

g) MS دُفَّتْ.

h) Cited SSM 35, with نَقَرَّ.

هـ كَعَرُمُ السَّيْفِينَ فِي غَوَارِبِ لُجَّةٍ تُكَفِّئُهَا فِي مَاءٍ دِجْلَةَ رِيحٍ  
قوله تُكَفِّئُهَا مَهْمُوزٌ أَيْ تُمِيلُهَا: شَبَّهَ الطُّغْيَانَ لِعَوْمِ السَّيْفِينَ: وَيُرْوَى تُكَفِّئُهَا. وَالْغَوَارِبُ الْأَمْوَاجُ وَاحِدُهَا  
عَارِبٌ: وَالْغَارِبُ مِنَ الْجَمَلِ بَتَعَدُّمِ السَّنَامِ. وَاللُّجَّةُ الْمَاءُ الْكَثِيرُ. وَالطُّغْيَانُ النِّسَاءُ سَمِيْنَ هـ بِهِ لَاتْنَهُنَّ  
نُطْعَنَ [بِهِنَّ] هـ

٩ جَوَانِبُهَا تَغْشَى الْمَتَالِفَ أَشْرَفَتْ عَلَيْنَهُنَّ صُهْبٌ مِّنْ يَّهْوَةٍ جُنُوحٍ  
(73a) أَشْرَفَتْ عَلَيْهِنَّ عَلَى الْجَوَانِبِ. وَالصُّهْبُ الْمَلَّاحُونَ: صُهْبٌ أَيْ الشُّعُورُ: يَرِيدُ أَنْ يَقْبُضَ هـ  
٧ وَقَدْ أَغْتَدَى قَدْلُ الْعَطَاطِ وَصَاحِبِي أَمِينُ الشَّطَا رَخُو اللَّبَانِ سَبُوحٍ  
وَالشَّطَا عَظْمٌ رَفِيفٌ فِي وَطِيفِ الْفَرَسِ: إِذَا انْكَسَرَ ذَلِكَ الْعَظْمُ أَوْ زَالَ هـ انْتَشَرَ [عَصَبٌ] الْفَرَسِ مِنْهُ:  
وَيُقَالُ الشَّطَا عَظْمٌ رَفِيفٌ صَغِيرٌ مُسَكِّنٌ يَوطِيفُ الْفَرَسِ: وَالْوَطِيفُ فَوْقَ الزَّرْسَعِ: وَإِذَا انْكَسَرَ هـ أَوْ زَالَ  
١٠ سَطَى الْفَرَسُ لَفَعَتَرَ: وَيُقَالُ: مَ فُلِفَ شَطَاهُ وَقوله رَخُو اللَّبَانِ اللَّبَانُ الصَّدْرُ أَيْ وَاسِعُ الصَّدْرِ: وَاللَّبَانُ  
مَا يَبْنَى الْمُنْكَبِينَ: وَبُسَّحَتْ لِلْفَرَسِ أَنْ يَكُونَ كَذَلِكَ. وَالسُّوْحُ الدَّلِيفُ فِي سَبِيهِ. وَالْعَطَاطُ يَعَالُ الصَّنَجِ  
وَالْعَطَاطُ يَعَالُ السُّودَ يُطَوِّنُ الْأَحْنَكَةَ مِنَ الْعَطَا: هـ وَالْكَدْرِيُّونَ مِنَ الْقَطَا يَبْصُ بَطُونِ الْأَجْنَحَةِ: وَمَا كَانَ  
مِنْ أَنْبَصٍ بَطْنٍ لِلْجَنَاحِ هُوَ كُدْرِيٌّ وَمَا كَانَ مِنْ أَسْوَدٍ بَطْنٍ لِلْجَنَاحِ هُوَ جُونِيٌّ: يُقَالُ كُدْرِيٌّ الْقَطَا وَجُونِيٌّ  
وَيَعَالُ لِلْكَدْرِيِّ أَنْبَاً هـ عَطَاطٌ هـ

١٥ إِذَا حَرَّكَتُهُ السَّاقُ قُلْتَ مُجَبَّبٌ غَضِيضٌ عَدَتَهُ عَهْدُهُ وَسُرُوحٌ  
إِذَا حَرَّكَتَهُ السَّاقُ يَرِيدُ الْفَرَسِ. وَالْمُجَبَّبُ هَاهُنَا الطَّيُّ: وَذَلِكَ لِشِدَّةِ حَلْفِ «الطَّيِّ وَأَنَّ فَوَائِمَهُ

a) This verse has been imitated by the poet's fellow-tribesman Bishr b. Abi Khazim (LA I, 135<sup>23</sup>):

وَكَانَ طُعْنُهُمْ عَدَاهُ نَحْمَلُوا سَقْنًا نَقَّأَتْ فِي حَلْبِجٍ مُعَرَّبٍ

b) MS مَهْمُوزَةٌ أَيْ لِمَثَلِهَا. c) MS الْعُتْنُ كَفَمٍ. d) MS بِهَا.

e) MS نَغْنَسَى. f) Naqr. اللِّسَانُ (l)

g) The MS in this scholion is very corrupt: the first part has been set right with the help of LA XIX, 162, and Aṣmaʿī, *Khawl* (Haffner) 62—5. h) MS دَنَسَر.

i) MS مَسَكَسَ. j) MS الدَّمْعُ. k) MS وَ. l) MS فَعَمَر.

m) MS فَوْقَ شَطَا (l) n) MS وَالْكَدْرِيُّ. o) MS حُورَى und later حُورَى.

p) MS عَطَى. q) MS عَدَدَهُ عَهْدَهُ قَسْرُوحَ. r) MS الطَّيْرُ (l)



٥ لَبَسْتُ يَنْبَسَطُ: فإذا كان كذلك فهو مَجْتَبٍ. وإذا كان منبسط الغوائم فهو *b* قاسط: يقال قاسطُ الغوائم والخلف إذا كان مُسْتَقِيمًا وهو عَنَبٌ في الفرس. والغصبيص السمين الأملس ويريد الطَّبِي. وقوله عَدْنُهُ عَهْدُهُ وَسُرُوحُ *d* والعَهْدَةُ الْمَطَرَةُ تَأْتِي وفي الأرض أَثَرٌ من أُخْرَى كانت فَنَلَّهَا ولِجَمَاعِ الْعِهَادِ. ويروى عَدَاهُ وَحَدَهُ: أي رَعَى ذلك المكانَ وَحَدَهُ. وسعال العِهَادِ الْأَمْطَارِ (73b) الْمُتَقَدِّمَةُ تكون من فَرِغِ الدَّلْوِ الْآخِرِ والخوت والسرطبين والبطين والثربا: كَدَّ مَطَرٌ كان يهده الأنواء فهو عِيَادٌ: والقول الأول قولٌ ٥ ابنِ عَمْرٍو وهو وَسَمِيٌّ وهو خَطَأٌ: وهو *f* رَمَدٌ وهو بَدْرِيٌّ أيضا. والسُرُوحُ المرعى واحدها سَرْحٌ: وواحد المسارح مَسْرَحٌ وفي مَرَاغِي الْأَيْلِ والعَنَمِ. نقول له في هذا المكان عِيَادٌ وله رَعَى: والرَعَى الاسم والرَعَى الْمَصْدَرُ

- ٩ مَرَاتِعُهُ الْقِيعَانُ فَرْدٌ كَأَنَّهُ  
١٠ فَهَاجُ لَهْ حَتَّى غَدَاةً فَأَوْسَدُوا  
١١ إِذَا خَافَ مِنْهُنَّ اللَّحَايَ نَبَتْ بِهِ  
١٢ وَقَدْ أَتَرَنَ الْقِرْنَ الْكَبِيَّ بِصَدْرِهِ  
١٣ دَمَوْعٌ لِأَطْرَافِ الْأَنَامِلِ ١ نَرَّةٌ  
١٤ إِذَا جَاءَ سَرَبٌ مِنْ أَطِبَاءٍ يَغْدَنُهُ
- ١٥ إِذَا مَا نَمَاشِيهِ الطِّبَاءُ *g* تَطِيحُ  
١٦ كِلَابًا كُلُّ الضَّارِبَاتِ يَسِيحُ  
١٧ قَوَائِمُ حَبَشَاتِ الْأَسَاوِلِ رُوحُ  
١٨ مُشَلِّشَةٌ فَوْقَ ١ التَّطَاقِ نَفُوحُ  
١٩ لَهَا بَعْدَ زِإْشَرَانِ الْعَبِيطِ ١ نَشِيحُ  
٢٠ تَبَادَرْنَ شَتَّى كُلُّهُنَّ *m* تَنُوحُ

## IX.

- ١ تَدَكَّرْتُ أَهْلِي الصَّالِحِينَ بِمَلْحُوبٍ  
٢ تَدَكَّرْتُ أَهْلَ الْخَيْرِ وَالنَّاعِ وَالنَّدَى
- ٥١ فَقَلْبِي عَلَيْهِمْ هَالِكٌ حِدٌّ مَغْلُوبٍ  
٥٢ وَأَهْلَ عِتَابِ الْجُرْدِ وَالْمِرِّ وَالطِّيبِ

a) MS ليسن تلك انْمُنَسَطَ.

b) In LA IX, 254 أَفَسَطُ is given in this sense

c) MS عَدْنُهُ

d) MS الْعَهْدُ (this also has the same meaning)

e) MS عَدْبُهُ.

f) MS رَسَدَ,

g) MS نَطِيحُ.

h) Naṣr. السَّيَّانِ.

i) MS نَارَةٌ; the reading adopted is that of Naṣr.

j) Naṣr. إِتْرَاجَ.

k) MS بَسِيحُ; Naṣr. as text.

l) Naṣr. بَسَاءَ.

m) Naṣr. تَنُوحُ.

IX. vv. 1 and 3 in Bakrī 537<sup>9</sup>, vv. 2, 8, 16 in Khiz. I, 323; vv. 7 and 15 in LA. Metre *Tauzīl*

n) Khiz. وَأَعْلَ عِتَابِ الْخَيْلِ وَالْخَمْرِ.

٣ تَدَكَّرْتُهُمْ مَا إِنْ تَحِيفَ مَدَامَعِي  
 ٤ وَتَبَيْتَ يَفُوحُ الْبِسْكَ مِنْ حُجْرَانِي  
 ٥ وَمُسْبَعَةٍ قَدْ أَصْحَلِ الشُّرْبُ صَوْتَهَا  
 ٦ شَهَدْتُ بِفَتْيَانٍ كِرَامٍ عَلَبَهُمْ  
 ٧ وَخَرَفٍ مِّنَ الْفِتْيَانِ أَكْرَمَ مَصْدَقًا ٥

الْخَرْفُ الطَّرِيفُ السَّخِيُّ. وَالْمَذْرُوبُ السَّيِّئُ. الْحَلْفُ لِلْبَيْتِ هـ اللسان: ويقال هـ ساءه بِالذَّرْبِ أى أَسَاءَ علمه النَّنَا وَطَبَّةٌ: وَالذَّرْبُ السَّمُ أَنْصَا: بِفَالٍ سَيِّفٌ مَذْرُوبٌ وَمَذْرَبٌ إِذَا كَانَ مَسْمُومًا: (74a) وَرَجُلٌ ذَرِبَ اللِّسَانَ إِذَا كَانَ سَيِّئَ اللَّفْظِ كَثِيرَ الْفُحْشِ. وَيَعَالِ الْمَذْرُوبُ الْمَسْمُومُ أَكْرَمَ مَصْدَقًا هُوَ أَصْدَقُ مِنَ السَّيِّئِ إِذَا صَرَّحَتْ بِهِ صَدَقَ هـ

٨ فَأَصْبَحَ مِنِّي كُلُّ ذَلِكَ رَقْدٌ مَضَى  
 ٩ وَقَدْ أَغْتَدَيْ فِي الْقَوْمِ تَحْتِي شَيْلَةً 10  
 بِطَرْفٍ مِّنَ السِّدَّانِ أَجْرَدَ مَنُوسٍ

السَّيْلَةُ السَّرِيعَةُ: بَرْدٌ نَافِثُهُ. الطَّرْفُ الْعَرَسُ 7 [الكرام الاطراف بعى الآاء والأَمْهَاء]. وَالسِّدَّانُ الدِّثَالُ وَاحِدُهَا سِبْدٌ: وَأَمَّا سَيِّئٌ أُنْدِثَبَ بِالْعَرَسِ هـ الْجَوَادُ وَيَعَالِ الطُّوَلُ هـ

١٠ كُتِبَتْ كَشَاةُ الرَّمْلِ صَافٍ أَدِيمَةٌ  
 مُفِجَّحٌ الْكَوَامِي جُرْشِعٌ غَيْرُ مَخْسُوبٍ

15 قَالَ أَبُو الْوَلِيدِ الْمَخْسُوبُ الْمَحْلُوطُ الْقَرَسُ تَدْخُلُ فِيهَا 7 وَالْهَجَنَةُ. وَعَبْرَةٌ: الْمَخْسُوبُ هـ الْبُقُوفُ. وَالنَّسَاءُ هـ الطَّبِيُّ وَيَعَالِ الْبُقُوفُ. وَالْمُفِجَّحُ الْكَوَامِي حَوَائِبُ الْحَوَائِرِ إِلَى تَحِيٍّ النُّسُورِ [أَنْ] نَصَبَهَا الرَّمْلُ هـ

١١ وَخَيْلٍ كَأَسْرَابِ الْقَطَا قَدْ مَزَعَتْهَا  
 بِحُفْنَانِهِ تَنْبِي بَسَائِي وَعُرْقُوبٍ

a) MS. حَذُولٌ السَّعْيِ مَرَارِعُ. Bakr as text.

b) See this rare word in a similar context in I. Q. 19, 16.

c) LA I, 372<sup>17</sup> as text

d) MS السَّانُ

e) MS بالدرن

f) Khiz. I, 333 حَلَا.

g) Added from LA XI, 1177.

h) MS. لُحُوف.

i) Cf. a similar collocation of epithets in al-A'shà's v. (LA XIV, 80<sup>8</sup>):

فَلِيلٍ حُرْشِعٍ تَرَاهُ كَتَسِ الرَّمْلِ لَا مَقُوفٍ وَلَا مَخْسُوبٍ

(misprinted LA I, 342<sup>25</sup> كَتَسِ الرَّمْلِ).

j) MS الهاجر.

k) MS الصروف.

l) MS الصي.

m) MS وَتَعْنَهَا, and so in scholion.

قال وَزَعْتُهَا اِى قَد ه كَفَّفْتُهَا. حَقِيقَاتُهُ [وهي الجَرَادَةُ] يقال ه لها هذا ا ه اسْتَخَفَّتْ وطارَتْ. تنمى يساق  
وَعَرَفُوب يربد تَرْتَفِع ه

١٢ وَخَرَفِ نَصِيحُ الْهَامُ فِيهِ مَعَ الصَّدَى مَخُوفٍ إِذَا مَا جَنَّهُ اللَّئْلُ مَرْهُوبٍ  
الهامة ذَكَرُ الْبُومِ: وَالصَّدَى ذَكَرُ الْبُومِ ابْضًا. وقوله جَنَّهُ اللَّيْلُ اى عَطَّاهُ اللَّيْلُ وَسَتَرَهُ ه

١٣ قَطَعْتُ بِصَهْبَاءِ السَّرَاةِ شِبْلَةً تَزِلُّ الْوَلَايَا عَنْ جَوَانِبِ مَكْرُوبٍ  
١٤ لَهَا قَمْعٌ نَذَرِي بِهِ الْكُورَ تَامِكٌ إِلَى حَارِكٍ تَأْوِي إِلَى الصُّلْبِ مَنُصُوبٍ  
القَمْعُ السَّيْفُ واحدا قَمْعَةٌ وه اَعْلَى السَّيْفِ. تَذَرِي ه الْكُورَ اى بُزِلَ سَنَامُهَا الْكُورُ بِرُمَى بِهِ. التَامِكُ  
السَّيْفُ الصَّخْمُ ه

١٥ إِذَا حَرَكْتُهَا السَّاقُ قُلْتُ نَعَامَةً وَإِنْ رُجِرَتْ يَوْمًا فَلَيْسَتْ بِرُغُوبٍ  
١٦ (74b) تَرَى الْمَرْءَ يَصْنُورُ لِلْكَيَاةِ وَطُولِهَا وَفِي طُولِ عَبْشٍ الْمَرْءُ أَتْرَحُ نَعْدِيْبٍ  
نصو تَمِل. ويرى: \*أَهْشُ إِلَى طُولِ الْكَيَاةِ وَعَبْشِهَا\*. وقوله أَتْرَحُ نَعْدِيْبٍ اى أَسْدُ نَعْدِيْبٍ: نعال  
قد تَرَحَّ بِه اى عَدَّته: وَالتَّبَارِيحُ مِنْهُ ه وه ما تَرَحَّ بِه اى قد أَضَرَّ عَلَيْهِ. وقولهم. تَرَحَّتْ بِنْدَى طَلْحٍ  
نَعَالٌ: وَالنِّعَالُ هَاهُنَا الرِّفَاعُ إِلَى عَلَى خُفِّهَا: ه وَالنِّعَالُ ابْضًا الْخِصْفُ الْخُلْعَانُ: وَالنِّعَالُ ابْضًا الْخِصْفُ وَاحِدُهَا  
نَعْلٌ [وَنَعِيلَةٌ وه] ه الرُّفْعَةُ وَجَمْعُهَا نَعَائِلُ ه

a) MS كسعتها.

b) MS لَه انه اذا.

c) MS اسحب.

d) Cited LA I, 406<sup>7</sup>, TA I, 272

e) MS حَرَّتْ.

f) Khiz. لِلْكَيَاةِ وَطَبِيهَا.

g) MS الذى.

h) Khiz. تَرَحَّ بِعَدِيْبٍ.

i) MS صَرَّةٌ perhaps صر may represent صرَّةٌ وه ما تَرَحَّ لَه اى قد صرَّ عَلَيْهِ.

j) MS نَعَالٌ طَلْحٍ. وقوله تَرَحَّتْ بِنْدَى نَعَالٌ طَلْحٍ The phrase means "The *mqnl* (rags wrapped round the pad) caused pain to the forefeet of the wearied camel".

k) MS والنعال ابضا للخال.

l) MS والرفعة جمعنا نعايل.

## X.

١ تَبَصَّرَ خَلِيلِي هَلْ تَرَى مِنْ ظَعَائِنِ سَلَكْنَ غُمَيْرًا دُونَهُنَّ غُمُوضُ

الظعائن النساء في الهوايج. والغُمُوض موضع. والغُمُوض أرض مُسْتَوِيَةٌ مُطَمَّنَّةٌ واحدها غُمُوضٌ ٥

٢ وَفَوَى الْجَمَالِ النَّاعِمَاتِ كَوَاعِبُ مَخَامِصُ أَنْكَارٍ أَوَانِسُ بَبْصُ

٣ وَبَنَتْ عِدَارِي يَرْتَمِينَ بِخِذْرِهِ ٥ دَخَلْتُ وَفِيهِ عَانِسُ وَمَرِيضُ

٤ فَاقْرَضْتُهَا وَدَى لِأَخْرَافِ إِنَّمَا ٥ تَدَقُّ أَيْدِي الصَّالِحِينَ قُرُوضُ

٥ وَخَنَّتْ قَلُوصِي ٥ نَعْدَ وَهْنٍ وَهَاحَهَا ٥ مَعَ الشَّوْقِ ٥ يَوْمًا بِالْحِجَارِ وَمِيضُ

٦ فَغَلَّتْ لَهَا لَا تَنْصَجَرِي إِنْ مَنَزَلًا ٥ فَتَأَنَّبِي بِهِ هِنْدٌ إِلَيَّ بِغَبْصُ

٧ دَنَا مِنْكَ تَجَوَّابُ الْفَلَاةِ فَقَلِّصِي ٥ بِمَا قَدْ طَبَاكَ رِغِيَّةٌ وَخُفْرُوضُ

تَجَوَّابُ العلاء قطع العلاء. طَبَاكَ تَعَاكَ: ٥ وقوله بما قد طباكَ هاهنا في موضع رب (sic). قَلِّصِي شَبْرِي

١٠ والرَّغِيَّةُ المرعى. والخُفْرُوض الدَّعَى والسكون ٥

٨ إِذَا حَاوَرَتْ مِنْهَا بِلَادًا تَنَازَلَتْ مَهَامَةً رَمِدًا نَنَنْهَنَّ عَرِيضُ

٩ وَقَدْ مَاحَتْ الْأَنْسَاعُ وَاسْتَأْخَرَتْ بِهَا مَعَ الْغُرُزِ أَحْنَاءُ لَهْنٍ دُخُوضُ

١٠ وَكُنَّ كَأَسْرَابِ الْقَطَا هَاجَ وَرَدَهَا مَعَ ٥ [الصَّبْحِ فِي] يَوْمِ الْكُرُورِ ٥ رَمِيضُ

١١ وَفَنِيَانِ صِدْقٍ قَدْ ثَنَنْتُ عَلَيْهِمْ رِدَائِي وَفِي شَمْسِ النَّهَارِ دُخُوضُ

١٢ أَلَسْتُ أَشَقُّ الْقَوْلَ يَقْدِفُ غُرْنُ قَصَائِدٍ مِنْهَا آيُنُ وَهَضْبُوضُ

١٣ أَعْصُ إِذَا شَغَبَ الْأَلَدُ بِرِيقِهِ فَمَنْطِقُ نَعْدِي وَالْكَلامُ خَفِيبُوضُ

X. The only verses of this poem which have been found elsewhere are 1, 2, 5, 6 in Ynq. III, 816 (copied Naqr. 613). For a similar rhyme see I Q. 35. Metre *Tawīl*.

a) MS عالِسُ, (sic) رَمِيضُ, وَبَنَتْ.

b) MS فَاقْرَضْتُهَا the correction is clearly indicated by قُرُوضُ (Nöldeke).

c) MS. وَخَنَّتْ. Ynq. وَجَبَّتْ.

d) Ynq. نَعْدَ هَدً.

e) Ynq. تَرَفُّ.

f) Ynq. نَعَاَلِي.

g) MS نَالِي.

h) Unintelligible

i) MS. قَلُوصِي.

j) MS. سَدً.

k) MS broken away supplied conjecturally.

l) MS للول.

m) MS رَمِيضُ, but رَمِيضُ in scholion lower down.

n) MS (sic) أَعْصُ إِذَا السَّعْبُ الْأَلَدُ تَرَبُّعُ.

١٤ وَكَمْ مِنْ أَخِي خَصِمٍ تَرَكْتُ وَمَا بِهِ إِذَا قُلْتُ فِي أَيِّ الْكَلَامِ نُحْوِضُ  
 هـ النَّحْصُ ضَرْبُ الرَّجُلِ لِلدَّيْدِ. هـ غَرَبَهُ حَدُّهُ. آتَيْنِ نِغَالٍ أَنَسَهُ فَأَنَا أَنَسَهُ أَبْنَا [أَتَيْتُهُ وَجِئْتُه]. وَالرَّيْمِصُ  
 الْحَرُّ. وَالذُّحُوصُ الرَّكْفُ وَالزَّوَالُ. وَالْهَضِصُ الْمَوْجِعُ. الْأَلْدُ الشَّدِيدُ الْخُصُومَةُ هـ  
 ١٥ قَوْلَيْتُ دَا مَجْدٍ وَأُعْطَيْتُ مِسْكَلًا حُسَامًا بِهِ شَغَبُ الْأَلْدِ د نُهْوِضُ  
 ١٦ قَطَعْتُ بِهِ مِنْكَ الْكَوَامِلَ فَتَأَنَّبَرْتُ فَمَا بِكَ مِنْ بَعْدِ الْهَجَاءِ د نُهْوِضُ  
 ١٧ صَقَعْتُكَ بِالْغَرِّ الْأَوَايِدِ هـ صَقَعَةً خَضَعْتُ لَهَا فَالْقَلْبُ مِنْكَ جَرِيضُ  
 صَقَعْتُكَ رَمَيْتُكَ. وَالْغَرُّ الْقَوَالِقُ الْمَشْهُورَةُ. وَالْأَوَايِدُ الدَّوَالِقُ. وَالْجَرِيضُ الْمَائِتُ: نِغَالٍ هُوَ يَجْرِي بِرِيعِهِ إِذَا  
 كَانَ [نَعَشَ عِنْدَ مَوْتِهِ] هـ

١٨ فَصَلَيْتُمْ بِلَيْثٍ مَا يُرَامُ عَرِبْنُهُ أَبِي أَشْبِلُ بَعْدَ الْعِرَاكِ ه عَضُوضُ  
 ١٩ إِذَا مَا بَدَا طَلَّتْ لَهُ الْأُسْدُ عَكْفًا فَهَنْ حِدَارَ الْمَوْتِ مِنْهُ رُئُوضُ  
 ٢٠ ذَرَى تَبَنَ مَوْقُوصٍ تَغَطَّطَ فِي الرَّدَى ه وَذَى رَغْبَةٍ يَرْجُو الْكِبَاءَةَ نَحِيصُ  
 الْمَوْقُوصُ الْمَدْفَعُ الْعُفْ: وَجَاءَ بِالْحَدِثِ أَنْ فَلَانًا وَفِصَ (مُخَفَّفًا) لَى سَقَطَ فَانْدَقَتْ عَنْفُهُ. تَغَطَّطَ  
 لَى غَرَى فِي الرَّدَى: نِغَالٍ مَدَّ نِغْطُطَ الْمَاءُ إِذَا غَرَفَ بِهِ: وَنِغَالٍ تَحَرَّ عَطِيمٌ وَغَطَامِطٌ لَى عَمَرَ كُنْزُ  
 الْمَاءِ. وَالرَّدَى الْهَلَاكُ. وَذَى رَغْبَةٍ بِعَوْلٍ رَغَبَ فِي الْبَاءِ قَفَرٌ يَنْعَسُهُ فَكُنَّ عَنْ فِإِلَ هَذَا الْأَسَدِ بَعْدَ مَا

a) MS حَصِمٍ.

b) This sense of حَص appears to be unknown to the Lexx.; perhaps it is inferred from I. Q. 35, 13: كَصَعَجِ السَّيَّانِ الصَّلْبِيِّ التَّحِيصِ (كَحَدِّ LA). — The MS of the scholion reads السعص, but the spelling is clear in the verse.

c) MS حذب. — MS نِغَالٍ أَنَسَهُ فَأَنَا أَنَسَهُ أَبْنَا: the words within brackets are supplied from LA XVI, 139<sup>17</sup>.

d) The recurrence of نُهْوِضُ as a rhyme-word in two consecutive verses is impossible, and in one of them something else must be the true reading; perhaps in v. 15 we should read رَتَبُصُ, "quiet, inactive".

e) MS صَقَعَةً.

f) MS مَلَيْتُمْ; for صَلَبَيْتُمْ see Ham. 385<sup>7</sup>.

g) MS عَضُوضُ.

h) MS وَدَا رَغْبَةٍ وَحَصُ, which it appears impossible to justify. The scholion also (line 14) has دَا in the MS.

i) So in MS: probably we should read تَغَطَّطَ فِي الْمَاءِ. the senses of this verb as given in the Lexx. do not agree with the explanation in the scholion.

قد نُحِصَ من لَحْمِهِ: *a* [قد] عَقَرَهُ [الْأَسَدُ: وَالنَّحْصُ] قَطَعَ اللَّحْمَ الَّذِي قَدْ قُطِعَ: وَنَحِصَ عَلَى

العظم: وفوله بحص كسف *lacuna* ...

## XI.

١ *b* [لَيْمَسَ رَسْمٌ عَلَى الدِّفِينِ بِبَالِي فَلَوَى ذِرْوَةً فَجَنَبَنِي أَثَالِ

٢ *c* قَالَمَرَوْرَأَةً فَالْصَّحِيفَةُ قَفَرٌ كُلُّ وَادٍ وَرَوْضَةٍ مَحَلَّلِ

٣ *d* دَاؤُ حَتَّى أَصَاتَهُمْ سَالِفُ الدَّهْرِ فَأَضْحَكَ دِيَارُهُمْ كَالْخِلَالِ

٥ الخِلَالُ أَجْعَانُ السُّوفِ وَاحِدُهَا خِلَّةٌ وَلِجَمْعِ خِلَلٍ كَمَا قَالَ: \* إِذَا السُّبُوفُ جَرَدَتْ مِنَ الْخِلَلِ \*.

سَنَّهُ الدَّارِ بِنُفُوسِ الْخِلَلِ ٥

٤ مُقْفِرَاتٍ إِلَّا رَمَادًا غَبِيًّا وَبَقَايَا مِنْ دِمْنَةِ الْأَطْلَالِ

75b مُقْفِرَاتٍ دَارِسَاتٍ. وَالْغَبِيُّ الْخَفِيُّ وَهُوَ أَيْضًا لِحَامِلٍ. وَالْدِمْنَةُ الْكُنَاسَةُ وَالْدِمْنَةُ السِّرْفِينِ وَهُوَ الرِّبْدُ

وَالْدِمْنَةُ أَيْضًا الْعَذْرَةُ. وَالْأَطْلَالُ مَا أَشْرَفَ مِنَ الدِّبَارِ: وَالرَّسْمُ مَا بَعِيَ مِنْ آثَارِ الدَّارِ ٥

٥ وَأَوَارِي قَدْ عَفَوْنَ وَنُوبًا وَرُسُومًا فَرُغَرِينَ مُذْ أَحْوَالِ 10

*a*) From here to the end of the scholion the text is very corrupt, and terminates in a *lacuna* which goes back to the MS from which our text is copied, as the latter shows no break; at least one leaf, and probably more, must have fallen out.

XI. This poem is contained in Mr. Krenkow's MS of Selections from the *Mufaḍḍaliyyat* and *Asma'iyat*, fol. 131a to 132b (cited as Kk.), it is in the *Mukhtārāt*, pp. 102—4; 'Ainī IV, 461—2, has 1—5, 8, 12, 9—11, 22, 23, 13; Sh. Sh. Mughni 317 has vv. 8—16 and 29—30, and so Jāḥiḡh, *Bayan*, I, 95—6; Agh. XIX, 90, has vv. 24, 25, 1, 8; Naṣr. 605 has vv. 1—2, then three verses not in our text (see Supplement, No. 15), then v. 3. Other verses occur in Yāq., LA, etc., as noted in their places. In consequence of the *lacuna* noticed above the first three verses are wanting in the MS, and have been supplied from other texts. Metre *Khufīf*. *b*) Kk. and 'Ainī الدِّمْنِ,

otherwise as text: Agh. as text; Yāq. II, 579 and III, 402 فَجَنَبَنِي نَبَالَ, and so Mukht.

*c*) So text of Kk. Yāq. III, 402<sup>18</sup> has تَالْمَرَوَاتِ تَالصَّحِيفَةِ (and so Naṣr.); 'Ainī تَالصَّحِيفَةِ; Mukht. تَالْمَرَوَاتِ تَالصَّحِيفَةِ.

*d*) This v. is wanting in Mukht. It is given after Kk., with the scholion. LA XIII, 233<sup>23</sup> has it, with مَصَى بِهِمْ for أَصَاتَهُمْ, and so Naṣr. *e*) 'Ainī عَمَّا (misprint).

*f*) This is Mukht.'s reading: Kk. and 'Ainī have عَرِينِ MS عَعِينِ, which is impossible with عَقَوْنَ in the same verse. Kk. 'Ainī and Mukht. عَنْ أَحْوَالِ.

٩ <sup>a</sup> بُدِّلَتْ مِنْهُمْ الدِّيارُ نَعَامًا خَاصِبَاتٍ يُزْجِينَ خَيْطَ الرِّثَالِ

لِخَاصِبٍ مِنَ النِّعَامِ الَّذِي قَدْ أَكَلَ الرِّبْعَ قَاتَحَرَّتْ سَوْفُهُ. وَالْخَيْطُ الْجَمْعُ مِنَ النِّعَامِ. وَحَكِي عَنْ ابْنِ الْحَسَنِ الْأَثَرِ أَنَّهُ حَكَى خَيْطًا مِنْ وَخَيْطٍ وَوَحْطٍ ٥

٧ <sup>b</sup> وَطِبَاءَ كَأَنَّهُنَّ أَبَارِيْقُ لُجَيْنٍ تَحْنُو عَلَى الْأَطْفَالِ

٨ <sup>c</sup> تِلْكَ عَرْسِي تَرُومُ قَدَمًا رِبَالِي أَلْبَيْنِ تُرِيدُ أَمْ لِدَلَالِ

٩ <sup>d</sup> إِنْ يَكُنْ طِبُّكَ الدَّلَالُ فَكَلِّ فِي سَالِفِ الدَّهْرِ ٥ وَاللِّبَالِي الْخَوَالِي

١٠ <sup>e</sup> مَرَأَتِ تَيْضَاءَ كَالْمَهَاءِ وَإِذَا تِيكَ نَشْوَانٌ مُرْخِيًا أَدْنَالِي

سَمَةُ الطِّبَاءِ تَلَارِيصِي الْعَصَةِ لَطُولِ أَعْيَافِهَا وَحُسْنِهَا وَبَيَاصِهَا. وَاللَّحْنُ الْعَصَةُ. عَرْسِي أَمْرَأَتِي. وَالْغَيْرَى الْغَيْرُ.

٥ وَشَبَابِكَ يَقُولُ: لَوْ كَانَ هَذَا فِي سَالِي وَسَبَابِكَ ٥

١١ <sup>f</sup> فَأَنْزَكِي مَطَّ حَاحِبَبِكَ وَعِيشِي مَعَنَا بِالرَّحَاءِ وَالْتِمَالِ

١٢ <sup>g</sup> أَوْ يَكُنْ طِبُّكَ الرِّثَالُ فَإِنَّ أَلْبَيْنَ أَنْ تَعْطِي صُدُورًا الْجِمَالِ

a) v. 6 is wanting in Kk.

b) v. 7 wanting in Kk.

c) In Kk. this verse runs: تِلْكَ عَرْسِي تُرِيدُ رِبَالِي أَلْبَيْنِ تَقُولُهُ أَمْ دَلَالِ 'AinI (misprinted) has the same reading; and the scholion to v. 10 shows that this was probably the original text of our MS; إِذْ does not suit v. 9, where he asks why she did not act thus long ago. Mukht. reads أَمَسَتْ نَمِيرُ حَلَالِي, with note: — وفصل الحلال: وفصل المصاحج: وفصل الحلال. هنا المباح. Jāh. and SSM have عَرْسِي تُرِيدُ رِبَالِي, Agh. عد عترني خلالي. — After this v. Kk., 'AinI, SSM and Jāh. have v. 12 in a different form (see further on).

d) Kk., 'AinI, أَوْ يَكُنْ (following on v. 12 inserted).

e) Kk., 'AinI, SSM, Jāh. والسَّيْسِ الْخَوَالِي.

f) Kk. and 'AinI have this v. thus: إِذْ أَرَاهَا مِنْدَلِ الْمَهَاءِ وَإِذَا أَعْدُو كَجَذْلَانِ مُرْخِيًا أَدْنَالِي. Mukht.: كُنْتُ تَصْنَعُ كَالْمَهَاءِ. SSM and Jāh. ذَاكَ إِذْ أَنْتِ كَالْمَهَاءِ.

g) This scholion indicates some reading of v. 10 not in our text or in the parallel versions.

h) Kk., 'AinI, قَدَحِي, Mukht. (which puts the v. lower down). MS والأمال, all others as text.

i) Kk., 'AinI, SSM and Jāh. read أَلْبَيْنِ أَنْ تَعْطِي صُدُورَ الْجِمَالِ; Mukht. as text.

- ١٣ رَعِمْتُ أَنِّي كَبُرْتُ وَأَنِّي قَدْ مَالِي وَضَنَ عَنِّي الْمَوَالِي  
 ١٤ وَصَحَا بَاطِلِي وَأَصْبَحْتُ كَهَلًا لَا يُؤَانِي أَمَثَالَهَا أَمَثَالِي  
 ١٥ إِنْ رَأَيْتَنِي تَغَيَّرَ اللَّوْنُ مِنِّي وَعَلَا الشَّيْبُ مَفْرِقِي وَقَدْ أَلِي  
 ١٦ فَمَا أَدْخُلُ الْخُبَاءَ عَلَى مَهْمَا ضُومَةِ الْكُشْمِ طَفْلَةٍ كَالْغَزَالِ  
 ١٧ فَتَعَاظَنْتُ جِدَّهَا ثُمَّ مَالَتْ مِيلَانِ الْكَثِيبِ بَيْنَ الرِّمَالِ  
 ١٨ ثُمَّ قَالَتْ فِدَى لِنَفْسِكَ نَفْسِي وَبَدَا لِي مَالِ أَهْلِكَ مَالِي  
 ١٩ فَفَارَقْتُ الْعَادِلِينَ وَأَقْتَنِي حَيَاءٌ لَا يَكُونُوا عَلَيْكَ حَظًّا مِثَالِي  
 ٢٠ وَبَحَظْتُ مِمَّا نَعِيشُ فَلَا تَدُ هَبْ بِكَ التُّرَاهُتُ فِي الْأَهْوَالِ  
 ٢١ مِنْهُمْ مِنْهُمْ مِنْهُمْ عَدِيمٌ وَبَحَبْتُ عَلَيْكَ فِي بُحَالِ  
 ٢٢ وَأَتَرَكِي صِرْمَةً عَلَى آلِ رَبِّدٍ بِالْفُطَيْبَاتِ كُنْ أَوْ أَوَالِ  
 ٢٣ لَمْ تَكُنْ غُرُورَةَ الْحَيَادِ وَلَمْ يُنْقَبْ بِأَتَارِهَا صُدُورُ السَّعَالِ
- زهر بنى غرورة للحباد: يقول لم نعال علىها أحد: عبر فتال. ولم ينقب بأثارها. يقول لم نسافر عليها
- ٢٤ دَرَّ دَرَّ الشَّبَابِ وَالشَّعَرِ الْأَسْوَدِ وَالرَّائِكَاتِ تَحْتِ الرِّحَالِ

a) Kk. runs together the صدر of v. 13 and the حجر of v. 14, omitting the rest. 'Ainī رَعِمْتُ أَنِّي our MS has رَعِمْتُ أَنِّي, Mukht. رَعِمْتُ أَنِّي. After v. 14 the order of Kk. differs considerably from that of our text.

b) Jāh., SSM, سَبَحَا.

c) Wanting in Kk; in Mukht. as text. Jāh. and SSM إِنْ تَرَانِي.

d) In our MS vv. 16 and 17—18 are separated by 12 verses: In Kk. and Mukht. they are put together, as they clearly should be, the former placing the three early in the poem, as here, the latter later, in the place which vv. 17—18 occupy in our MS. I have preferred the former. Kk. and Mukht. in place of صَبَا, read وَلَقَدْ.

e) MS لَأَهْلٍ مَالِكٍ مَالِي (sic).

f) Not in Kk.; Mukht. as our text: MS العادلات. Scholion of Mukht: لا تَأْخُذِي بِمَالِهِمُ الَّذِي يَمْلِكُونَ لَكَ مِنَ الْعَطْمَةِ وَلَا تَقْلِي أَقَاوِيلَهُمْ.

g) Kk قَبَحْتُ.

h) Wanting in Kk.; Mukht. as text.

i) Mukht. omits vv. 22 and 23: Kk. and 'Ainī as text. — MS أَوْرَالِ, a name not mentioned in the dictionaries; I have substituted أَوْرَالِ in view of No. XIX, 9. 'Ainī misprints من أدوال.

j) Kk's scholion: — (read أَوْرَالِ) رَجَالِ أَوْرَالِ وَلَكِنَّهَا تَرْنُو رَجَالِ أَوْرَالِ (أَوْرَالِ).

k) Kk. لَا دَرَّ. Agh. XIX, 90<sup>11</sup>, with والصامرات تحت الرجال: we should probably read والصامرات (see al-'A'shā, Ma bukā'u, v. 49).



الرائكات برسد الإبل في سَيْرِهَا: وهو صَرْبٌ من السير شَبَّهَ بِالْحَبَبِ ۞

٢٥ ۞ وَالْعَنَاجِيحُ كَالْقِدَاحِ مِنَ الشَّوْ حَطٌّ ۞ يَحْمِلُنَ شِكَّةَ الْأَنْطَالِ

واحد العنَاجيحُ عُنْجُوجٌ وهي الطوال الاعنات من الخيل. والقِدَاحُ السِّهَامُ. والشَّوْحَطُ شَكْرٌ تُتَّخَذُ منه العِيسَى والسِّهَامُ. والسِّكَّةُ السِّلَاحُ ۞

٢٦ وَلَقَدْ أَذْعَرُ السَّرُوبَ بِطَرْفِ ۞ مِثْلُ شَاةِ الْإِرَانِ غَيْرِ مُدَالٍ ۞

الشاة الغنيس. والإران هاهنا التَّسَاطُ. ويقال أيضا الإران لما جوت الموتى. والمُدَالُ الدَّلِيلُ المِهَانُ ۞

٢٧ غَيْرِ أَقْنَى ۞ وَلَا أَصَكَّ وَلَكِنْ مَرَجَمٌ نُو كَرِيهَةٌ وَنَقَالِ

الْأَصَكُّ الذي بَصْطُكَ عُرُونَاهُ. والمَرَجَمُ السريع. النِقَالُ المُنَافَلَةُ. ۞ وَالْأَقْنَى الطويل الأَنْفُ: ولخيل تُوصَفُ ۞ بِالْعُطُوسَةِ وَسَعَةِ الْمُنَاحَرَتَيْنِ. والكَرْيَةُ شِدَّةُ نَفْسِ الْفَرَسِ ۞

٢٨ ۞ يَسْبِقُ الْأَلَفَ بِالْمَدَجِّ ذِي الْقَوِ نَسِ حَتَّى يَرْوِبَ كَالْتِمْتَالِ

٢٩ فَهُوَ ۞ كَالْمِنْزَعِ الْمَرِيضِ مِنَ الشَّوْ حَطٌّ مَالَتْ بِهِ رِشَالُ الْمُغَالِي

الْمِنْزَعِ الْمَرِيضِ سَمٌ خَفِيفٌ مِنْ رِشٍّ. وَالْمُغَالِي الذي يُبَاعِدُ فِي رَمِيهِ إِذَا رَمَى ۞

٣٠ يَعْقِرُ الظُّبَى وَالظَّلِيمَ ۞ وَيُلَوِي ۞ يَلْبُونُ ۞ الْمِعْرَانَةَ الْمِعْرَالِ

m المعرال الرجل [الذي] سببت عن أهله ۞ (76b)

15 a) Agh. (l.c.). قَالَ حَتَّادِيذٍ. b) Mukht. schol mentions v.l. تَرَى يَسْكُهُ الْأَنْطَالِ.

c) Kk الشَّرَاتِ Mukht. الوُحُوسَ (sic).

d) Kk. مِثْلُ نَسِ الْإِرَانِ; وَمِثْلُ نَسِ الْإِرَانِ must be the name of a place, and the scholion is incorrect. e) Kk. وَلَا أَقْنَى.

f) Our gloss agrees with LA s.v. فَنَا; but Kk. glosses as follows:

يقال فرسٌ أَقْنَى بَسَّ العَمَا إِذَا كَانَ فِي عِظَامِهِ أَنْحِيَاءٌ وَفِي أَصْلَاعِهِ. وَالْأَقْنَى اللَّاحِفُ النَّطَى بِالطَّبْرِ: وَإِذَا كَانَ ذَلِكَ مِنْ صَرٍّ فَهُوَ عَنَبٌ ۞

g) This form is not found in the Lexx., which give قَطَسٌ instead (LA VIII, 45)

h) LA XI, 22<sup>15</sup>, with تَرْعَفٌ for نَسِيفٌ and تَعُونٌ for تَرْوِبٌ, Kk. and Mukht. as text.

i) MS كالْبَرِيعِ

j) Kk. تَمِينُ الْمُغَالِي.

k) Kk. يَحْلُوبُ.

l) So Mukht. and Kk.: MS المَعْبَرِ, in which another reading may possibly be concealed.

m) Gloss of Mukht.: نُلَوِي نَدَحْتُ بِهَا. وَالْمِعْرَانَةُ وَالْمِعْرَالُ وَاحِدٌ وَهُوَ الَّذِي مَدَّ عَرَبَ بَابِلَةَ حَوْبَ الْعَارَةِ: وَمِثْلُ الْمِعْرَالِ الَّذِي لَا حِمْلَ السِّلَاحِ وَمِثْلُ الَّذِي لَا نَحْسَ رُكُوبَ الْخَيْلِ ۞

٣١ وَلَقَدْ أَقْدُمُ الْخَيْسَ عَلَى الْجَرِّ دَاهِ ذَاتِ الْجِرَاءِ ٥ وَالتَّنْقَالِ

٣٢ فَتَقِيْبِي بِنَحْرِهَا وَأَقِيْمَهَا ٥ بِقَضِيْبٍ مِّنَ الْقَنَا غَيْرِ بَالِي

٣٣ وَلَقَدْ أَقْطَعُ السَّبَاسِبَ ٥ وَالشَّهْبَ عَلَى الصَّيْعِرَةِ الشَّمْلَالِ

التنقال المنقلة. ويرى ذات الجراء والتبغال: والتبغال ضرب من الجري. الخيس الجيس. والجراء الجري. غير بال غير ضلب. السباسب أرضون مستوية لا سى فيها واحدها سبست. ٥ [والصيعرة ضرب من

الابل النجائب لها سمّة] ٥ أعناقها. والشملال الخيفة. والشهب العلوان ٥

٣٤ ٥ ثُمَّ أَتْبَرِي فِحَاضَهَا فَتَرَاهَا ضَامِرًا بَعْدَ نُدْيِهَا كَالْهَلَالِ

٣٥ ٥ عَنَتْرِيسٍ كَانَتْهَا ذُو وَشُومٍ ٥ أَخْرَجَتْهُ بِالْجَوِّ إِحْدَى اللَّيَالِي

حاضها لحبها. وذو وشوم برد النور وفيه تولع سواد وبياض. أَخْرَجَتْهُ أَي حَسَنَتْهَا ٥

a) MS الجرد.

b) Kk. التَّبَالِ, with التَّنْقَالِ as v.l. in scholion.

c) MS بنصيب.

d) Kk. and Mukht. بِالرَّكِبِ.

e) MS الصَّيْعِرَةِ.

f) A lacuna here (not indicated in MS): the words in brackets added from LA VI, 127<sup>5ff</sup>; the word صَّيْعِرَةٌ is the subject of a celebrated anecdote relating to Tarafah when a young boy: see Agh. XXI, 203.

g) MS العلاء.

h) Cited LA IX, 103<sup>17</sup>. Mukht. transposes vv. 34 and 35, which seems evidently to be the right order, Kk. however has the same order as our text.

i) MS عدلس.

j) Kk. أَخْدَرَتْهُ.

k) Gloss of Mukht. ٥ وَالْجَوَّ مَا اتَّسَعَ مِنَ الْأَرْضِ أَرَادَ أَحَدُ اللَّيَالِي ٥ أَخْرَجَتْهُ أَلْبَجَاسُهُ إِلَى سَاكِرَةٍ. Mukht. has an additional verse:

دَاكُ عَبَسَ رَصْبُهُ وَتَوَلَّى كُلُّ عَبَسٍ مَحْبَرُهُ لَيْتَالِي

For the last word one should no doubt read لَيْتَالِي, from هَيْلٍ in the sense of vanishing, passing away (Heb. הָלַךְ).

The order of the verses of this poem in Kk. is as follows: 1—5, 8, 12, 9—11, 22, 23, 13a+14b, 20, 24—30, 16—18, 31—35.

In Mukht. the order is. 1, 2, 4—10, 12—15, 19, 11, 20, 21, 24—30, 16—18, 31—33, 35, 34, addl. v

## XII.

- ١ <sup>a</sup> لَمِنْ الدِّيَارِ بِصَاحَةٍ فَكَرُّوسٍ دَرَسَتْ مِنْ الْإِقْفَارِ آئِي دُرُوسٍ  
٢ <sup>b</sup> إِلَّا أَوَارِيًا كَانَ رُسُومَهَا فِي مُهَرِّجِي خَلْقِي <sup>c</sup> الدَّوَاةِ لَبِيسٍ  
٣ دَارٌ لِقَاطِطَةِ الرَّبِيعِ بِغَمْرَةٍ فَقَفَا <sup>d</sup> شَرَاةٍ فَهَضْبِ ذَاتِ رُوسٍ  
نصب الربيع على الظرف على معنى في الربيع. [وغمرة] وفقا شراف وهضبة ذات رؤوس كلها مواضع  
٤ أَزْمَانٍ هَفَلَتْهَا وَإِنْ لَمْ تَرْتَجِدْهَا نَكَسًا وَشَرَّ الدَّاءِ دَاءُ نُكُوسٍ  
٥ وَسَبْتِكَ فَاعْبَةٍ صَفِي نَوَاعِمِ بِيضٍ غَرَائِرَ كَالطُّبَاءِ الْعِيسِ  
٦ خَوْدٌ مُبْتَلَى الْعِظَامِ كَانَهَا <sup>h</sup> بَرْدِيَّةٌ تَبَتَّتْ خِلَالَ غُرُوسٍ  
صَفِي نَوَاعِمِ صَعُو نَوَاعِمِ مُتَخَفِّرَاتٍ خَرِيدَاتٍ. الحود النسابة. (77a) والمنلة الحسنه الخلف الى تراها  
وكل سى منها على حدينه: وحدينه ناحيته  
٧ أَفَلَا قُنَاسِي حُبَّهَا بِجَلَالَةٍ وَجَنَاءَ كَالْأَجْمِ الْبَطِينِ وَلُوسٍ  
الجلالة النافعة الصالحة. وقال ابو عمرو الوجاء الكثيرة لحم والوحات: وقال الاصمعي اتبا اخذ من  
وجين الارض وفي الماهة الصلبة: والوجين من الارض ما علط منها وصعب: وهو قول ابى عنده ايضا:  
قال خالد بن كلثوم الوجاء الضحمة. والأجم البيوت المرتفعة والمطين مد طين. [ولوس اى] في سيرها  
وَلَسْتُ نَلِسٌ وَلَقَعْتُ بِلَفٍ وَوَحَدْتُ تَخْدُ: وهو صرَب من السرر  
٨ رَفَعَ <sup>h</sup> الْمَرَادُ مِنَ الرَّبِيعِ سَنَامَهَا فَتَوَتْ وَأَزْدَفَ نَاتَهَا لِسَدِيسٍ

XII. Of this poem only vv. 1, 15, and 19, with an additional verse belonging to it, have been found cited elsewhere. — Metre *Kumil*.

a) Yaq. II, 247<sup>1</sup>, as text; Bakrī 597<sup>10</sup>, with كَلَّ دُرُوسٍ. MS بِصَاحَةٍ.

b) MS الأواريا.

c) MS الدَّوَاةِ ملبس.

d) MS سَرَاةٍ (but سَرَاةٍ correctly in commy.)

e) MS ععلها.

f) MS حدة.

g) The MS carelessly repeats نَوَاعِمِ from the verse above.

h) Cf. I. Q. Mu'all. 36.

i) MS محسرات.

j) MS الوجين.

k) MS المرار.

٩ فَكَأَنَّمَا <sup>a</sup> تَحْكُمُو إِذَا مَا أُرْسِلْتُ عُرُونَ الْعِصَاهِ وَدِقَّةُ بِفُرُوسٍ  
 ١٠ أَفْنَيْتُ بِهِجَّتَهَا وَنَيَّ سَنَامِهَا بِالرَّحْلِ بَعْدَ مَخِيلَةٍ وَشَرِيسٍ  
 مَخِيلَةٍ مِنَ الْخُبَلَاءِ. وَالشَّرِيسُ النَّسَاطُ وَالصُّعْبَةُ وَشِدَّةُ نَفْسٍ وَسُوءُ خَلْفٍ ٥

١١ وَأَمِيرٍ <sup>b</sup> خَيْلٍ قَدْ عَصِيَتْ بِنَهْدَةٍ جَرْدَاءَ خَاطِيَةِ السَّرَاةِ جَلُوسٍ  
 ٥ النَهْدَةُ الصَّخْمَةُ. وَالْجَرْدَاءُ الْقَصْبَةُ الشَّعْرُ. وَالْخَاطِيَةُ الشَّدِيدَةُ. <sup>c</sup> جَلُوسٌ هُوَ مَا ارْتَفَعَ مِنَ الْأَرْضِ يَصِفُهَا  
 بِالْعِظَمِ ٥

١٢ خُلِقَتْ عَلَى عُسْبٍ وَتَمَّ ذَاكُوهَا <sup>d</sup> وَأَحْتَالَ فِيهَا الصَّنْعُ غَيْرَ نَحِيسٍ  
 الْعُسْبُ الْقَوَائِمُ وَاحِدُهَا عَسِيٌّ أُخِذَ مِنْ عَسِبِ النَّحْلِ: يَصْعَقُ بِطُولِ الْقَوَائِمِ: وَالْعَسِيبُ إِذَا لَمْ يَكُنْ  
 عَلَيْهِ خُوصٌ: وَإِذَا كَانَ عَلَيْهِ خُوصٌ فَهُوَ <sup>e</sup> الْجَرِيدُ. وَتَمَّ ذَاكُوهَا أَيْ تَمَّ <sup>f</sup> سَنُّهَا. وَأَحْتَالَ فِيهَا الصَّنْعُ بِعَوْلِ  
 ١٥ حَالٍ عَلَيْهَا الْحَوْلُ وَهُوَ نَصْنَعُ. <sup>g</sup> وَالتَّحْبِيسُ الْعَرَبِيَّةُ ٥ (77b)

١٣ وَإِذَا جُهْدَنَ وَقَدْ مَضَّ نِطَافُهَا وَصَلَقْنَ فِي دَيْبُومَةٍ إِمْلِيسٍ  
 النِّطَافُ بَعَابُ الْمَاءِ وَاحِدُهَا نِطْفَةٌ. وَجَمْعُ دَيْبُومَةٍ دَيْبَائِمٌ. وَبُرُودٌ وَشَرِيسٌ. وَالصَّلَقُ الْجَرَى ٥  
 ١٤ نَنَفِي الْأَوَائِمَ عَنْ سَوَاءٍ سَبِيلِهَا شَرَكُ الْأَجْرَةِ وَهِيَ غَيْرُ شُمُوسٍ  
 الْأَوَائِمُ الْأَيْلُ الْمُبْطِطَاتُ فِي السَّبْرِ. <sup>h</sup> وَالشَّرَكُ الطَّرِيقُ. وَالْأَجْرَةُ وَاحِدُهَا حَرَبٌ وَهُوَ مَا خَشَنَ مِنَ الْأَرْضِ  
 ١٥ وَصَلَبَ ٥

١٥ أَمَّا إِذَا اسْتَقْبَلَتْهَا فَكَأَنَّهَا ذُبُلْتُ مِنَ الْهِنْدِيِّ غَيْرُ يَبُوسٍ

a) MS حَمَا without points.

b) MS حَلِي.

c) This sense is attributed in the Lexx. to جَلَسَ (LA VII, 341<sup>1</sup>).

d) MS in the v. has وَأَحَالَ, in the scholion وَأَحَالَ: both are possible, but the commentary is generally more correct than the text.

e) This is incorrect: جَرِيدٌ (as the word implies) is a palm-branch stripped of its leaves; with the leaves on it is called سَعَفَةٌ.

f) MS نسبها.

g) This also is an error; غَرَبَةٌ ("nature, natural disposition") is a synonym of نَحَاسٌ, not of نَحِيسٌ, which means „unlucky, unprosperous“.

h) شَرَكٌ is plural of سَرَكَةٌ: see LA XII 336<sup>104</sup>

i) Cited (with 'Abid's name) LA VIII 148<sup>17</sup>, with explanation: أَرَادَ عَصَا ذُبُلْتُ أَوْ فَنَاءَ ذُبُلْتُ: مُحَدَثُ الْمُوصُوفِ.

١٩ أَمَا إِذَا أَسْتَدْبَرْتَهَا فَكَأَنَّهَا قَارُورَةٌ صَفْرَاءُ ذَاتُ كَيْسٍ  
شَبَّهَهَا بِالْعَارُورَةِ فِي اسْتِدْبَارِ أَوْرَاقِهَا. وَالْكَيْسُ مَا كُيِسَ فِيهَا مِنَ الطَّيِّبِ مِنَ الْمَلَابِ: وَالْمَلَابُ قُرْبٌ مِنَ  
الطَّيِّبِ مِنَ الرَّعْقَرَانِ وَغَيْرِهِ ٥

١٧ وَإِذَا أَتَيْتَنَّا لَا يَجِفُّ خَضَابُهَا وَكَأَنَّ بَرَكَّتَهَا مَدَاكُ عَرُوسٍ  
لِخِصَابِ الدَّمِ. وَالْبِرْكَةُ الصَّدْرُ. وَالْمَدَاكُ الصَّلَافَةُ الَّتِي يُسَحِّفُ بِهَا الطَّيِّبُ ٥

١٨ وَإِذَا دَفَعْنَا لِلْحِرَاجِ فَتَنْهَبُهَا أَدْنَى سَوَامِ الْجَامِلِ الْمُحْلُوسِ  
الْحِرَاجُ جَمَاعَةُ الشَّجَرِ وَاحِدُهَا حَرَجَةٌ: وَنِفَالُ الْحِرَاجِ جَمَاعَةُ النَّعِيمِ ٥

١٩ هَاتِيكَ تَحْمِلْنِي وَأَبْيَضَ صَارِمًا وَمُحَرَّبًا فِي مَارِئِ مَخْمُوسٍ  
الْمُحَرَّبُ السِّنَانُ. وَالْمَارِئُ الْعِصَا اللَّيِّنَةُ. الْمَخْمُوسُ رُمُحٌ طَوَّلُهُ خَمْسُ [أَرْعَ] ٥

٢٠ فِي أُسْرَةٍ يَوْمَ الْحِفَاطِ مَصَالِتٍ كَالْأُسْدِ لَا يُنْصَى لَهَا بِقَرِيصٍ  
الْأُسْرَةُ الْجَمَاعَةُ. وَالْحِفَاطُ الْمَحَاطَةُ عَلَى الْعِتَالِ [و] فِي الْحَمِيَّةِ: وَالْأُسْرَةُ ابْصَا الْعَشِيرَةَ: وَالْحِفَاطُ ابْصَا  
الْعَصَبُ. مَصَالِتُ أَيْ أَصْلَتْوَا سُنُوفَهُمْ وَشَبَّهُوا وَأَحْرَجُوهَا مِنْ أَغْصَانِهَا. وَالْقَرِيسُ مَا اقْتَرَسَتْ: وَهُوَ نَشْ  
الْعُنُقُ ٥ (78a)

٢١ وَبَنُو خُرَيْبَةَ يَعْلَمُونَ بِأَنَّنَا  
٢٢ نُبْكِي عَدُوَّهُمْ وَيَنْطَحُ كَبْشًا  
لَهُمْ وَلَيْسَ النَّطْحُ بِالْمَوْمُوسِ ٥

a) MS كَيْسٍ, and so in scholion.

b) Cf. I. Q. Mu'all. 62.

c) MS صَادِك. This verse is in LA VII, 371<sup>15</sup> and XVII 290<sup>25</sup>, where wrongly stated to refer to a camel; in both places مُدَّرَّبًا for our مُحَرَّبًا. It is also found, without the name of the poet, in Jāhīdī, Bayan, II, 55<sup>9</sup>, where the reading is مُحَرَّبًا.

d) An additional verse, LA VIII, 106<sup>5</sup>, would fit in between vv. 19 and 20;

صَدْبِي مِى الْهَيْدِي الْأَسْ حَتَّى لَحِقَتْ يَكْعَبٍ كَالنَّوَاةِ مَلِيسٍ  
(LA misprints جَنَّة for جَنَّة).

e) MS فِي أُسْرِ يَوْمِ.

f) MS غَيْرُهُمْ فِي عَطْفِهِ وَبِئْسَ.

g) MS حَبْنَا. This word may possibly be حَبْنَا, but probably the old form of ك, without a markaz, has been mistaken for > ; one certain case of this will be found in the scholion to v. 9 of No XXI below. كَبَشٍ is indicated by the verb نَطَحَ.

## XIII.

- ١ *a* تَغَيَّرَتِ الدِّيَارُ بِذِي الدَّفِينِ فَأَوْدِيَةَ اللَّوَى فَرَمَالِ لِسِنِ  
 ٢ *b* فَكَحَرَحَى دِرْزُوهَ فَقَفَا دِيَالِ يُعْقَى آيَهُ سَلَفُ السِّنِينَ  
 نَعَقَى بَدْرُسَ. أَنَّهُ عَلَامَتُهُ وَاحِدَهَا آيَةً. وَالسَّلَفُ مَا تَقَادَمَ مِنَ السِّنِينَ. وَيُرْوَى آيَهُ *c* مَرَّ السِّنِينَ *d*  
 ٣ *d* قَبَصَرُ صَاحِبِي أَتَرَى حُمُولًا هُتَاقُ كَأَنَّهَا عَوْمُ السَّفِينِ  
 ٤ جَعَلَنَ الرَّاقِجَ مِنْ رَكِّ شِمَالًا *e* وَنَكَبَنَ الطَّوَى عَنِ الْيَبِينِ  
 ٥ أَلَا هُتَبَّتْ عَلَى الْيَوْمِ عِرْسِي وَقَدْ هَبَّتْ بِلَبْلِ تَشْتَكِينِي  
 ٦ فَقَالَتْ زِلِي كِبْرَتَ فَقُلْتُ حَقًّا لَقَدْ أَخْلَفْتُ حِينًا نَعْدَ حِينِ  
 أَخْلَفْتُ كَمَا نَقَالَ لِلْحَمَلِ أَخْلَفَ عِلْمًا. وَيُرْوَى لَقَدْ خَلَفْتُ حِينًا: أَيُ مَصَنَتْ لَهُ سِنُونَ نَعْدَ سِنِينَ *f*  
 ٧ تُرِينِي آيَةَ الْأَعْرَاصِ مِنْهَا *g* وَفَطَّتْ بِي الْمَقَالَةَ بَعْدَ لِبَنِ  
 ٨ وَمَطَّتْ حَاجِبَيْهَا أَنْ رَأَتْنِي كَبْرَتَ وَأَنْ قَدْ أَبْصَحْتُ قُرُونِي  
 أَنَّهُ الْأَعْرَاصُ عِلَامَةُ الْأَعْرَاصِ. *m* وَفَطَّتْ عَنَّتْ. وَمَطَّتْ حَاجِبَيْهَا أَيُ نَنَنْتُ: وَبَعَلَ مَدَنَةً. قُرُونُهُ ذَوَاتُهَا *h*  
 ٩ فَقُلْتُ لَهَا زُوَيْدَكَ *n* نَعُضَ عَنِّي فَإِنِّي لَا أَرَى أَنْ تَرُدَّهِيَنِي

XIII. Mukht. pp. 92—94. Vv. 1—4, 11, 13 are in Naṣr. 612; other verses are cited as mentioned in the notes. Metre *Wāfir*.

*a*) Yāq. II, 726<sup>13</sup> and 810<sup>9</sup>, as text.

*b*) Omitted in Yāq II, 810, but given in II, 726; wanting in Mukht. Yāq *قَلَوَى دِيَالِ*.

*c*) MS *مَرَّ السِّنِينَ*; Naṣr. reads *مَرَّ السِّنِينَ*.

*d*) Mukht., Yāqut II, 810, Naṣr., *نَبِّنْ*.

*e*) Mukht. *نُسَبَتْ سَرَّهَا عَوْمَ*; Yāq. *id.* with *نُسَبَتْ*; Naṣr. *id.* with *نُسَبَتْ*; see ante, No. VIII, 5.

*f*) MS *الْعَلَجَ*, Mukht. as text, Yāq. (II, 810) and Naṣr. *الْعَلَجَ*.

*g*) MS *وَبَكَا*.

*h*) MS *عَبَ عَلَب*.

*i*) MS *هَبَ بِلَبْلِ دَسَكِبِي*.

*j*) MS *بِ كَثْرَتِ*.

*k*) Mukht. incorrectly *وَفَطَّتْ*.

*l*) MS *أَنْصَبَ*.

*m*) MS *وَفَطَّتْ عَسَتْ*.

*n*) So Mukht. MS *نَعْدَ*.

*o*) So MS; Mukht. *تَرُدَّهِيَنِي* in text, but *تَرُدَّهِيَنِي* in scholion.

- ١٠ «وَعِيشِي بِأَلَدِي يُغْنِيكِ حَتَّى إِذَا مَا شِئْتَ أَنْ تَنَالِي فَيْبِي»  
 ١١ فَإِنْ يَكُ قَاتِلِي أَسْفَا شَبَابِي وَأَضْحَى الرَّأْسَ مِنِّي كَاللَّجِينِ<sup>b</sup>  
 ١٢ وَكَانَ اللَّهُمُ حَالَفِي زَمَانَا فَأَضْحَى الْيَوْمَ مُنْقَطِعَ الْقَرِينِ  
 ١٣ فَقَدْ أَلِجَ الْخَبَاءُ<sup>c</sup> عَلَى الْعَذَارَى كَانَ غُبُونَهُنَّ عُيُونُ عَيْنِ  
 ١٤ يَبْلُغْنَ عَلَى بِالْأَقْرَابِ طَوْرًا وَإِلَّا جِيَادِ كَالرَّيْطِ الْمَضُونِ  
 ١٥ وَأَسْمَرَ قَدْ نَصَبْتُ لِيذِي سَنَاءَ يَرَى مِنِّي مُكَافِظَةَ الْيَقِينِ  
 ١٩ (78b) يُكَادِلُ أَنْ يَقُومَ وَقَدْ مَضَتْهُ مُغَابَنَةُ يَذِي خُرُصٍ فَتِينِ

قال أبو عمرو: القنن الزهيد الذي لا يحاول يأكل ولا يشرب: <sup>a</sup> والعين ههنا السنان. يحاول [أن] تقوم

أي تقوم الرجل [س] طعنه أماته. ومد مصنه أي تعدت منه الطعنة. والمغابنة الطعنة التي

وتغيب من لحمة كما وتغيب التوب [أي] <sup>h</sup> يذني <sup>g</sup>

١٧ إِذَا مَا عَادَهُ مِنْهَا نِسَاءَ صَفَحَنَ الدَّمْعَ [مِنْ] بَعْدِ الرِّينِ

١٨ وَخَرَقِي قَدْ ذَعَرْتُ الْكُجُونَ فِيهِ عَلَى أَدْمَاءَ كَالْعُزْرِ الشَّنُونِ

الشنون الذي لبس بالسين [ولا] المهزول تن ذلك. والحقون البقر والطباء. وأما أراد بباصها <sup>h</sup>

a) Added from Mukht., cf. ante, No. XI, 11, 12.

b) Scholion of Mukht.: واللجين الخبط وهو ورق الطلح ندى. أي فاتى وأنا أسف عليه. واللاجين الوليد اللجين ورق الخبط إما يدبف وإما يموى: وقال الأصمعي لللاجين الربد على الشيء إذا جف شبه لعام الابل منل بياض شعره: واللاجين ورق الشجر يخبط فهو لوان رطب وبياض شته الشبت السادس والسود بالرطب. وروى كالجيني (so Naṣr. reads) يريد القصص: فذلك عنب من عنب العاقبة يسمى السباد <sup>h</sup>

c) Naṣr. reads عَلَى مُلُوكٍ \* كَأَنَّ دِنَارُكُمْ أَمَلُ الْكَزِينِ, it is not stated where this version is found.

d) MS والعنس.

e) MS طعى أمانه.

f) MS تعدت.

g) MS نعر (twice).

h) طعنه مغابنة تعين من لحمة أي تنسه: وروى معانته أي وهو — Mukht.'s scholion. مسا <sup>h</sup> يرى ذاك ومعانته. وروى معانته. ومضنه تعدته. والخرص السنان وقسن تحدد الرأس. والعنن انصا <sup>h</sup> انعلل انطعم الخج V. 16 is cited LA XVII, 208<sup>12</sup> as in text; see discussion there.

i) MS عادنه contra metrum.

j) Mukht.: — والحقون الطلمان وتكون البقر انصا والطاء لباصين.

## XIV.

١ دَعَا مَعَاشِرَ فَاسْتَكْتَمَ مَسَامِعُهُمْ يَا لَهْفَ [نَفْسِي] لَوْ قَدْ دَعُو تَبِي أَسَدٍ

اَسْتَكْتَمَ اى اَسْتَدْت: نفال اَسَدْت وَاَسْتَدْت مَعْنَى واحد ٥

٢ تَدْعُو إِذَا حَامِيَ الْكُمَاةَ لَا <sup>b</sup> [كَسَلًا] إِذَا السُّيُوفُ بِأَيْدِي الْقَوْمِ كَالْوَقْدِ

٣ لَوْ هُمْ حُبَانُكَ ه بِأَلْبَحْنِي حَبُوكَ وَلَمْ تَقْرَنَ لِنَوْمِ أَقَامَ النَّاسُ فِي كَبَدٍ

٤ كَمَا حَمَيْنَاكَ يَوْمَ النَّعْفِ مِنْ شَطَبٍ <sup>d</sup> وَالْفَضْلُ لِلْقَوْمِ مِنْ رِيحٍ وَمِنْ عَدَدٍ <sup>e</sup>

شَطَبٌ حَبَدٌ. وَالنَّعْفُ أَشْعَلُ الْجَبَلِ. وَالْعَصْلُ لِلْعَوْمِ: يقول الريحُ مَعَهُمُ وَالْعَدَدُ لَهُمْ. وروى مِنْ صَوْتِ

وَمِنْ غَرَدٍ: [وَالْغَرَدُ] يَرِدُ الصَّوْتُ ههنا ٥

٥ هَ أَوْ لَا تَتَوَكَّ بِجَمْعٍ لَا كِفَاءَ لَهُ قَوْمٌ هُمْ الْقَوْمُ تَرَفِي الْأَنَّى وَفِي الْبُعْدِ

٩ بِجَحَقَلٍ كَبْهِيمِ اللَّيْلِ مُنْتَجِعٍ أَرْضَ الْعَدُوِّ لِهَامٍ وَإِذَا الْعَدَدُ

١٠ الْأَنَّى مِنْ أُنَّى نُنَّى اى بَعْدَ. الْجَحَقَلُ لِحَبَسِ. الْبَهِيمُ الْأَسْوَدُ: وَأَمَّا سَنَّهُمْ بِالْبَلِّ لَأَنَّ اللَّيْلَ يُعْطَى

كُلُّ سِىءٍ. g وَاللَّهُامُ الَّذِى بَلَّيَهُمْ كُلُّ سِىءٍ نَدَّهَبُ بِهِ. وَالْمُنْتَجِعُ الضَّالِبُ ٥ (79a)

٧ الْقَائِدُ الْكَيْلَ تَرْدِي بِي أَحَنِتْهَا وَرَدَ الْقَطَا هَجَرَتْ ظَنًّا إِلَى النَّبَدِ

XIV. Vv. 1, 3 and 4 of this poem are cited elsewhere. Metre *Bastā*.

a) LA XII, 324<sup>30</sup>: Fr'iq I, 301; Ham. (comm.) 395<sup>23</sup>, all with تَدْعُو, Naṣr. 612, Yāq. III, 289, as text.

b) Inserted conjecturally: MS reads unmetrically وَلَا إِذَا الْكُمَاةَ وَلَا إِذَا الْكُمَاةَ.

c) Yāq. l.c. and Naṣr. بِأَلْبَحْنِي حَبْتِ.

d) Yāq. ut sup. and Bakrī 811<sup>20</sup> Yāq. vocalizes سَطَبٌ and Bakrī سَطَبٌ. The Battle of the Skirt of Mount Shaṭīb is also referred to in a poem of Bishr b. Abī Khazim, quoted in Yāq. l.c.; the antagonist of Asad was Numair, a branch of 'Amir b. Ṣaṣa'ah.

e) MS هُمْ كَبْهِيمِ (this suggestion is due to Prof. Noldeke).

f) In view of the identity of meaning of اُنَّى and بَعْدَ, the original reading was probably فِي الْأُنَّى.

g) MS carelessly وَالْبَهِيمِ.

h) "Dieser Vers ist ohne Verbindung. Vorher muss etwas ausgefallen sein, worauf sich العائد bezieht" (Noldeke).



٨ مِنْ كُلِّ عِجْلَةٍ بَادٍ تَرَاوَعَهَا عَلَى اللَّحَامِ ثُبَارِي الرَّكَبِ فِي عَدِيدِ  
الرَّهْيَانِ ضَرْبٍ مِنْ عَدِيدِهَا. وَالْعِجْلَةُ الشَّدِيدَةُ. ثُبَارِي الرَّكَبِ تُعَارِضُهُمْ. عَدِيدٌ أَيْ تَذَهَبُ عَلَى الْمَرْحِ ٥  
٩ وَكُلِّ أَجْرَةٍ قَدْ مَالَتْ رِحَالَتُهُ نَهْدِ الْمَرَائِلِ فَعِمَ نَاتِي الْكَتَدِ  
[نهد] المراكل يريد صَخْمَ الْوَسَطِ حَيْثُ يَرُكُّهُ الرَّاكِبُ. وَنَلِئُ الْكَتَدِ مَرْتَفَعُ الْكَتَدِ: [وَالْكَتَدُ] الْحَارِكُ  
مِنْ الْبَعِيرِ وَمَوْضِعُ ٥ النَّبْجِ مِنَ الْفَرَسِ [أَيْ] مُنْقَطَعُ الْعُدْرَةِ مِمَّا بَلَى الْحَارِكَ ٥

١٠ حَتَّى تَعَاظِينَ غَسَانًا فَكَحَرْتَهُمْ يَوْمَ الْمَرَارِ وَلَمْ يَلُورُوا عَلَى أَحَدٍ  
١١ ٥ لَمَّا رَأَوْكَ [وَأَبْلَجُ الْبَيْضِ وَسَطُهُمْ] وَكُلُّ مُطَرِّدٍ الْأَنْبُوبِ كَالْمَسَدِ  
بُلْجٌ شَبَّهَهَا ٥ [بِالضَّنَجِ فِي بَيَاضِهَا]. مُطَرِّدُ الْأَنْبُوبِ طَوِيلٌ مُقَوِّمٌ. وَالْمَسَدُ الْحَبْلُ مِنَ اللَّيْفِ ٥  
١٢ ٥ غَوَتْ بَنُو أَسَدٍ غَسَانٌ أَمْرَهُمْ وَقَدْ مَا وَفَقَتْ غَسَانٌ لِيَلْرَسَدِ

## XV.

١٠ ١ أَمِنْ مَنَزِلٍ عَافٍ وَمِنْ رَسْمٍ أَطْلَالٍ ٥ [بَكَيْتَ وَهَلْ] يَبْكِي مِنَ الشَّرَفِ أَمْثَالِي  
٢ دِيَارُهُمْ إِذْ هُمْ جَمِيعٌ فَأَصْبَحَتْ بَسَائِسَ إِلَّا الْوَحْشَ فِي الْبَلَدِ الْخَالِي  
٣ قَلِيلًا بِهَا الْأَصْوَاتُ إِلَّا عَوَارِفًا ٥ عَرَارًا ٥ [زَمَارًا] مِّنْ غِيَاهِيبِ آجَالِ  
الْآجَالِ الْأَقْلَبُجُ بَقَرٌ أَوْ طَبَا: وَاحِدُ الْآحَالِ إِحْلٌ: وَالْأَجَلُ لَا يَكُونُ إِلَّا مِنَ الْبَغْرِ وَالطِّبَاءِ مَعْدُ جَعَلَهُ

a) MS الهسم (no such root exists): see LA IV. 380<sup>17</sup>.

b) MS لَمَّا رَأَوْكَ بُلْجٌ. Cf. No. II, 25, ante; perhaps we should read رَأَوْنَا.

c) Added conjecturally.

d) MS عَبَّتْ. "عَبَّتْ ist schwerlich richtig. Aber was? zur Noth عَبَّتْ als Causativ von عَبَّى das transitiv sein darf (Lisān XIX, 349 pænult.), aber doch kaum recht passt. غَوَتْ gäbe einen passenden Gegensatz zu لِيَلْرَسَدِ, und da غَوَى = نَغَوَى sein kann (Lis. XIX 378<sup>11</sup>), so könnte auch غَوَى doppelt transitiv sein. Aber misslich ist das auch!" (Nöldeke).

XV. Of this poem vv. 1, 2, 4, 5 are in Yāq. III, 772, and v. 14 in Bakrī 258. Naṣr. has reproduced them at p. 611. Metre *Tawīl*.

e) Carelessly omitted in MS. Yāq. and Naṣr. نَكَبْتُ, but usage is generally in favour of the second person.

f) Added conjecturally to fill metrical lacuna: see end of scholion.

ههنا للنعام مُسْتَعَارًا. وقوله فليلاً يعول أَصَحَّتْ بها قلبلاً الأصوات. والعرار اصوات الظلماني والغيايب  
المُسَوِّدَ واحداً غَهَبَ يريد النعام السَّودَ والرَّمَدَ. ويروى قلبلاً بالرفع. والعرار للظلمان والزمار اصوات

لِئَاتِ النِّعَامِ ٥ (79b)

٤ ٥ ٦ ٧ ٨ ٩ ١٠  
 ٤ فَإِنْ تَكُ غُرَاءَ الْخُبَّيْبَةِ أَصْبَحْتَ  
 ٥ بِمَا قَدْ أَرَى الْكَحَى الْجَبِيعَ بِغُبْطَةٍ  
 ٦ أَبْعَدَ نَبِيٍّ عَمُرُو وَرَهْطِي وَإِخْوَتِي  
 ٧ فَلَسْتُ وَإِنْ أَضَحَوْا مَضَوْا لِسَبِيلِهِمْ  
 ٨ أَلَا تَقِفَانِ الْيَوْمَ قَبْلَ تَفَرُّقِي  
 ٩ إِلَى طُغْيٍ يَسْلُكُنَ بَيْنَ تَبَالِغٍ  
 ١٠ يعول كَلَحَها الذي تَلَوَّها. ويروى لَحَقَها نَالِي. ويروى بَنَ أَعَالِي الرَّوْضِ. ٥ وَالْحَلُّ الطَّرِيقُ الصَّغِيرُ

في الرمال ٥

١٠ فَلَمَّا رَأَيْتُ الْخَادِبَيْنِ تَكَمَّشَا  
 ١١ رَفَعْنَا عَلَيْهِنَ السَّيَاطَ فَقَلَّصْتُ  
 ١٢ ١٥ خُلُوجٍ بِرَحْلَيْهَا كَأَنَّ فُرُوجَهَا  
 ١٣ فَالْكَفْنَا بِالْفَرْدِ كُلِّ رِدْفَةٍ  
 ١٠ فَلَمَّا رَأَيْتُ الْخَادِبَيْنِ تَكَمَّشَا  
 ١١ رَفَعْنَا عَلَيْهِنَ السَّيَاطَ فَقَلَّصْتُ  
 ١٢ ١٥ خُلُوجٍ بِرَحْلَيْهَا كَأَنَّ فُرُوجَهَا  
 ١٣ فَالْكَفْنَا بِالْفَرْدِ كُلِّ رِدْفَةٍ  
 ١٠ فَلَمَّا رَأَيْتُ الْخَادِبَيْنِ تَكَمَّشَا  
 ١١ رَفَعْنَا عَلَيْهِنَ السَّيَاطَ فَقَلَّصْتُ  
 ١٢ ١٥ خُلُوجٍ بِرَحْلَيْهَا كَأَنَّ فُرُوجَهَا  
 ١٣ فَالْكَفْنَا بِالْفَرْدِ كُلِّ رِدْفَةٍ

a) See Yāq. V 334—5 for corrections of text in III, 772.

b) Yāq. أَرَى قَعْدَمًا أَرَى (Naṣr. misprinted أَرَى): our reading (MS clear) is more in accordance with 'Abrd's usage; see ante, No. XI, 16

c) Another careless lacuna in the MS, filled on the assumption that it is due to homoioteleuton. We might read صَلَّالِي and so avoid the إِفْوَاء; but Noldeke observes: "Ich würde lieber صَلَّالِي, mit إِفْوَاء, lesen. Ich weiss nicht, ob für ein solches Intensiv Adj. das Personal-suffix passt."

d) الْحَلُّ seems here to be a place-name; see Yāq. II, 464, Bakrī 316.

e) MS رَفَعْنَا.

f) MS دَعَا (but دَعَا in scholion).

الدَّقَّةَ الى تَنْدَقُفَ فِي سَبْرِهَا كَانِدَقُفِ الْمَاءِ فِي السَّرْعَةِ. <sup>a</sup> وَالْإِثْقَالُ صَرْبٌ مِنَ السَّيْرِ ۞

١٤ دَمِلْنَا وَنَازَعْنَا الْكَدِيدَثَ أَوَانِسَا عَلَيْهِنَّ جَيْشَانِبَةً ذَاتُ أَغْيَالٍ  
الْأَوَانِسُ اللُّوْاقُ نُؤْتَسُ بِهِنَّ مِنْ غَيْرِ ذَنْبٍ. وَالْجَيْشَانِبَةُ بُرُودٌ حُمْرٌ وَسُودٌ. ذَاتُ أَغْيَالٍ ذَاتُ سَعَةٍ وَطَوِيلٍ:  
ويعال ذَاتُ خُطُوطٍ ۞

١٥ وَمَلَنَ إِلَيْنَا بِالسَّوَالِفِ وَالْحُلَى وَبِالْقَوْلِ فَيَبَا يَشْتَهِي الْمَرْحُ الْخَالِي ٥  
١٦ (80a) كَأَنَّ الصَّبَا جَاءَتْ بِرِيحٍ لَطِيئَةٍ مِّنَ الْمِسْكِ لَا تَسْطَاعُ بِالثَّمَنِ الْغَالِي  
١٧ وَرِيحٍ خُرَامِي فِي مَذَانِبِ رَوْضَةٍ جَلَا دِمْنَهَا سَارٍ مِّنَ الْمُنِّ هَطَّالٌ  
الْطَّبِئَةُ الْعِطْعَةُ مِنَ الْمِسْكِ وَجَمْعُهَا لَطَائِمٌ. يَعُولُ لَا تُشْتَرَى هَذِهِ الطَّبِئَةُ إِلَّا بِالنَّسَنِ الْعَالِي. وَيُرْوَى كَأَنَّ  
صَبَاً. وَالْمَذَانِبُ مَحَارِي الْمَاءِ مِنَ النَّلَاعِ إِلَى الرُّوصِ: وَالنَّلَاعُ مَحَارِي الْمَاءِ <sup>a</sup> مِنْ أَعْلَى الْجَبَلِ وَاحِدُهَا تَلْعَةٌ:  
وَالْمَذَانِبُ مَحَارِي الْمَاءِ فِي أَسْفَلِ الْجَبَلِ وَاحِدُهَا مَذْنَبٌ. وَالْدِمْنَةُ الْأَبْعَارُ وَالْأَبْوَالُ. سَارٍ مِنَ الْمُنِّ سَكَابَةٌ 10  
<sup>e</sup> حَاضَتْ لَيْلًا [إِلَى] سَرَتْ. هَطَّالٌ تَهْطُلُ الصَّبَّ ۞

## XVI.

١ دَرَسَتْ الدِّيَارُ بِرُقَّةِ الرُّوحَانِ دَرَسَتْ وَغَيَّرَهَا صُرُوفُ زَمَانٍ  
الرُّقَّةُ حِجَارَةٌ وَرَمَلٌ أَوْ حِجَارَةٌ وَطِينٌ: وَكُلُّ لَوْنٍ هِيَ رُقَّةٌ وَحُمُوعٌ بُرْقٌ: وَيَعَالُ جَبَلٌ أَبْرَقٌ إِذَا كَانَ فِيهِ  
سَوَادٌ وَبَيَاضٌ وَكِسَاءٌ أَرَفٌ إِذَا كَانَ فِيهِ سَوَادٌ وَبَيَاضٌ وَحُمْرَةٌ وَغَيْرُ ذَلِكَ. وَصُرُوفُ الرَّمَانِ تَقْلِبُهُ بِأَهْلِهِ حَالًا

a) MS والرجل.

b) Cited Bakrī 258<sup>9</sup>; second hemistich in Yāq. II, 177<sup>20</sup> (with اعسال misprinted for اغيال).  
Bakrī دَمِلْنَا for دَمِلْنَا, and so Naṣr. Jaishān is a *Mukhlaf* in al-Yaman.

c) MS دَعِيَا; but see scholion.

d) MS فِي.

e) MS ذَات.

XVI. Vv. 1—2 of this poem are in Yāq, Bakrī, Naṣr.; v. 5 in LA; vv. 8, 9, 10 in 'Askarī,  
*Kitāb as-Sin'atāin*, 126. Metre *Kāmil*.

f) Bakrī 427<sup>7</sup> as text. Yāq. I, 582<sup>16</sup> دَرَسَتْ لَطُولِ نَعَادِمِ الْأَرْمَانِ.

بعد حال: والتَصْرِيفُ ايضاً تَعْلُبُ الطَّائِرُ حَنَاحَهُ اى اِطَارَتُهُ [الباهة]. وبرى: \* دَرَسَتْ لِطُورٍ تَرَاجُحِ  
الْأَزْمَانِ \* ٥

٢ «فَرَقْتُ فِيهَا نَاقَتِي لِسُؤَالِهَا فَصَرَفْتُ وَالْعَيْنَانِ تَبْتَدِرَانِ

٣ سَجْمًا كَانَ شُنَانَةً رَحْبَةً سَبَقْتُ إِلَى يَمَائِهَا الْعَيْنَانِ

٥ سَجْمًا صَبًا وَالسَّجْمُ الصَّبُّ. رَجَبِيَّةٌ حَاتَتْ فِي رَجَبٍ ٥

٤ أَيَّامَ قَوْمِي خَيْرُ قَوْمٍ سُوقَةٍ لِمَعْصَبٍ ٦ وَلِبَائِسٍ وَلِعَانِي

نقول كان في ايام قومي. وقوله سوفه قال ابو عمرو الناس كلهم سوفه إلا ٥ من كانت في تَدَبُّهِ شُعْبَةً من

سُلْطَانٍ. وَالْمَعْصَبُ الَّذِي نَعَصَبَ عَلَى تَطْنِهِ الْحَخَرُ من الجوع ٥ (80b)

٥ «وَلَيْعَمَ أَيْسَارُ الْجَزُورِ إِذَا زَهَتْ رِيحُ الشِّتَاءِ وَمَأْلَفُ الْحِجْرَانِ

10 الْأَنْسَارُ الدُّسَنُ يَصْرَبُونَ بِالْعِدَاجِ بِعَامِرُونَ وَيَنْخَرُونَ [الْحُرَّاءُ] وَبُطْعُوبُهَا وَاحِدٌ تَسْرُ. وقوله اذا ه زَهَتْ

رِيحُ الشِّتَاءِ يقول [ادا] اُرْتَفَعَتْ ٥

٦ أَمَّا إِذَا كَانَ الطِّعَانُ فَإِنَّهُمْ قَدْ يَخْضِبُونَ عَوَالِي الْمُرَانِ

واحد العوالي عَالِيَةٌ وفي دون السنان يَنْشِيرُ او يَرِجُ حَبَّتُ نَعْدَ ٧ اللُّوَاءِ. وَالْمُرَانُ العِصَا ٥

٧ أَمَّا إِذَا كَانَ الصَّرَابُ فَإِنَّهُمْ أَسْدُ لَدَى ٨ أَشْبَالِهِنَّ حَرَانِي

٨ أَمَّا إِذَا دُعِيَتْ نَزَالٍ فَإِنَّهُمْ يَكْخَبُونَ لِدُرْكَاتٍ فِي الْأَنْدَانِ

٩ فَخَلَدْتُ بَعْدَهُمْ وَلَسْتُ بِخَالِدٍ قَالِدَهُمْ ذُو غَيْرٍ وَذُو أَلْوَانِ

١٠ وَاللَّهُ يَعْلَمُ مَا جَهِلْتُ يَعْفِيهِمْ وَتَدَكَّرِي مَا فَاتَ أَيَّ أَوَانِ

a) Ynq, l c., as text

b) MS وكناس.

c) MS ان.

d) Cited LA XIX, 81<sup>24</sup>, where the 2<sup>nd</sup> hemist. is رِيحُ الشِّتَاءِ وَمَأْلَفُ الْحِجْرَانِ, with إِفْوَاء. In our MS the first hemist. is corrupt (probably from defects in the original from which the copy was made) and reads وَلَيْعَمَ السَّرَّاءُ رِيحُ. the scholion however shows that the true text is that of LA.

e) MS هب.

f) MS واللوى والمران الغناء.

g) MS أَسْأَلِهِمْ.

h) Ask. رَدَى الرُّصِيفِ; the author criticises the verse as بحدون.

i) MS نعصم; for the converse (ن for ص) see ante No. XIII, 9.

j) Ask. reads مُخَلِّدُ النَّطْمِ; and describes the verse as مَا جَهِلْتُ مَا فَاتَ أَيَّ أَوَانِ, and proceeds: وَمَعَاهُ لَسْتُ بِخَالِدٍ إِلَّا لِأَعْلَمَ مَا جَهِلْتُ وَتَدَكَّرِي مَا فَاتَ أَيَّ أَوَانِ ٥

## XVII.

١ *a* تَعَفَّتْ رُسُومٌ مِّنْ سُلَيْمَى دَكَاذِكَا خَلَاهُ تُعَقِّيهَا الرِّيحُ سَوَاهِكَا  
*b* نرى: \* أَفَوَتْ رُسُومٌ مِّنْ سُلَيْمَى دَكَاذِكَا \*. وبرى \* تُحَاوِلُ رَسْمًا مِّنْ سُلَيْمَى دَكَاذِكَا \*. والرسوم ما بقى  
 من الديار. *c* والدكاذك أرضون مستوية. وبرى فعلاً. والسواهلك الرياح التى تمر مرّاً شديداً وتلقى بالتراب  
 واحداً ساهكة ٥

٢ *d* تَبَدَّلَنَ بَعْدَى مِّنْ سُلَيْمَى وَأَهْلِيهَا نَعَامًا تَرَاعَاهَا *e* وَأَدَمًا تَرَائِكَا  
 ترائى هذه النعم الرسوم. والأدتم الظباء التى لبست خالصه البياض: والآرام الظباء البيص وفى الى  
 تسكن الرمال واحدا رئم ٥

٣ وَقَفْتُ بِهَا أَبْكَى بُكَاءَ حَمَامَةٍ أَرَاكِبَةٍ تَدْعُو حَمَامًا أَوَارِكَا  
 يعول وقعت فى هذه الرسوم. والأراكبه الى فى تجر الاراك ٥

٤ إِذَا ذَكَرْتَ يَوْمًا مِّنَ الدَّهْرِ شَجَوَهَا عَلَى فَرَعٍ سَابِ أَدْرَبَ الدَّمْعَ سَافِكَا  
 (81a) يعول اذا ذكرت يوماً من الدهر شجوها على فرع سابي أدرب الدمع سافكا  
 والكرن والكرن والكرن. والسابى عود الشجر الذى يقوم عليه. أدرب صببت. سافكا صائفا ٥

٥ سَرَاةُ الصُّكَى حَتَّى إِذَا مَا عَمَائَتِي تَجَلَّتْ كَسَوْتُ الرَّحْلَ وَجَنَاءَ تَامِكَا  
 سراة الصكى و[أول الصكى]. عمائى علقى. تجلت كسوت الرجل وجناء تامكا  
 عن الى

XVII. Mukht. pp. 87—88. Metre *Tawil*.

In Mukht. the order of verses differs from that of the text, as follows:

1—8, an additional verse in place of 9, 12, 17, 18, 14, 15, 16, 13, 10, 11.

a) Mukht. نَعَقِبَ and تُحَاوِلُ رَسْمًا مِّنْ

b) „Den Accus. دَكَاذِكَا kann ich mir weder bei der Lesart بَعَّتْ noch bei دَكَاذِكَا erklären. Die Lesart دَكَاذِكَا sieht aber aus wie eine Correctur, um eine Construction hinein zu bringen;

da wäre دَكَاذِكَا ein تَدَلُّ zu دَكَاذِكَا. Vermuthlich sehr alte Corruptel.” (Nöldeke).

c) Dakādik is a place-name. see ante, III, 2 and Bakrī, 346.

d) Mukht. تَبَدَّلَ and تَرَاعَا (sic)

e) MS وادم.

f) The MS has no vowels to any of these forms; the last two are not mentioned in Lane.

g) Supplied from Mukht. scholion

عبره: وقال أبو عبدة والأصمعي: أُخِذْتُ مِنَ الرَّجَنِ [وهو] مَا غَلِظَ مِنَ الْأَرْضِ وَصَغَبَ السَّيْرِ فِيهَا. وقال خالد الوَجْناء الصَّخْمه. والنامك العظيمة السنام ٥

٩ كَأَنَّ قُتُودِي فَوْقَ جَابٍ مُطَرِّدٍ رَأَى عَائَةً تَهْوِي فَوَلَّى <sup>a</sup> مُوَاشِكًا  
الْقُتُودُ عِيدَانُ الرَّحْلِ وَاحِدُهَا قَتْدٌ. [الجاب] لِحِمَارِ الْعَلِيظِ. وَالْمُطَرِّدُ الَّذِي مَدَّ طَرْدَهُ لِلْمِيرِ. وَالْعَائَةُ جَمَاعَةُ حُمُرٍ. تَهْوِي تُسْرِعُ فِي عَدْوِهَا. مُوَاشِكًا أَيْ سَرَبَعًا. شَبَّهَ نَافِثَهُ فِي مُصِيبَتِهَا وَسُرْعَتِهَا [بِحِمَارِ الْوَحْشِ] ٥  
٧ وَنَحْنُ قَتَلْنَا الْأَجْدَلَيْنِ وَمَالِكًا <sup>b</sup> أَعْرَهْمَا قَتْدًا عَلَبَكَ <sup>c</sup> وَهَالِكًا  
الْأَجْدَلَانِ رَحْلَانِ مِنْ كِنْدَةَ. بَرَبَدَ نَحْيٌ قَتَلْنَا أَعْرَهْمَا عَلَيْكَ: وَهَالِكُ الْأَجْدَلَيْنِ مَالِكٌ ٥  
٨ وَنَحْنُ جَعَلْنَا الرُّمَحَ قِرْنًا لِنَنْكِرِهِ فَقَطَرَهُ كَأَنَّمَا كَانَ وَارِكًا  
٩ وَنَحْنُ قَتَلْنَا مُرَّةَ الْخَيْرِ مِنْكُمْ <sup>d</sup> وَقُرْصًا وَقُرْصٌ كَانَ مِمَّا <sup>e</sup> أَوْلَانِكَا  
١٠ وَنَحْنُ صَبَحْنَا عَامِرًا يَوْمَ أَقْبَلُوا <sup>f</sup> سُبُوفًا عَلَيْهِنَّ السَّبَجَانُ تَرَانِكَا  
١١ عَطَفْنَا لَهُمْ عَطْفَ الضُّرُوسِ فَأَدَبُوا <sup>g</sup> سِلَالًا وَقَدْ بَلَّ النَّجِيعُ السَّنَابِكَا  
الضُّرُوسُ النَّافِةُ الَّتِي تَعْدِمُ مَنْ دَسَا مِنْهَا. سِلَالًا هَرَابًا. وَالنَّجِيعُ الدَّمُ. وَوَاحِدُ السَّنَابِكِ سُنْبُكٌ وَهُوَ مُقَدَّمٌ لِلْخَارِ ٥

١٢ وَيَوْمَ الرَّبَابِ قَدْ قَتَلْنَا هُمَامَهَا وَحُجْرًا قَتَلْنَاهُ وَعَمْرًا كَذَلِكَا

a) MS موامكا, and so in scholion; no such root exists; text follows Mukht

b) Evidently verses have dropped out between v. 6 and v. 7; it is impossible that the transition from the *nasib* to the main subject of the poem should be as abrupt as here. Mukht. reads أَعْرَهُمَّ.  
c) MS مهالكا (but see scholion).

d) Mukht. has an entirely different verse here.

وَدَحَسَ الْأَوَّلَى لِيَنْ تَسْتَطِيعَ رِمَاحًا تَعْدَكَ إِلَى بَارٍ لَعَمْرُ إِلَهِيكََا

e) Qurṣ is named again in No. XX, v. 11; and in a note at p. 79 of Prof. Hirschfeld's edition of the Diw. of Ḥassān b. Thābit the name is cited as that of a king of Ghassān who had a conflict with the Banu Asad.  
f) MS اوالكا.

g) Cited LA V, 63<sup>17</sup>, with عَلَيْنِ الْأَنْوَرُ. Mukht. has النَجَارُ (explained as الْعَيْفُ وَالكَرَمُ).

h) Mukht. سَرَاعًا (with سِلَالًا as v. 7. in scholion).

i) Mukht. هُمَاهِمَا.

(81b) الباب جماعة أحياء: زُعْدَلٌ ومَرَّةٌ ونَوْرٌ وصَبَّةٌ. والهمام السيد. وحَجَرٌ أبو امرئ القيس الشاعر ٥

١٣ وَنَحْنُ قَتَلْنَا جَنْدَلًا فِي جُبُوعِهِ وَفَعْنُ قَتَلْنَا شَيْخَهُ قَبْلَ ذَالِكَا

١٤ وَأَنْتَ أَمَرُوا أَهْلَكَ دُفَّ وَقَيْنَةُ فَتُصِيحُ مَخْمُورًا وَنَمْسِي ٥ كَذَلِكَ

وبروى نَمْسِي مُتَارِكَا ٥

١٥ أَعَنِ الْوَيْثَرِ حَتَّى أَحْرَزَ الْوَيْثَرَ أَهْلُهُ ٥ وَأَنْتَ تُبَكِّي إِثْرَةَ مُتَهَالِكَا ٥

[الوَيْثَرُ] مِثْلُ الدَّحْلِ وَهُوَ الْحَقْفُ بَكِنٍ لِلرَّجُلِ مِنْ تَمٍّ أَوْ غَيْرِ ذَلِكَ ٥

١٦ فَلَا أَنْتَ بِأَلَاوَقَارٍ أَدْرَكْتَ أَهْلَهَا وَلَمْ تَكُ إِذْ لَمْ نَنْتَصِرْ مُتَمَاسِكَا

يعول لَمْ تَكُنْ مُتَمَاسِكًا بِطَلَبِ الْأَوْتَارِ إِذْ لَمْ نَنْتَصِرْ ٥

١٧ وَرَكُضُكَ لَوْلَاهُ لَفِغْتَ اللَّيْلَى لَقُوا فَذَاكَ الَّذِي أَنْجَاكَ مِمَّا هُنَاكَا

١٨ ظَلِمْتَ تَغْيِي إِنْ أَصَبْتَ وَلَيْدَةً ٥ كَانَ مَعَدًا أَصْبَحْتَ فِي حَبَالِكَا 10

### XVIII.

١ لَيْنَ طَلَدٌ لَمْ يَغْفُ مِنْهُ الْمَذَانِبُ فَتَجَبَا ٥ حَيْرٌ قَدْ تَعَقَّى فَوَاهِبُ

وبروى الدَّنَائِبُ والمَذَانِبُ وهما واحد: وَسَمِعْتُ أَعْرَابِيًّا مِنْ فُسْ وَهُوَ يَعُولُ: إِنْ لِكُلِّ وَادٍ مِدْنَبَا.

وَمِدْنَبُ الْوَادِي أَسْعَلُهُ: وَأَعْلَى الْأَوْدِيَةِ يَلْعُهَا وَاحِدُهَا نَلْعُهُ ٥

a) This list is defective: the five tribes forming the confederacy called the *Ribab* were Taim, 'Adi, 'Auf ('Ukl) and Thaur, sons of 'Abd-Manat son of Udd, and Dabbah son of Udd; Mukht.'s scholion gives the names correctly.

b) Mukht. زَفٌ.

c) Mukht. مُتَارِكَا (schol. عَادَاكَ لَيْنَ عَادَاكَ); the latter reading seems to be demanded by the next verse, and the repetition of ذَلِكْ in rhyme is objectionable.

d) Mukht. عَلَى الْوَيْثَرِ.

e) Mukht. فَانَّتْ.

f) MS لَوْلَاهُ.

g) Mukht. أَحْدَثَ. Schol. of Mukht: أَخَذَتْهَا طَنَنْتَ أَنَّكَ مَلَكْتَ مَعَدًا كُلَّهَا

XVIII. Of this fragment vv. 1—2 in Bakri 409 (copied Wüst. *Register* 394 and Naṣr. 614) and v. 5 in Fu'iq, Asās, and TA. — Metre *Tawil*

h) MS حَسِرٌ حَيْرٌ وَاحِبٌ are collocated in a verse of Ibn Muqbil's cited Yāq. II, 194<sup>19</sup>.

٢ دِيَارُ بَنِي سَعْدِ بْنِ ثَعْلَبَةَ الْأُولَى ٥ أَدَاعَ بِهِمْ دَهْرٌ عَلَى النَّاسِ ٦ رَائِبٌ

بنو سعد بن ٥ أنس: وم الذين أبادهم غسان. أداع بهم أى قرّتهم. ورائب شديد ٥

٣ فَأَذْهَبَهُمْ مَا أَذْهَبَ النَّاسَ قَبْلَهُمْ ٥ ضِرَاسُ الْخُرُوبِ وَالْمَنَآيَا الْعَوَاقِبُ

الاذْهَاب ههنا القناء والهلاك. ضيراس الخروب سريد عضاض للروب: يعال رجل مضرّس ومحرّس ومجرّس ٥

٥ وَمَقْتَلٌ وَهُوَ الْمَجْتَرِبُ. والعوابع التى نعتت مرة بعد مرة ٥ (82a)

٤ أَلَا رَبِّ حَيٍّ قَدْ رَأَيْنَا هُنَالِكُمْ ٥ لَهُمْ سَلَفٌ تَزَوَّرُ مِنْهُ الْمَقَانِبُ

هنالكم يريد فى هذه المواضع الى ذكرها. لهم سلف السلف ههنا الحيش المنقّدم: والسلاف الذين

تتقدّمون الناس فى المنازل: ومنه قولهم: اجعلنا لنا سلفاً واجعلنا لنا قرطاً: أى اجعلنا [من] تتقدّم

لنا خير. تزور تعدل عنه خوفاً: يعى من الجش. وواحد المقاب مقيت والمقبت ما بين العشرين

10 فارساً الى أكثر من ذلك ٥

٥ ٦ فَأَقْبِلْ عَلَى أَفْرَاقِ مَا لَكَ إِنَّمَا ٥ تَكَلَّفْتَ ٥ مِلَّ أَشْنَاءَ مَا هُوَ ذَاهِبٌ

واحد الأفواف فوف وهو الموضع الذى يجعل فيه [الوتر من السهم] ٥

## XIX.

١ إِنَّ الْكَوَادِثَ قَدْ بَحِجْنِي بِهَا الْعَدُوُّ ٥ وَالصُّبْحُ وَالْإِمْسَاءُ مِنْهَا مَوْعِدُ

٢ وَالنَّاسُ يَلْكُونُ الْأَمِيرَ إِذَا غَوَى ٥ خَطَبَ الصَّوَابِ وَلَا بُلَامُ الْمُرْشِدُ

15 يَلْكُونُ الأمير تلومونه. معناه تلْكُونُ الأمير اذا غوى الصواب ولا بلام المرشد ٥

a) Bakri (Wust., Naṣr.) أصاع.

b) Wüst. رائب.

c) This *Anas* is not in the genealogies; probably we should read *Asad*.

d) Cited *Fa'iq* II, 150, with سَهْمَكَ for مَا لَكَ, and أَشْبَاءَ in *Asas* II, 144, with نَبْلِكَ and نَبْلِكَ. TA VII, 53<sup>32</sup>, with سَهْمَكَ and أَشْبَاءَ. بالاشباء.

e) MS الأَشْبَاءَ.

XIX. Of this poem vv. 9–10 are in *Yāqut*, and vv. 9, 13, 14 in *LA*; v. 9 also in *Asas*. Metre *Kamil*.



٣ وَالْمَرْءُ مِنْ رَبِّبِ الْمُنُونِ بِغَيْرَةٍ وَعَدَا الْعَدَاءَ وَلَا تُودَعُ<sup>a</sup> مَهْدَدُ

عَدَا الْعَدَاءُ أَي صَرَفْتَنَا الصَّوْلِفَ: وَكَلَّ مَا بَعْدَ مَا مِنْ شَيْءٍ فَقَدْ عَدَاكَ أَي شَغَلَكَ الشُّغْلُ ٥

٤ أَدْمَانَةٌ نَرِدُ الْبَرِيرَ بِغِيلِهَا قَقَرُوا<sup>d</sup> مَسَارِبَ أَيْكَةٍ وَتَرَدَّدُ

الْأَدْمَانَةُ الظَّبْيَةُ: بَعُولٌ<sup>e</sup> مَهْدَدٌ فِي<sup>f</sup> الْحُسْنِ هَذِهِ الظَّبْيَةُ. وَالطِّبَاءُ عَلَى ثَلَاثَةِ أَلْوَانٍ: مِمَّا الرِّثْمُ وَمِنْهَا الْأُدْمُ وَمِنْهَا الْعُقَرُ: وَأَمَّا الْأَرَامُ مِنَ الطِّبَاءِ فَهِيَ الْخَالِصَةُ الْبِصَاصُ وَهِيَ تَسْكُنُ السَّمَاءَ: وَأَمَّا الْأُدْمُ فَالْيَ لَبَسَتْ<sup>g</sup> الْخَالِصَةُ الْبِصَاصُ وَهِيَ تَسْكُنُ الْجِبَالَ: وَأَمَّا الْعُقَرُ فَالْيَ تَوْنُهَا لَوْنُ التُّرَابِ (82b) وَهِيَ الَّتِي تَسْكُنُ الصَّحَارَى: عَنْ إِلَى حَقِصَةِ السَّاعِرِ. [الْبَرِيرُ] تَمَرُ الْأَرَاكِ. وَالْغِيلُ جَمَاعَةُ السَّجَرِ يَغِيلُهَا يَرِيدُ نَوَارَتِهَا. وَقَقَرُوا مَسَارِبَ بِغُولٍ وَتَرْتَجَى الْمَسَارِبَ: وَالْمَسَارِبُ الْمَرَايِي وَاحِدُهَا مَسْرَبٌ. وَالْأَيْكَةُ الْعَيْضَةُ ٥

٥ وَخَلَا عَلْنَهَا مَا يُفَزَعُ وَرَدَهَا إِلَّا الْكَمَامُ<sup>h</sup> دَعَا بِهِ وَالْهُدُودُ

٩ فَدَعَا هَدِيدًا سَاقُ حَرٍّ ضَحْوَةٌ فَدَنَا الْهَدِيدُ لَهُ يَصُبُّ وَيَصْعَدُ

الْهَدِيدُ الْقَرْخُ. وَسَاقُ حَرٍّ الدَّكْرُ مِنَ الْعِمَارِ. بِقَوْلِ دَعَا السَّاقِ الْقَرْخَ فَدَنَا الْهَدِيدُ أَي الْقَرْخَ نَصَبَ وَيَصْعَدُ: أَي يَبْتَخِطُ مَرَّةً وَيَصْعَدُ أُخْرَى ٥

٧ رَرَعَمَ الْأَحِبَّةَ أَنْ رَحَلْنَا غَدًا وَبَدَاكَ خَبَرَنَا الْغُدَاةُ الْأَسْوَدُ

٨ فَاقْطَعْ لُبَانَتَهُمْ بِدَاتٍ بُرَايَةٍ أَجْدٍ إِذَا وَتِ الرِّكَابُ تَرَيَّدُ

ذَاتُ بُرَايَةٍ يَرِيدُ دَابَّ لَحْمٍ وَسَحْمٍ وَفَوْحٍ. وَالْأَجْدُ الْمَوْتَعَةُ الْخَلْفُ الَّتِي كَانَتْ قَفَارَهَا عَظْمٌ وَاحِدٌ: قَالَ أَبُو بَرَّةٍ عَمْرُو: رَأَيْتُ ثَلَاثَ مَعَرٍ عَظْمًا وَاحِدًا. وَمَوْلَاهُ إِذَا وَتِ الرِّكَابُ أَي إِذَا مَرَّتْ وَأَعْيَتْ ٥

٩ وَكَانَ أَقْتَادِي قَضَمَنَ نِسْعَهَا مِنْ وَخْشٍ أَوْزَالٍ هَبِيطٌ مَفْرَدُ

a) For this unusual name see LA IV, 419<sup>19</sup>, and v. 2 of al-A'shà's poem in praise of the Prophet.

b) MS حبك.

c) MS نزل (but points added by a later hand).

d) MS مسارب, and so once in commy.: but the second time مسارب.

e) MS مَهْدَدٌ.

f) MS حُسْنٍ.

g) MS مع (!)

h) MS دعا له دعا

i) MS فَوْحٌ.

j) See Nabighah 7, 3 for a similar verse

k) So LA IX, 300<sup>21</sup>, Yāq. I, 400<sup>15</sup>; ASHS II, 349<sup>8</sup> reads كُورَهَا نَصَمَنَ أَنْسَاعِي. Our MS has أَوْزَالٍ, but it is doubtful if the point is by the original hand; the name is *Awzāl* (so all the citations); see I Q 52, 55, and Bakrī 130; also ante, No. XI, 22.

أورال موضع. والهبوط الثور الذي تهبط من مكان إلى مكان مثل الناشط. ويرى: \* مِنْ وَحْشٍ أَوْرَالٍ  
شَبُوبٍ مَعْرُوفٍ: فالشُبُوب الذي تَمَتَّ أَسْنَانُهُ مِنَ الْمَسَانِ. وَمَعْرُوفٌ يَرَى وَحْدَهُ ٥

١٠ ٥ بَاقَتْ عَلَيْهِ لَيْلَةٌ رَجَبِيَّةٌ نَضَبًا تَسْمُ الْمَاءُ أَوْ هِيَ أَسْوَدُ

١١ يَنْفَى بِأَطْرَافِ الْأَلَاءِ شَفِيفَهَا فَعَدَا وَكُلَّ خَصِيلٍ غُضُو يُرْعَدُ

٥ نعى هذا النور أى يُمَحِى عَنْهُ شَفِيفَ هَذِهِ اللَّيْلَةِ. والشعيب الريح السارية التى كُنْهَا تَنْصَحُ الْمَاءَ.

وَالْأَلَاءُ الشَّجَرُ وَاحِدُهَا أَلَاءَةٌ مِثْلُ (83a) بَعْلَاءَةٌ. فَعَدَا هَذَا النُّورَ وَكُلَّ خَصِيلَةٍ. الْخَصِيلَةُ كُلُّ

لَحْمٍ مُجْتَمِعٍ ٥

١٢ كَالْكُوكَبِ الدَّرِيِّ يَشْرِقُ مَتْنُهُ خَرَصًا خَبِيصًا ضُلْبُهُ يَتَأَوَّدُ

قال أبو عمرو: كُلُّ كُوكَبٍ لَهُ اسْمٌ مَعْرُوفٌ فَهُوَ دَرِيٌّ مَهْمُوزٌ مِثْلُ دَرِيعٍ: وَيُرَى دَرِيٌّ أُخِذَ مِنَ الدَّرِيِّ.

١٥ وَقَوْلُهُ كَالْكُوكَبِ بَعَى النُّورَ كَالْكُوكَبِ فِي تَبَاضِهِ: وَيَعَالُ فِي سُرْعَانِهِ حِطٌّ. بَشَرُفٌ مَتْنُ النُّورِ مِنَ السَّامِ.

وَالْخَرِصُ لِلْجَائِعِ الْمَقْرُورِ وَلَا يَكُونُ خَرِصٌ جَائِعًا إِلَّا وَهُوَ مَقْرُورٌ أَيْضًا. وَالْحَبِيسُ الضَّامِرُ. ضُلْبُهُ نَتَأَوَّدُ أَيْ

نَتَأَوِّجُ. وَيُرَى \* خَرَصًا خَبِيصًا بَطْنُهُ ٥ بَتَّاءٌ \* بَرِدٌ خَبِيصًا بَطْنُهُ: نَمِ هَال ٥ سَاوَدُ النُّورُ ٥

١٣ ٥ فِي رَوْضَةٍ قَلَجَ الرَّيْعُ قَرَارَهَا مَوْلِيَّةٌ لَمْ يَسْتَطِعْهَا الرُّودُ

تَلَجَ ٥ خَصَرَ. قَرَارَهَا وَسَطُهَا. وَيُرَى: قَلَجَ الرَّيْعِ [قَرَارَهَا]: أَيْ ٥ أَتَدَبِ الرَّيْعَ بِالتَّلَجَانِ. [وَيَقَالُ] ٥ ادا

١٥ صَارَ إِلَى الطَّنِّ قَبْلَ أَنْ يَخْرُجَ الْمَاءُ: فَذَا أَتَلَجَ: فَذَا صَارَ إِلَى الْمَاءِ: هَذَا أَتَلَجَ. مَوْلِيَّةٌ أَصَابَهَا مَطَرُ الْوَلِيِّ: وَهُوَ

a) Yaq. I, 400<sup>16</sup>, with أَوْ هِيَ أَسْوَدُ, which is probably the right reading, as الْأَسْوَدُ occurs as an ending in v. 7, and would not be repeated so soon afterwards; أَسْوَدُ is moreover not an appropriate epithet for the night. For the stormy character of the month of Rajab see ante, XVI, 3.

b) MS علالة.

c) MS in both places ساول.

d) The MS gives, after v. 12, v. 15 with its scholion: in our text this v. has been restored to its proper place.

e) See LA III, 45<sup>15</sup>, where text agrees: our MS has فلالها, which may represent a reading رَوْضَةٍ: the scholion however has فزارها, and فلاتٌ is an unsuitable word in describing a رَوْضَةٍ.

f) MS حسر

g) MS ددى.

h) اخا سار الى الطى.

i) صاروا.

المطر الثاني والوسمى الأول. لم يسنطعها ه الرود أى لم تبلغها ه الرود والناس فيدهونها وترعون فيها فيكون فيها السرفين فد بع: فهي أطيب اذا لم يقدرها الناس ه

١٤ ه وبدا لكوكبها صعيد مثل ما ريح العبير على الملب الأصفد كوكبها مأها الذى فى وسطها. والصعيد الترى وهو التراب الندى. ريح نفع. وبرى: مثله ما ه كيس العبير: شبه الترى بالملاب (83b) لطيب ريحه. الأصعد نعت العبير وهو الجيد ه

١٥ ه وإذا سرفت سرت ه أمونا رسالة وإذا تكلفها الهواجر نصخذ الامون الذى فد أمنت عثاها. والرسلة الى تعطيك أسرها عقوا. وبرى: أمونا جلدة. وبرى تكلفها الهواجر بالنون: أى تكلفها السر فى الهواجر. نصخذ أى نخذ: وبرى و تحصد: والأولى أجون ه

١٦ ه وإلى شراجيل الهمام ينصره نصر الأشاء سرية مسترغذ الهمام السيد. بصره بحمله. نصر الأشاء أى كحمل الأشاء: والأشاء النخل الصغار واحدها أشاء. 10

والسرى التهر الذى ليس بالعظيم. والمستعد الكبير ه

١٧ ه من سببه سح الفرات وحمله نرن الجبال وتيله لا ينفد سببه عطاوه. سح الفرات مد الفرات. وبرى من حده حد السنان وسببه جري العرب: حده حد السنان فى الغصب ه

a) MS الروب, after which the following words are written: وبها يأنونها, which seem to make no sense.

b) MS المود.

c) Cited LA IV, 244<sup>11</sup>, with سعط for صعيد and كيس for ريح (قال إما أراد الأصغط).

d) MS حس; see, for cases in which our MS has mistaken ك for ح, ante No. XII, 22, and No. XXI, 9 scholion. The reading كيس is established by LA, and the word occurs in No. XII, 16 and scholion.

e) MS أمون.

f) MS حله.

g) This word seems to yield no appropriate sense; perhaps we should read نصهد, a synonym of نصخذ (Nöldeke).

h) The و before الى suggests that something has dropped out before this verse. The MS carelessly repeats the word مسرعد (written مسرعد) at the end

i) MS الحال: the expression is obscure, and the reading doubtful; possibly the first word may be مرن. The alternative reading in the scholion makes good sense.

## XX.

- ١ يَا خَلِيلِي آرْبَعَا وَاسْتَخْبِرَا آلَ مَنْزِلِ الدَّارِسِ <sup>a</sup> مِنْ أَهْلِ الْكَلَالِ  
 آرْبَعَا قَفَا. وَالْكَالِ أَمْرَانَهُ. ويرى الْكَالِ: وَالْكَالِ جمع حِلَّةٍ وَالْحِلَّةُ واحد <sup>هـ</sup>  
 ٢ مِثْلَ سَحْقِ الْبُرْنِ عَقَى بَعْدَكَ آلَ قَطْرُ مَغْنَاهُ وَتَأْوِيْبُ الشَّمَالِ  
 السكوف أَخْلَافُ النَّوْبِ. عَقَى دَرَسَ. مَغْنَاهُ مَوْضِعُهُ بَعَى مَوْضِعَ هَذَا الْمَنْزِلِ الَّذِي كَلُوا <sup>هـ</sup> بِسُكُونِهِ.  
 ٣ وَالنَّوْبِ الرُّجُوعُ: بِعَوَلِ كَانَتْ <sup>d</sup> رَجَحَ الشَّمَالِ تَلَى مَتَا عَلَى هَذَا الْمَوْضِعِ <sup>هـ</sup>  
 ٤ وَلَقَدْ يَغْنَى بِهِ <sup>هـ</sup> أَصْحَابُكَ آلَ مُسِكُّو مِنْكَ بِأَسْبَابِ الْوَصَالِ  
 ٥ ثُمَّ رَأَى كَدَى وَدُهُمْ <sup>هـ</sup> أَنْ أَرْمَعُوا آلَ تَبَنَ وَالْأَيَّامُ حَالٌ تَعْدَ حَالِ  
 ٦ فَاسْأَلْ عَنْهُمْ بِأَمْرٍ كَالْوَأَى آلَ جَابِ ذِي الْعَانَةِ أَوْ تَيْسِ الرِّمَالِ  
 نَقُولُ فَاسْأَلْ هَمَّا عَنْهُمْ. وَالْأَمْرُ النَافِةُ الَّتِي مَدَّ أَمِنَتْ عِنَارَهَا. وَالْوَأَى (مَنْدَلُ الْوَعَى) لِحْمَارِ الشَّدِيدِ.  
 ٧ وَالْحَبَابُ <sup>هـ</sup> [الْغُلَطُ مِنَ الْحَمْرِ الْمَوْثِقِ الْخَلْفِ. وَالْعَانَةُ الْعِطْعَةُ مِنَ الْخَبَرِ] <sup>هـ</sup>  
 ٨ فَخُنْ قُدْنَا مِنْ أَهَابِيبِ الْبَلَا آلَ خَيْلٍ فِي الْأَرْسَانِ أَمْنَالِ السَّعَالِي  
 ٩ شُرْبًا <sup>هـ</sup> يَغْشَنُ مِنْ مَجْهُولَةٍ آلَ أَرْضٍ وَعَنَّا مِنْ سُهُولٍ وَجِبَالِ

XX. This remarkable poem, with each verse except one broken in the middle by an article and noun divided between the two hemistichs, is in Mukht. 88—90, 'Ain I, 511, and Khiz. III, 233, 237; and several verses of it are cited elsewhere and collected in Naṣr. 611—12. Prof. Nöldeke considers that this metrical anomaly makes it very improbable that the poem is the genuine work of 'Abid. Metre *Ramal muraffal*.

- a) Mukht. عَنِ; both Mukht. and Khiz. الْكَالِ  
 b) Cited Fw'iq I, 273. Naṣr. تَعْدَهَا.  
 c) MS نكدبون. d) MS الرِّجَحِ.  
 e) MS أَصْحَابُهُ; Mukht., Khiz., Naṣr. جِبْرَانِكَ.  
 f) Khiz. أَوْدَى. g) Khiz., Mukht., إِذْ.  
 h) Mukht., Khiz. فَانْصَرَفَ عَنْهُمْ بَعْنَسٍ كَالْوَأَى. i) Mukht. سَاءَ.  
 j) Scholion completed from Mukht.  
 k) MS لعلسى, Khiz. بَعْسَقَى, Mukht. as text. l) Khiz., Mukht. أَوْ رِمَالِ.

الملا <sup>a</sup> الصكراء. والسعالِي الغيلانُ واحدا <sup>b</sup> سَعْلَةً لى غُول. (84a) الوعث <sup>c</sup> ما عَظ من الارض وصلَبَ ومنه فيل أَوْعَثَ البعير <sup>d</sup>

٨ d فَأَتَتْجَعْنَا الْحَارِثَ الْاَعْرَجَ فِي جَحْقَلٍ كَاللَّيْلِ خَطَارِ الْعَوَالِي

الحارث ه جد امرئ القيس. والجَحْفَل الجَبِيش الكبير. كالليل في كَثْرَتِهِ. وواحد العوالي [عَالِيَةٍ]: وهو

دون السنان بذراع أو نحوه أو شر عن أبي عمرو: وقال أبو عبدة: غالبه الرمح من الثلث الأول 5

4 فَيَوْمَ هَدَرْنَا مَدْيًا بِالْقَنَآلِ ۖ ذُبُلٍ شَمْرٍ صَرِيحًا مِى الْمَجَالِ

١٠ ثُمَّ عَجَّنَاهُنَّ خُومًا كَالْقَطَا <sup>g</sup> آل قَارِبَ الْبَنَهْدِ <sup>h</sup> مِّنْ أَيْسِ الْكَلَالِ

الْخُوصُ الضَامِرَةُ الْغَائِرَةُ الْعُنُونُ كَالْقَطَا. الْحَبْلُ مُتَوَانِرَةٌ يَتَّبِعُ بَعْضُهَا بَعْضًا. وَالْعَارِبُ الَّذِي يَطْلُبُ [الماء] ٥

۱۱ نَحْنُو ۚ قُرْصُ ۚ يَوْمَ جَالَتْ ۚ حَوَٰكُہُ ۚ آلَ ۚ حَيْدُ قُبَا عَنْ يَمِينِ ۚ وَشَمَالِ

10 كَمْ رَيْسٍ يُقْدِمُ الْآلَفَ عَلَى <sup>m</sup>أَلْ أَجَوِدَ السَّائِمِ ذِي الْعَقَبِ الطَّوَالِ

١١ قَدْ أَبَاحَتْ جَمْعُهُ أَسْيَافُنَا <sup>n</sup> آلَ بَيْضٍ وَالسُّمُرَ وَمِنْ حَيِّ جَلَالٍ

a) MS (!) المحرى      b) MS (!) سعل جمع قَوْل

b) MS جمع قَوْل (!) سئل

c) This is the exact opposite of the fact: رَعِثٌ is soft soil — sand or earth — into which the foot sinks as one treads it.

d) Cited Yağ IV, 57, with بالليل, and so Naşr. 611.

e) *Sic!!*

f) Khiz. omits. Mukht. نَوْمَ for نَمَ. Scholion of Mukht.: عَدِيُّ بْنُ مَالِكِ ابْنِ أُخْتِ الْحَارِثِ بْنِ سَمِرٍ (sic) فُتِلَ تَوَمُّذٌ

g) Mukht. الْعَارَاتُ أَلْمَاءٌ عَلَى. Yaq. IV, 57, Khiz. الْمَاءُ مِنْ.

h) MS ١٠١; Yaq. Naṣr. ١٠١.

i) MS قوم; Khiz. قوص; Mukht. Yāq. as text: see *ante*, No. XVII, 9.

j) Yāq. <sup>==</sup>م.

k) Khiz., Yaq. حَوْلَةُ الْخَيْلِ.

فُرْصَ بِي مَالِكٍ مِّنْ غُضَّانَ: وَفَعَلَ هُوَ رَجُلٌ مِّنْ بَنِي كَعْبٍ <sup>١</sup> <sup>٢</sup> <sup>٣</sup> <sup>٤</sup> <sup>٥</sup> <sup>٦</sup> <sup>٧</sup> <sup>٨</sup> <sup>٩</sup> <sup>١٠</sup> <sup>١١</sup> <sup>١٢</sup> <sup>١٣</sup> <sup>١٤</sup> <sup>١٥</sup> <sup>١٦</sup> <sup>١٧</sup> <sup>١٨</sup> <sup>١٩</sup> <sup>٢٠</sup> <sup>٢١</sup> <sup>٢٢</sup> <sup>٢٣</sup> <sup>٢٤</sup> <sup>٢٥</sup> <sup>٢٦</sup> <sup>٢٧</sup> <sup>٢٨</sup> <sup>٢٩</sup> <sup>٣٠</sup> <sup>٣١</sup> <sup>٣٢</sup> <sup>٣٣</sup> <sup>٣٤</sup> <sup>٣٥</sup> <sup>٣٦</sup> <sup>٣٧</sup> <sup>٣٨</sup> <sup>٣٩</sup> <sup>٤٠</sup> <sup>٤١</sup> <sup>٤٢</sup> <sup>٤٣</sup> <sup>٤٤</sup> <sup>٤٥</sup> <sup>٤٦</sup> <sup>٤٧</sup> <sup>٤٨</sup> <sup>٤٩</sup> <sup>٥٠</sup> <sup>٥١</sup> <sup>٥٢</sup> <sup>٥٣</sup> <sup>٥٤</sup> <sup>٥٥</sup> <sup>٥٦</sup> <sup>٥٧</sup> <sup>٥٨</sup> <sup>٥٩</sup> <sup>٦٠</sup> <sup>٦١</sup> <sup>٦٢</sup> <sup>٦٣</sup> <sup>٦٤</sup> <sup>٦٥</sup> <sup>٦٦</sup> <sup>٦٧</sup> <sup>٦٨</sup> <sup>٦٩</sup> <sup>٧٠</sup> <sup>٧١</sup> <sup>٧٢</sup> <sup>٧٣</sup> <sup>٧٤</sup> <sup>٧٥</sup> <sup>٧٦</sup> <sup>٧٧</sup> <sup>٧٨</sup> <sup>٧٩</sup> <sup>٨٠</sup> <sup>٨١</sup> <sup>٨٢</sup> <sup>٨٣</sup> <sup>٨٤</sup> <sup>٨٥</sup> <sup>٨٦</sup> <sup>٨٧</sup> <sup>٨٨</sup> <sup>٨٩</sup> <sup>٩٠</sup> <sup>٩١</sup> <sup>٩٢</sup> <sup>٩٣</sup> <sup>٩٤</sup> <sup>٩٥</sup> <sup>٩٦</sup> <sup>٩٧</sup> <sup>٩٨</sup> <sup>٩٩</sup> <sup>١٠٠</sup> <sup>١٠١</sup> <sup>١٠٢</sup> <sup>١٠٣</sup> <sup>١٠٤</sup> <sup>١٠٥</sup> <sup>١٠٦</sup> <sup>١٠٧</sup> <sup>١٠٨</sup> <sup>١٠٩</sup> <sup>١١٠</sup> <sup>١١١</sup> <sup>١١٢</sup> <sup>١١٣</sup> <sup>١١٤</sup> <sup>١١٥</sup> <sup>١١٦</sup> <sup>١١٧</sup> <sup>١١٨</sup> <sup>١١٩</sup> <sup>١٢٠</sup> <sup>١٢١</sup> <sup>١٢٢</sup> <sup>١٢٣</sup> <sup>١٢٤</sup> <sup>١٢٥</sup> <sup>١٢٦</sup> <sup>١٢٧</sup> <sup>١٢٨</sup> <sup>١٢٩</sup> <sup>١٣٠</sup> <sup>١٣١</sup> <sup>١٣٢</sup> <sup>١٣٣</sup> <sup>١٣٤</sup> <sup>١٣٥</sup> <sup>١٣٦</sup> <sup>١٣٧</sup> <sup>١٣٨</sup> <sup>١٣٩</sup> <sup>١٤٠</sup> <sup>١٤١</sup> <sup>١٤٢</sup> <sup>١٤٣</sup> <sup>١٤٤</sup> <sup>١٤٥</sup> <sup>١٤٦</sup> <sup>١٤٧</sup> <sup>١٤٨</sup> <sup>١٤٩</sup> <sup>١٥٠</sup> <sup>١٥١</sup> <sup>١٥٢</sup> <sup>١٥٣</sup> <sup>١٥٤</sup> <sup>١٥٥</sup> <sup>١٥٦</sup> <sup>١٥٧</sup> <sup>١٥٨</sup> <sup>١٥٩</sup> <sup>١٦٠</sup> <sup>١٦١</sup> <sup>١٦٢</sup> <sup>١٦٣</sup> <sup>١٦٤</sup> <sup>١٦٥</sup> <sup>١٦٦</sup> <sup>١٦٧</sup> <sup>١٦٨</sup> <sup>١٦٩</sup> <sup>١٧٠</sup> <sup>١٧١</sup> <sup>١٧٢</sup> <sup>١٧٣</sup> <sup>١٧٤</sup> <sup>١٧٥</sup> <sup>١٧٦</sup> <sup>١٧٧</sup> <sup>١٧٨</sup> <sup>١٧٩</sup> <sup>١٨٠</sup> <sup>١٨١</sup> <sup>١٨٢</sup> <sup>١٨٣</sup> <sup>١٨٤</sup> <sup>١٨٥</sup> <sup>١٨٦</sup> <sup>١٨٧</sup> <sup>١٨٨</sup> <sup>١٨٩</sup> <sup>١٩٠</sup> <sup>١٩١</sup> <sup>١٩٢</sup> <sup>١٩٣</sup> <sup>١٩٤</sup> <sup>١٩٥</sup> <sup>١٩٦</sup> <sup>١٩٧</sup> <sup>١٩٨</sup> <sup>١٩٩</sup> <sup>٢٠٠</sup> <sup>٢٠١</sup> <sup>٢٠٢</sup> <sup>٢٠٣</sup> <sup>٢٠٤</sup> <sup>٢٠٥</sup> <sup>٢٠٦</sup> <sup>٢٠٧</sup> <sup>٢٠٨</sup> <sup>٢٠٩</sup> <sup>٢١٠</sup> <sup>٢١١</sup> <sup>٢١٢</sup> <sup>٢١٣</sup> <sup>٢١٤</sup> <sup>٢١٥</sup> <sup>٢١٦</sup> <sup>٢١٧</sup> <sup>٢١٨</sup> <sup>٢١٩</sup> <sup>٢٢٠</sup> <sup>٢٢١</sup> <sup>٢٢٢</sup> <sup>٢٢٣</sup> <sup>٢٢٤</sup> <sup>٢٢٥</sup> <sup>٢٢٦</sup> <sup>٢٢٧</sup> <sup>٢٢٨</sup> <sup>٢٢٩</sup> <sup>٢٣٠</sup> <sup>٢٣١</sup> <sup>٢٣٢</sup> <sup>٢٣٣</sup> <sup>٢٣٤</sup> <sup>٢٣٥</sup> <sup>٢٣٦</sup> <sup>٢٣٧</sup> <sup>٢٣٨</sup> <sup>٢٣٩</sup> <sup>٢٤٠</sup> <sup>٢٤١</sup> <sup>٢٤٢</sup> <sup>٢٤٣</sup> <sup>٢٤٤</sup> <sup>٢٤٥</sup> <sup>٢٤٦</sup> <sup>٢٤٧</sup> <sup>٢٤٨</sup> <sup>٢٤٩</sup> <sup>٢٥٠</sup> <sup>٢٥١</sup> <sup>٢٥٢</sup> <sup>٢٥٣</sup> <sup>٢٥٤</sup> <sup>٢٥٥</sup> <sup>٢٥٦</sup> <sup>٢٥٧</sup> <sup>٢٥٨</sup> <sup>٢٥٩</sup> <sup>٢٦٠</sup> <sup>٢٦١</sup> <sup>٢٦٢</sup> <sup>٢٦٣</sup> <sup>٢٦٤</sup> <sup>٢٦٥</sup> <sup>٢٦٦</sup> <sup>٢٦٧</sup> <sup>٢٦٨</sup> <sup>٢٦٩</sup> <sup>٢٧٠</sup> <sup>٢٧١</sup> <sup>٢٧٢</sup> <sup>٢٧٣</sup> <sup>٢٧٤</sup> <sup>٢٧٥</sup> <sup>٢٧٦</sup> <sup>٢٧٧</sup> <sup>٢٧٨</sup> <sup>٢٧٩</sup> <sup>٢٨٠</sup> <sup>٢٨١</sup> <sup>٢٨٢</sup> <sup>٢٨٣</sup> <sup>٢٨٤</sup> <sup>٢٨٥</sup> <sup>٢٨٦</sup> <sup>٢٨٧</sup> <sup>٢٨٨</sup> <sup>٢٨٩</sup> <sup>٢٩٠</sup> <sup>٢٩١</sup> <sup>٢٩٢</sup> <sup>٢٩٣</sup> <sup>٢٩٤</sup> <sup>٢٩٥</sup> <sup>٢٩٦</sup> <sup>٢٩٧</sup> <sup>٢٩٨</sup> <sup>٢٩٩</sup> <sup>٣٠٠</sup> <sup>٣٠١</sup> <sup>٣٠٢</sup> <sup>٣٠٣</sup> <sup>٣٠٤</sup> <sup>٣٠٥</sup> <sup>٣٠٦</sup> <sup>٣٠٧</sup> <sup>٣٠٨</sup> <sup>٣٠٩</sup> <sup>٣١٠</sup> <sup>٣١١</sup> <sup>٣١٢</sup> <sup>٣١٣</sup> <sup>٣١٤</sup> <sup>٣١٥</sup> <sup>٣١٦</sup> <sup>٣١٧</sup> <sup>٣١٨</sup> <sup>٣١٩</sup> <sup>٣٢٠</sup> <sup>٣٢١</sup> <sup>٣٢٢</sup> <sup>٣٢٣</sup> <sup>٣٢٤</sup> <sup>٣٢٥</sup> <sup>٣٢٦</sup> <sup>٣٢٧</sup> <sup>٣٢٨</sup> <sup>٣٢٩</sup> <sup>٣٣٠</sup> <sup>٣٣١</sup> <sup>٣٣٢</sup> <sup>٣٣٣</sup> <sup>٣٣٤</sup> <sup>٣٣٥</sup> <sup>٣٣٦</sup> <sup>٣٣٧</sup> <sup>٣٣٨</sup> <sup>٣٣٩</sup> <sup>٣٤٠</sup> <sup>٣٤١</sup> <sup>٣٤٢</sup> <sup>٣٤٣</sup> <sup>٣٤٤</sup> <sup>٣٤٥</sup> <sup>٣٤٦</sup> <sup>٣٤٧</sup> <sup>٣٤٨</sup> <sup>٣٤٩</sup> <sup>٣٥٠</sup> <sup>٣٥١</sup> <sup>٣٥٢</sup> <sup>٣٥٣</sup> <sup>٣٥٤</sup> <sup>٣٥٥</sup> <sup>٣٥</sup>

العقب العذو النائي: قال أبو عمرو: السابح الأجون. Khiz. أجرون. Mukht. m) لعب الجري بعد الجري: لك الذاقة أول جرى العرس والعلالة والعب آخره.

الْبَيْضُ فِي الرَّوْعَةِ م. Khiz. أَلْبَيْضُ فِي الرَّوْعِ وَمِنْ Mukht. n)

١٣ <sup>a</sup> وَلَنَا دَارٌ وَرِثْنَا عِزَّهَا آلَ أَقْدَمَ الْغُدْمُوسَ عَنْ عَمٍّ وَخَالَ

١٥ مَنَزَلٌ دَمْنَهُ آبَاؤُنَا <sup>b</sup> آلَ مُورِثُونَا الْمَجْدَ فِي أُولَى اللَّيَالِ

١٩ مَا لَنَا فِيهَا حُصُونٌ غَيْرُ مَا <sup>d</sup> آلَ مُقَرَّبَاتِ الْجُرْدِ هَ تَزْدَى بِالرِّجَالِ

المُقَرَّبَاتِ لِلَّيْلِ الَّتِي <sup>f</sup> بَقَرَبُونَهَا الِهِمَّ فِي الْبُيُوتِ وَاحِدَتَهَا مُقَرَّبَةٌ ✽

١٧ <sup>٥</sup> فِي رَوَابِي عُدْمِلِي شَامِحِ آلَ أَنْفٍ فِيهِ إِزْتُ <sup>g</sup> مَتَجِدٍ وَجَمَالِ

الْعُدْمِلِي الْقَدِيمِ. وَالْإِزْتُ الْأَمْلُ ✽

١٨ فَاتَّبَعْنَا ذَاتَ أُولَانَا الْأُولَى آلَ مُوقِدِي الْكَرْبِ وَمُوقِي بِالْحَبَالِ

## XXI.

١ لِمَنْ جَمَالٌ قُبَيْلَ الصُّبْحِ مَرْمُومَةٌ مُيَّيَّاتٌ بِلَادًا غَيْرَ مَعْلُومَةٍ

٢ رَعَالَيْنِ رَقَبًا وَأَنْبَاطًا مُظَاهَرَةً <sup>k</sup> وَكِلَّةً بَعْتِيقٍ <sup>ل</sup> الْعَقْلِ مَقْرُومَةٍ

١٠ الرَّقْمُ مَا كَانَ مِنَ الْوَنَى مُسْتَدِيرًا. وَالْعَقْلُ مَا كَانَ مُسْتَطِيلًا. (84b) مَقْرُومَةٌ قُيِّمَتْ الْمِعْرَمَةُ ✽

<sup>a</sup>) LA VIII, 52<sup>14</sup> reads وَلَنَا دَارٌ وَرِثْنَاهَا عَنِ الْأَقْدَمِ الْغُدْمُوسِ مِنْ عَمٍّ وَخَالَ Mukht. as text, except مِنْ for عَنْ.

<sup>b</sup>) MS المورثون; Mukht. and Khiz. as text; Naṣr. المورثون.

<sup>c</sup>) Mukht. فية. <sup>d</sup>) Khiz. لليل تعدو (sic) المفردات.

<sup>e</sup>) MS برقي.

<sup>f</sup>) Words taken from LA II, 158<sup>23</sup> in place of the very corrupt reading of the MS.

<sup>g</sup>) MS محمد!!

<sup>h</sup>) LA XIV. 242<sup>3</sup>, as text, with وَمُوقٍ for وَمُوقِي (بالحبال). Khiz. داب (اراد ومنهم مُوقٍ بِالْحَبَالِ) وَمُوقِي. wofur مُوقٍ nicht angeht, da ein Plural nöthig) sieht mir auch nach Grammatiker-Künstelei aus", (Nöldeke) — Mukht. omits the verse.

XXI. Mukht. pp. 96—7. Naṣr. 614—15 has vv. 1, 3, 4; Agh. XIX, 90 vv. 1 and 5. — Metre Baṣṭ.

<sup>i</sup>) MS ناد <sup>j</sup>) MS عالين. <sup>k</sup>) Mukht. وكِلَّةً.

<sup>l</sup>) MS النعل مرفومة, but correctly in scholion.

٣ <sup>a</sup> لِّلْعَبْقَرِيِّ عَلَيْنَهَا إِذْ غَدَرُوا صَبَحٌ كَانَتْهَا مِنْ نَجِيعِ الْجَوَفِ مَذْمُومَةٌ  
[الْعَبْقَرِيُّ] ضَرَبَ مِنَ الْيَابِ وَيُقَالُ مِنَ الْوَشْيِ. وَالصَّبْحُ بَيَاضٌ وَحُمْرٌ: وَمِنْهُ رَجُلٌ أَصْبَحَ. <sup>b</sup> وَالنَّجِيعُ الدَّمُ  
الطَّرِيُّ: وَيُقَالُ الدِّمَامُ لِلطَّيْبِ الَّذِي تَجْعَلُهُ النِّسَاءُ عَلَى رُؤُوسِهِنَّ: وَكُلُّ شَيْءٍ مَلَسَنَهُ فَهُوَ مَذْمُومٌ <sup>c</sup>  
٤ كَأَنَّ أَطْعَانَهُمْ نَحَلٌ مُوسَّقَةٌ سُودٌ ذَوَاتُهَا بِالْحِمْلِ <sup>d</sup> مَكْمُومَةٌ  
أَطْعَانُهُمْ أَجْمَالُهُمْ عَلَيْهَا النِّسَاءُ. وَالنَّحْلُ الْمَوْسَقَةُ [سُودٌ]: خَصَرْتُهَا مِنَ الرَّيِّ. وَالْكِمَامُ بَعْنَى سَعْفِهَا <sup>e</sup> مُسْتَوْرٌ  
مِنْ شِدَّةِ مَا غَطَّيَتْ بِهِ <sup>f</sup>

٥ فِيهِنَّ رَهْنَدُ الَّتِي هَامَ الْقَوَادُ بِهَا  
٦ وَإِنَّهَا كَمَهَاءِ الْجَرِّ نَاعِمَةٌ  
٧ كَأَنَّ رِقَّتَهَا بَعْدَ الْكَرَى أَغْتَبَقَتْ  
٨ مِمَّا يُغَالِي بِهَا الْبَيَّاعُ عَتَقَهَا  
٩ يَا مَنْ لَبَرَنِي أَمِيتُ اللَّيْلَ أَرْقُبُهُ  
بَيْضَاءُ آنَسَتْ بِالْحُسْنِ مَوْسُومَةٌ  
تُدْنِي النِّصِيفَ يَكْفٍ غَيْرِ مَوْشُومَةٍ  
صَهْبَاءُ صَافِيَةٌ بِالْيَسْكَ <sup>h</sup> مَخْتُومَةٌ  
١٠ دُو شَارِبٍ أَصْهَبَ يُغَالِي بِهَا السِّيمَةَ  
فِي مُكْفَهَرٍ وَفِي سَوْدَاءَ مَرْكُومَةٍ  
الْمُكْفَهَرُ السَّحَابُ الْمُتَرَكَبُ بَعْضُهَا عَلَى بَعْضٍ فِي سَحَابٍ كَثِيرَةٍ الطُّلُبَةِ. وَالْمَرْكُومَةُ الَّتِي زُتِرَتْ كَمَتْ طُلُبَتُهَا  
بَعْضُهَا عَلَى بَعْضٍ <sup>i</sup>

a) Mukht. Naṣr. عَبْقَرِيٌّ. ملء عَبْقَرِيٌّ. LA VI, 207<sup>30</sup>. Mukht. scholion:

كُلُّ شَيْءٍ كَرَمٌ فَهُوَ عِبْقَرِيٌّ: وَإِذَا رَفِئًا عَبْقَرِيًّا: وَرَجُلٌ عَبْقَرِيٌّ أَيْ كَرِيمٌ <sup>f</sup>

b) MS وللمع.

c) Mukht. طُعْنُهُمْ. Naṣr.'s text conflates vv. 4 and 5, and has بِالْحُسْنِ مَوْسُومَةٌ at end.

d) MS carelessly repeats مَذْمُومَةٌ from preceding verse: but the commentary indicates the correct reading.

e) MS مَكْمُومَةٌ مُعْطَاتٌ مَخَافَةَ الْجَرَادِ وَالطَّرِيِّ. Schol. of Mukht. يسور من سدة ما عطيت به.

f) Mukht., Agh. هَنَدٌ وَقَدْ هَامَ.

g) Mukht. تَدْنِي النِّصِيفَ فَتَسْتُرُ. (مَكْمُومَةٌ امْرَأَةٌ مَنكُوحَةٌ LA) مَكْمُومَةٌ كَمَهَاءُ. Schol. of Mukht. جَمَالُهَا لِلْعَفَّةِ. وَفَوَلَهُ يَكْفٍ غَيْرِ مَوْشُومَةٍ أَمَّا تَنْسِمُ الْأَكْثَفُ الْبَغَاةَ <sup>h</sup>

h) "Hat Muhammad مِسْكَ خِتَامُهُ مِسْكَ SUR. 83,26, aus Stellen wie dieser, oder hat ein Späterer die Qur'anstelle hier benutzt?" (Nöldeke).

i) Schol. of Mukht. السِّيمَةُ الْأَسْمُ (sic) مِنْ سَامٍ تَسُومُ سَوْمًا وَسِيمَةً: وَالْبَيْعُ الدَّيْنُ يَسْتَرُونَ وَالْدَّيْنُ; Mukht. therefore read النَّسْلُ, though the print has الْبَيْعُ; Prof. Nöldeke prefers النَّسْلُ with نُغَالِي "sells at a high price."

j) MS نَرَامَتْ, where it is evident that > has been miscopied for ك; see No. XII v. 22, and XIX, 14, ante.

١٠ فَبَرَّئْتُهَا حَرِقٌ وَمَاؤُهَا دَفِيقٌ وَتَحْتَهَا رَيْقٌ وَفَوْقَهَا دَيْمَةٌ  
حَرِقٌ سَرِيعٌ. والدَفِيقُ السَّائِلُ. والرَّيْفُ الكَدْرُ: ونفال الرَّيْفِ أَوَّلُ الْمَطَرِ: والديمة المَطَرُ الدائمُ اليومَ  
والليلة أو اليومين والليلتين أو الثلاثة ٥

١١ فَذَلِكَ الْمَاءُ لَوْ أَنِّي شَرَبْتُ بِهِ إِذَا شَفَى كَبِدًا ٥ شَكَا مَكْلُومَةً  
١٢ هَذَا ٥ وَدَائِيَّةٌ يَغْنَى الْهُدَاةُ ٥ بِهَا نَاهٍ مَسَامَتُهَا كَالْبُرْدِ دَيْمُومَةٌ ٥  
الدائِنةُ الصحراءُ الواسعة. ومثلها الدَيْمُومَةُ ٥ [وجمعها] الدَّائِمُومُ. تَغْنَى وَبَعْنَى وَاحِدٌ. الْهُدَاةُ بِهَا يَقُولُ  
يَغْنَى الْهُدَاةُ لَطَرُهَا: والهداة (85a) الأدلاء. والمسافة ما بَيْنَ الْأَرْضَيْنِ: يقال كم مسافة ما بَيْنَنَا وَبَيْنَ  
الكوفة: فيقال كذا وكذا ٥

١٣ ٥ جَاوَزْنَاهَا بِعَلَنَدَةٍ مُذَكَّرَةٍ ٥ [غَيْرَانَةٍ] كَعَلَاةِ الْقَبَنِ ٥ مَلُومَةٌ  
١٤ ٥ [أَرْمَى] بِهَا غُرُضُ الدَّوِيِّ ضَامِرَةٌ ٥ فِي سَاعَةٍ تَبَعَتْ الْحَرَبَاءَ مَسْمُومَةٌ ٥ 10

## XXII.

١ بَانَ الْخَلِيطُ الْأَوَّلَى شَاقُوكَ إِذْ شَكَطُوا وَبَى الْخُدُوجَ مَهَا أَعْنَاهَا عَيْطُ  
٢ نَاطُوا الرِّعَاثَ لِمَهْوَى لَوْ يَزِلُّ بِهِ لَأَنْدَقَ دُونَ تَلَاتِي اللَّبَةِ الْفُرْطُ

a) Mukht. وهي التي سُكِّنَتْ لى طُعِنَتْ لَانطَبَاحِهَا الطَّعْنُ (scholion): هَمَاءٌ.

b) Mukht. ودَوِيَّةٌ تَغْنَى الْهُدَاةُ. c) MS. به. d) MS. وهي.

e) Mukht. reads the first hemist. thus: حَاوَرْتُ مَهْمَةً بِهَاهَا بِعَنْهَمَةٍ.

f) Carelessly omitted in MS.

g) MS. معلومة: Mukht. معلومة.

h) This verse, wanting in the MS, has been added from Mukht.; for ضَامِرَةٌ we should perhaps read هَاجِرَةٌ.

XXII. Metre *Basit*. As photographic reproductions of the MS text of this and the two following poems are appended, it is not necessary to note every trifling variation in the text adopted.

Only two verses of this poem have so far been found cited elsewhere: v. 2 in the 'Umdah of Ibn Rashīq, I, 218, and v. 20 in LA IX, 168<sup>13</sup>; 'Abīd is named in the first case: in the second no poet's name is given.

i) The text in the 'Umdah as printed is corrupt, reading مَاطُوا for نَاطُوا, and بَنَهْدٍ for لِمَهْوَى (لمهى MS).



- ٣ هَلِ اللَّيَالِي وَالْأَيَّامُ رَاجِعَةٌ  
 ٤ إِذْ كُلُّنَا رَمَقٌ رَأْسٍ بِصَاحِبِهِ  
 ٥ وَالشَّهْدُ مُجْتَمِعٌ فَأَعْتَاكَ قَدَمٌ  
 ٦ عَهْدِي بِهِمْ يَوْمَ جَرَعِ الْقَاعِ مِنْ رَمَقِي  
 ٧ وَالْعَيْسُ مُدِيرَةٌ تَهْرِي بِأَرْكُبِهَا  
 ٨ فَوَرَدَتْ مَاءَ جِرْعٍ عَنْ شِمَائِلِهَا  
 ٩ تَرَى لَهَا عَرِيفًا فِي مَوَائِبِهِ  
 ١٠ وَتُضِيحُ الْجَوْنَ حَسْرَى فِي مَنَاهِلِهَا  
 ١١ وَعَنْ أَيَّامِنِهَا <sup>c</sup> الْأَطْرَافُ مُصْعِدَةٌ  
 ١٢ رَوْضُ الْقَطَا مِنْ جَنُوبِ السِّدْرِ مِنْ خَبَمٍ  
 ١٣ يَجْتَابُ مَهْمَةً يَهْمَاءَ صَمْلَقَةٍ  
 ١٤ مُشِيرٌ خَلَقَ سِرْبَالَهُ مَشَقٌ
- ٥ أَيَّامُ نَحْنُ وَسَلَمَى جِيرَةٌ خُلُطُ  
 لَا يَنْتَعِي بَدَلًا فَالْعَيْشُ مُغْتَسِطُ  
 وَالْدَهْرُ مِنْهُ عَلَى التَّحْيِيفِ وَالْفُرْطُ  
 وَالصَّفْحُ قَدْ زَالَ بِالْأَحْدَاجِ وَالْغُبُطُ  
 ٦ كَأَنَّهُنَّ نَعَامٌ نُقِرَ مُغَطُ  
 فِي سَبَسٍ مُتَفَرِّ <sup>b</sup> حُمَرٍ بِهِ اللَّغَطُ  
 إِذَا هُمْ لَيْسُوا لِلْمَاءِ أَتَّخَرَطُوا  
 وَالْكَدْرُ قَدْ قَصُرَتْ عَنْ وَرْدِهَا الرُّقُطُ  
 قَدْ شَارَفُوا فَرَحَ الْأَوْتَادِ أَوْ وَسَطُوا  
 ١٠ فَالْمُخْتَبَى فَأَجَارُوا الدَّوَّ أَوْ هَبَطُوا  
 ١١ سَكَنَ الْخَلَائِقِ حَادِي الْأَدَمِ مُغْتَسِطُ  
 قَادُورَةٌ <sup>f</sup> فَاتِلٌ مُغْدِمِرٌ قَطَطُ

a) The first word is very doubtful: the sense seems to require *فَاعْتَبَدَتْ* or some such word: possibly we may read *قَادِرَتْ*.

b) *حُمَر* is clear in the MS, yet hardly seems an appropriate word. The vocalisation of *اللَّغَطُ* is uncertain; Ru'bah (LA IX, 244<sup>3</sup> and 268<sup>5</sup>) calls the sandgrouse *اللَّغَطُ*, pl. of *لَاغَطُ*; a singular *لُغُوط*, pl. *لُغُطُ*, is not cited, but may have existed.

c) This place is mentioned in Yāq. I, 312, "a water of 'Amr b. Kilāb in a mountain called *الشَّرَاءُ* (see Yāq. II, 267)". Note the *س* for *ص* in *مسعدة* for *مصعدة*. *فَرَحَ الْأَوْتَادِ*, "the joy of the tent-pegs," as an expression for a halt after a long journey, seems rather improbable, though the MS is clear.

d) Many places in Arabia bore the name of *رَوْضُ الْقَطَا* or *رَوْضَةُ الْقَطَا*; see Yāq. II, 856: one of them (*l.c.* line 12) was in the territory of Asad. Khayam is mentioned Yāq. II 510; it was a part of the mountain called 'Amayyah, opposite Mount Yadhbul (Asad country). The reading *المُخْتَبَى* is unsatisfactory in view of the MS, *لُحْمَا*: this place is named Yāq. III, 908<sup>3</sup>: or we may suppose the name to be the *الْمَحْنَى* of Bakrī 507<sup>17</sup>.

e) *سَكَنَ* may perhaps stand for *سَكَنَ*; see Lane s. v. *حَادِي الْأَدَمِ مُغْتَسِطُ* is a somewhat violent conjecture, but appears to agree well with the context.

f) The transposition of *تَاتِلٌ* and *مُغْدِمِرٌ* is necessary to preserve the metre; for *مُغْدِمِرٌ* see Labrid Mu'all. 79. *تَاتِلٌ* = "morose". No such root as *فَطَطَ* exists, and clearly the scribe has accidentally omitted the *markaz* of the first *ط*: for *قَطَطَ* see LA IX, 255<sup>21</sup>.

بَعْدَ الْهَجِيرِ بِإِرْقَالٍ وَيَلْتَبِطُ	يُكَفِّفُ الْغَوْلَ مِنْهَا كُلَّ نَاجِيَةٍ	١٥
إِنْسَانُهَا غَرِقَ فِي مَاءِهَا مَعْطُ	فَطَلْتُ أَتْبِعُهُمْ عَيْنًا عَلَى طَرَبٍ	١٦
وَكُلُّ ذِي غُرٍّ يَوْمًا سَبَحَتَنَطُ <sup>a</sup>	وَكُلُّ مُجْتَمِعٍ لَا نَدَّ مُفْتَرِقُ	١٧
مَا لِي لَنَدَى عَنْهُمْ نَزَحٌ وَلَا شَكَطُ	بِوَفْتَبَةٍ كَلْبُوتِ الْغَابِ مِنْ أَسَدٍ	١٨
وَتَفَرَّعَ الْأَرْضُ مِنْهُمْ إِذْ هُمْ سَخِطُوا	بَيْضَ تَهَالِيلٍ <sup>c</sup> يَنْفِي الْجَهْدَ حِلْمُهُمْ	١٩ ٥
مَا يَشْتَهَوْنَ وَلَا يُثْنَوْنَ إِنْ خَمَطُوا	إِذَا <sup>d</sup> تَخَطَّطَ جَبَّارٌ ثَنَوُهُ إِلَى	٢٠ (85b)
إِذَا نَشَابَهَتِ الْأَهْوَاءُ وَالصُّرُطُ	وَالْفَارِجُو الْكَرْبِ وَالْغُمَى بِرَأْيِهِمْ	٢١
وَمَا لِقَوْلِهِمْ خَلْفٌ وَلَا مَيْطُ	وَالْقَائِلُو الْفَصْلِ لَا تَنَادَ طَيْبَتُهُمْ	٢٢
وَأَكْرَمَ النَّاسِ مَطْرُوقًا إِذَا آخَنَطُوا	وَالْخَالِطُو مُعَسِّرٍ مِنْهُمْ بِمُوسِرِهِمْ	٢٣
إِذَا أَضَاعَ مِنَ الْبَيْتَانِ مُشْتَرِطُ	مُرُّو الْإِقَاءِ وَتُبِقُوا الْعَقْدِ إِنْ عَقَدُوا	٢٤ 10
وَفِيهِمُ الرِّغْفُ وَالْخَطِيطُ وَالرُّبْطُ	رُجْحٌ إِذَا خَضَرَ النَّادَى خُلُومُهُمْ	٢٥
يَوْمَ الْإِفَاءِ وَأَيَّدَ بِالنَّدَى <sup>f</sup> سَيْطُ	وَالْمُشْرِفِيُّ مَفْلُولٌ ضَوَارِبُهَا	٢٦
إِذَا رَأَى ذَاكَ مِنْهُمْ مَعْشَرٌ فُرُطُ	لَا يَخْسِبُونَ غَنَى يَبْقَى وَلَا عَدَمًا <sup>g</sup>	٢٧

a) This is suggestion of Prof. Nöldeke's: the word might be سَبَحَتَنَطُ, but that this verb comes lower down, in v. 23, in a different sense.

b) If we read وَحِشَةٍ, with the وَوُ رُبَّ, we must suppose some verse containing the apodosis to have dropped out.

c) MS دَسَعِي. perhaps we may read نُسَعِي, "opposes, disagrees with".

d) So LA IX, 168<sup>18</sup>.

e) MS بَعَادَ: it may be supposed that the reader dictated بَعَادَ as if it were spelt تَعَادَ; hamzah is often strengthened into ع in giving the measure of words containing it; cf. scholion to XIX, 11, 12, and XX, 5, ante. "Vielleicht بَعَادَ, 'lässt sich nicht gängeln'" (Nöldeke).

f) The masc. form of the adjective, with أُنْدٍ, a plural of a feminine singular, is irregular, though not without parallel; رَيْدٌ نَدَاً in 'Antarah, Mu'all. 54 is not strictly analogous, as the adjective precedes). If we could assume a plural سُبُطُ the irregularity would be cured: but no singular سُبُطٌ is known to the Lexx.

g) Cf. Nābighah I, 28.

## XXIII.

١	أَرَقْتُ لِضَوْءِ بَرَقِي فِي نَشَايِ	تَلَلًا فِي مَمْلَأَةٍ غِصَايِ
٢	لَوَاقِحِ دُلُجٍ بِالنَّاءِ سُحْمِ	تَثُجُّ الْمَاءِ مِنْ خَلَلِ الْخِصَايِ
٣	سَكَايِ ذَاتِ أَسْحَمِ مُكْفَهَرِ	تُوحِي الْأَرْضَ قَطْرًا ذَا أَفْئَحَايِ
٤	تَأَلَّفَ فَاسْتَوَى طَنَقًا دُكَاكَا	مُحِيلًا دُونَ مَثْقِيَةِ نَوَايِ
٥	كَكَلِيلِ مُظْلِمِ الْحَجَرَاتِ دَاجِ	بِهِيْمِ أَوْ كَبَخَرِ ذِي بَوَايِ
٦	كَأَنَّ تَبَشُّمَ الْأَنْوَاءِ فِيهِ	إِذَا مَا أَنْكَدَ عَنْ لَهْقٍ <sup>d</sup> هُصَايِ
٧	وَلَا حَ بِهَا تَبَشُّمٌ وَاضِحَاتِ	يَزِينُ صَفَائِحَ الْخَوَرِ <sup>e</sup> الْقِلَايِ
٨	رَسَلِ الشَّعْرَاءَ هَلْ سَبَحُوا كَسَبَحِي	بُخَوَّرَ الشَّعْرَ أَوْ غَاصُوا مَغَايِ
٩	لِسَانِي <sup>g</sup> بِالْقَرِيصِ وَبِالْقَوَايِ	وَبِالْأَشْعَارِ أَمْهَرُ فِي الْغَوَايِ
١٠	مِنْ الْكُوتِ الَّذِي فِي لُجٍّ بِخَرِ	يُجِيدُ السَّبْحَ فِي <sup>h</sup> اللَّجَجِ الْقِيَايِ
١١	إِذَا مَا بَاَصَ لَاحَ يَصْفَحَتِيهِ	وَبَبَّصَ فِي الْمَكْرِ وَفِي الْمَكَايِ
١٢	تَلَاوُصُ فِي الْمَدَايِ مُلَاوِصَاتِ	لَهُ مَلَصَى دَوَاجِنَ بِالْمِلَايِ

XXIII. Metre *Wafir*. Of this poem LA has vv. 1, 2 and 8 (VIII 365<sup>20-22</sup>), and Jāhīd, *Bayan* I, 73—4, cites vv. 1, 2, 8—10 and 17, both anonymously; v. 13 occurs (with 'Abīd's name) in *Asas* I, 190<sup>2</sup>, and evidently belongs to the poem.

a) So LA and Jāh.

b) LA and Jāh. تَمَجُّ الْعَبْتِ.

c) MS مَنَعَا بَوَايِ: right reading and meaning obscure.

d) Not found elsewhere: but هَمِصٌّ is used for the flashing or flickering of fire = تَلَاوُصٌ, بَرَقَ.

e) فِلَاص is here perhaps the plural of فُلَص in the sense of young girls (Lane 2560a).

f) LA and Jāh. read الْخَطَاءِ and الْقَوْلِ.

g) Jāh. بِالنَّبِيرِ.

h) Jāh. وَبِالْأَسَجَاعِ.

i) Jāh. نَجِيدُ الْعَوَسِ.

j) Jāh. لُحَجِ الْمَعَايِ: the latter word seems unlikely after مَغَايِ two verses before. The MS reads الْعِمَايِ, which makes no sense; the verb قَمَصَ is used of the restless waves of the sea, and seems appropriate here: this particular form does not occur except as a *maṣdar*, but as such it may be used adjectivally.

إِذَا أَخْرَجْتَهُنَّ مِنَ الْمَدَامِ	١٣	a) [بَنَاتُ الْمَاءِ لَيْسَ لَهَا حَيَاةٌ]
تَنَاعَصَ تَخْتَهَا أَيَّ انْتِعَاصٍ	١٤	إِذَا قَبِضْتَ عَلَيْهِ الْكَفَّ حَيْثَا
وَحُوتِ الْبَحْرِ أَسْوَدٌ أَوْ مِلَاصٌ	١٥	b) وَتَاصَ وَلَاصَ مِنْ مَلَصٍ مَلَاصٍ
نُسِجْنَ تَلَاخَمَ السَّرْدِ الدِّلَاصِ	١٦	(86a) كَلَوْنِ الْمَاءِ أَسْوَدٌ ذُو قُشُورٍ
وَأَسْتُرُ بِالتَّكْرَمِ مِنْ خَصَاصٍ	١٧	لَعَمْرُكَ إِنَّنِي لَأُعِفُّ نَفْسِي
وَأَكْرَهُ أَنْ أُعَدَّ مِنَ الْحِرَاصِ	١٨	وَأَكْرَهُ وَالْيَدِ وَأَصُونُ عِرْضِي
سَوْوَلَا لِلْمُطَاعِ وَدَا عِقَاصٍ	١٩	إِذَا مَا كُنْتَ لَحَاسًا بِخَيْلَا
وَعِنْدَ الْبَابِ أُنْقَلَدَ مِنْ رَصَاصٍ	٢٠	لِزَادِ الْمَرْءِ آبَصَ مِنْ عُقَابٍ
وَهَلْ لِلْبَابِ مِنْ ذَا مِنْ خَلَاصٍ	٢١	بَكَى الْبَرَّابُ مِنْكَ وَقَالَ هَلْ لِي
عِدَاوَةٌ مِنْ يُلَاطِمُ أَوْ يُنَاصِي	٢٢	فَيُوشِكُ أَنْ يَرَاكَ لَهُ عِدَاوًا
فَإَيْنَ مِنْ [أَنْ] أَسْبَ يَ مَنَاصِي	٢٣	إِذَا مَا كَانَ عِرْضِي عِنْدَ نَطْيِ
فَدَقَّ اللَّهُ رِجْلِي بِرِجْلِ الْمَعَاصِ	٢٤	فَإِنْ خَفْتُ لِحُجُوعِ الْبَطْنِ رِجْلِي

## XXIV.

١ يَا صَاحِ مَهْلًا أَتَيْتَ الْعَدَلَ يَا صَاحِ وَلَا تَكُونَنَّ لِي بِالْأَلِيمِ الْإِلَاحِي

a) Inserted from *Asas*, l. c.; this seems to be its appropriate place.

b) The exact force of the three words from the root ملص in this v. is obscure, and the aliteration is unlike the ancient style.

c) "Das rectionslose *أَسْرُ* ist mir bedenklich — oder darf man übersetzen 'und schütze (Andere) durch Hochherzigkeit vor Armuth'? das ist wohl das Richtige" (Nöldeke).

d) *عَعَاصٌ* here seems to be a verbal noun from *عَصَ* "he was niggardly or close-handed".

e) *أَنْصُ* is *أَفْعَلُ* of *أَنْصَ*, "nimble, agile".

f) This form does not appear to be recorded in the *Lexx.*; but *نُعَالٌ* is the regular formation for maladies, and *مَعَصَ* is used in the sense of having a pain or weakness in the legs from too much walking.

XXIV. Metre *Basit*. So far no citation from this poem has been found elsewhere; but in its metre, in some of its phrases, and especially in its rhymes, it has many points of contact with No. XXVIII, which is also attributed to Aus b. Hajar, as well as with the verses, not contained in that poem, in Aus Diw. No. IV.; vv. 11—14 are evidently closely allied to the vv. 2—4 with which Aus's poem opens.

- ٢ حَلَفْتُ بِاللَّهِ إِنَّ اللَّهَ ذُو نِعَمٍ  
 ٣ مَا الطَّرْفُ مِنِّي إِلَيَّ مَا لَسْتُ أَمْلِكُهُ  
 ٤ وَلَا أَجَالِسُ صُبَّاحًا أُحَادِثُهُ  
 ٥ إِذَا أَنْكَرُوا فَأَدَارَتْهَا أَكْفُهُمْ  
 ٦ إِنِّي لَأَخْشَى الْجَهْلُولَ الشُّكْسَ شَيْبَتُهُ  
 ٧ وَلَا يُفَارِقُنِي مَا عِشْتُ ذُو حَقَبٍ  
 ٨ أَوْ مُهْرَةً مِّنْ عِتَاقِ الْخَيْلِ سَابِقَةٍ  
 ٩ وَمَهْمَةٍ مُّقْفِرِ الْأَعْلَامِ مُنَجِّرِ  
 ١٠ أَحْرَزُهُ بَعْلَنَدَاةٍ مُّذَكَّرَةٍ  
 ١١ وَقَدْ تَبَطَّنْتُ مِثْلَ الرِّثْمِ أَنْسَةٍ  
 ١٢ نُذِفِي الصُّبْحَ إِذَا يَشْتَوِ وَتُخْصِرُهُ  
 ١٣ (86b) فَرَحَالٍ رِيْقٍ نُنَايَاهَا إِذَا انْتَسَمَتْ  
 ١٤ كَأَنَّ سُنَّتَهَا فِي كُلِّ دَاجِيَةٍ  
 ١٥ إِنِّي وَجَدَكَ لَوْ أَصْلَحْتُ مَا بِيَدِي  
 ١٦ أَشْرَى التِّلَادِ بِحَمْدِ الْجَارِ أَنْدُلُهُ  
 ١٧ بَعْدَ ١/ أَنْتِقَالَ إِذَا وَسَدْتُ حَتَكَاةً  
 ١٨ أَوْ صِرْتُ ١ ذَا نَوْمَةٍ فِي رَأْسِ رَاسَةٍ
- لَبَّنَ يَشَاءُ وَذُو عَفْوٍ وَتَصْفَاحٍ  
 مِمَّا بَدَأَ لِي بِبَاغِي اللَّحْظِ طَبَّاحٍ  
 حَدِيثَ لَعْوٍ فَمَا جِدَدِي بِصُبَّاحٍ  
 صِرْفًا تُدَارُ ٢ بِأَكْوَسٍ وَأَقْدَاحٍ  
 ٥ وَأَتَقَى ذَا التَّقَى وَالْحِلْمِ بِالرَّاحِ  
 ٦ نَهْدُ الْقَدَالِ جَوَادٌ غَيْرُ مِلْوَاحٍ  
 ٧ كَأَنَّهَا سَحَقُ بُرْدٍ بَبْنٍ أَرْمَاحٍ  
 ٨ نَائِي الْمَنَاهِلِ جَذْبِ الْقَاعِ ٩ مِزَاجٍ  
 ١٠ كَالْغَيْرِ مَوَازَةٍ الضَّبْعَيْنِ مِزَاجٍ  
 ١١ رُودَ الشَّبَابِ كَعَابًا ذَاتَ أَوْصَاحٍ  
 ١٢ فِي الصَّيْفِ حِينَ يَطِيبُ الْبَرْدُ لِلصَّاحِ  
 ١٣ كَمِزْجٍ شَهْدٍ بِأُتْرَجٍ وَنُقَّاحٍ  
 ١٤ حِينَ الظَّلَامِ بِهِمُ صَوْرُ مِصْبَاحٍ  
 ١٥ لَمْ يَحْدِ النَّاسُ بَعْدَ الْمَوْتِ إِصْلَاحِي  
 ١٦ حَتَّى أَصِرَ رَمِيًّا تَحْتَ أَلْوَاحٍ  
 ١٧ فِي قَعْرِ مُظْلِمَةٍ الْأَرْجَاءِ مِتْلَاحٍ  
 ١٨ أَوْ فِي قَرَارٍ مِّنَ الْأَرْضَيْنِ قِرْوَاحٍ

a) This seems to be an allusion to a vice not known to have been prevalent in Arabia in the Days of the Ignorance.

b) This form (which is quite clear in the MS) is not known from any example in classical Arabic, though it appears in Dozy Suppl. II, 435 as a post-classical form. بِأَكْوَسٍ, an allowable form, would satisfy the metre

c) A conjecture of Mr. Krenkow's for the unmeaning words of the MS: نهد المراكل is the more usual phrase.

d) A conjecture for the مِزْجِ of the original, which makes no sense. e) Cf. Aus IV, 2.

f) MS كَالِ, which may also stand for كَأَنَّ.

g) كَمِزْجٍ is a not altogether satisfactory conjecture (for the ك is superfluous) for the reading of the MS, apparently كَسْع; it would perhaps be better to read boldly مِزَاجٍ (or مِزَاجٍ if كَأَنَّ is adopted). For the verse cf. Aus IV 3-4.

h) Word uncertain.

i) MS apparently ذُو.

١٩ كَمْ مِّنْ فَتًى مِّثْلُ غُضَنِ الْبَّانِ فِي كَرَمٍ      مَّحْفُوزِ الصَّرْبَةِ صَلَّتِ الْخَدَّ وَصَّاحِ  
 ٢٠ فَارْتَنُّهُ غَيْرَ قَالٍ لِّي وَلَسْتُ لَهُ      «يَالْقَالَ أَصَحَّ فِي مَلَكُودَةٍ هُنَّاجِي  
 ٢١ هَلْ نَحْنُ إِلَّا كَأَجْسَانِ نَمُرُّ بِهَا      نَحْتِ الشَّرَابِ وَأَرْوَحُ كَأَرْوَحِ

تَمَّ سِعْرُ عَيْدِ بَنِي الْأَرَصِ بِحَمْدِ اللَّهِ وَعَوْنِهِ

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ

a) So MS. there are other examples of the shortening of the final *ي* in verse; or we might read *يَعَالِ أَصَحَّ* with *uagl*.

b) This seems the most probable conjecture for the *ساح* of the MS: cf. the use of *نَحَا* for burial in Ham. 477, line 7 from foot: *نَحَاهُ لِلْحَدِّ رِنْقَانٌ وَحَارِبٌ*. (The verb in this phrase is transitive, but *نَحَا* may also be used intransitively, in the sense of *اِنْسَكَى*.)

[illegible]





## APPENDIX

ODES ATTRIBUTED TO 'ABĪD IN THE *MUKHTARĀT* OF HIBAT-ALLĀH,  
THE *AGHĀNĪ*, AND ELSEWHERE.\*

### XXV.

١ طَابَ الْخَيَالُ عَلَيْنَا لَيْلَةَ الْوَادِي      ا لَالِ اَسْمَاءَ لَمْ يُلِمَّ b لِبِعَادِ

اى التَّعِينَا عَلَى غَيْرِ مِبْعَادِ هـ

٢ اَنَّى اَهْتَدَيْتِ لِرُكْبِ طَالٍ d سَيْرُهُمْ      فِي سَبَسِ بَنٍ دَكْدَاكِ وَاَعْقَانِ

وَبُرَى: طَالٌ لَبْلُهُمْ. وَالسَّبَسُ مَا اسْتَوَى مِنَ الْاَرْضِ. وَالِدَكْدَاكِ السُّهُلَةُ. وَالْاَعْقَانِ رِمَالٌ مُتْرَاكِمَةٌ

وَاحِدَهَا عَعْدٌ هـ

5

\*) In our MS there is a *lacuna*, as indicated in the text, between Odes X and XI, which covers at least one leaf, and probably more; and it is likely that some of the poems contained in this Appendix, if not all, may originally have formed part of the *Diwān*. There is good authority for attributing most of them to 'Abīd, and some are celebrated.

XXV. Metre *Bastī*. This poem is printed as contained in the *Mukhtarat*, pp. 99—100; the scholia are those of Hibatallah. In the *Khiz*, IV, 500—1, another version is given, consisting of vv. 1—3, 10, 11, 7, an additional verse, 9, and a final verse; and it is said that the poem occurs in the *Asma'iyat*. It is not, however, in that collection as printed by Ahlwardt from the Vienna MS, nor in Mr. Krenkow's MS of Selections from the *Mufaḍḍaliyyat* and *Aṣma'iyat*. Agh. XIX, 89, has vv. 1, 2, 10, 4, 7, 8, 9, and the final v. of *Khiz*, and on the same page a variant of v. 7 is given separately. Naṣr. 597 has the same vv. as Agh. The *Sharḥ Shawāhid al-Mughnī*, p. 169, has vv. 1—3, 4, addl. v. of *Khiz*, 7, 10, 11, 12. The *Jamharah*, in Introduction p. 17, has vv. 1—4, 7, 8, and the poem is referred to as well-known and the work of 'Abīd. Other vv. are cited elsewhere.

a) *Khiz*, SSM., مِّنْ آلٍ سَلَمَى وَكَمْ, Agh. (Naṣr.) مِّنْ آلٍ عَمِرُوا وَكَمْ; Jam. مِّنْ آلٍ سَلَمَى وَكَمْ.

b) *Khiz*, Jam. بِمِبْعَادِ.

c) Jam. اِنِّى مَ، طَالٌ لَبْلُهُمْ.

d) *Khiz*, SSM. لَبْلُهُمْ.

٣ *a* يَكْلِفُونَ *b* سُرَاهَا كُلَّ يَوْمٍ *c* مِثْلَ الْمَهَاءِ إِذَا مَا *d* أَحْتَنَّتْهَا الْكَادِي  
 الِيعْمَلَةُ الْقَوِيَّةُ عَلَى الْعَمَلِ فِي سِيرِهَا. والمهاة البقرة. ويروى \* نَكْلِفُونَ فَلَاهَا كُلَّ نَاجِبَةٍ \* مِثْلَ الْقَبِيفِ *e*  
 ٤ أَبْلِغْ أَنَا كَرِبَ عَنِّي *e* وَأُسْرَتَهُ قَوْلًا سَمِذْهَبُ غَوْرًا نَعْدَ إِنْجَادِ  
 أبو كَرِبَ عمرو بن لُحَارِث بن عمرو بن حُجْرٍ أَكِلَ النُّرَارِ. والغور ما تطامن من الارض والتحد ما ارتفع  
*e* منها: أراد غورَ نَهَامَةٍ وَنَجْدَهَا: وَأَنْجَدَ الرَّجُلَ أَحَدًا إِلَى نَجْدٍ *e*

٥ فَرِيَا عَمُرُو مَا رَاحَ مِنْ قَوْمٍ وَلَا أَبْتَكُرُوا إِلَّا وَلِلْمَوْتِ فِي آثَارِهِمْ حَادِي  
 ٦ فَإِنْ رَأَيْتَ بِوَادٍ حَبَّةً ذَكَرًا فَأَمِصْ وَدَعْنِي أُمَارِشَ حَبَّةَ الرَّوَادِي  
 ٧ *g* لَأَعْرِفَنَّكَ *h* بَعْدَ الْمَوْتِ قَتْدُ بَنِي وَفِي حَبَاتِي مَا زَوَّدَتْنِي رَادِي  
 ٨ إِنْ أَمَامَكَ يَوْمًا أَنْتَ مُدْرِكُهُ لَا حَاضِرٌ مُفْلِتٌ مِنْهُ وَلَا بَادِي  
 ٩ فَانْظُرْ إِلَى رَفِيٍّ مُلْكٍ أَنْتَ تَارِكُهُ هَلْ تُرْسَسَنَّ أَوَاخِيهِ بِأَوْتَادِ  
 قِيٍّ مُلْكٍ طَلٍّ مُلْكٍ. وَتُرْسِيَنَّ نُنَبِّتَنَّ *e*

١٠ إِذْهَبْ إِلَيْكَ فَإِنِّي مِنْ بَنِي أَسَدٍ أَهْلُ الْقَبَابِ وَأَهْلُ *h* الْجُرُودِ وَالنَّادِي  
 إِذْهَبْ إِلَيْكَ رَحْرَ. أما ذكر النادى لأن لهم ساداتٍ تَجْتَنِعُونَ فِيهِ: وَلَا لِلْعَوْمِ يَادٍ إِلَّا وَلَهُمْ سَيْدٌ:  
 وَلِلْمَعِ أَنْدَعَةٌ *e*

*a*) Khiz. نَكْلِفُونَ; نَطَوُونَ الْعَلَا فِي كُلِّ هَاجِرَةٍ SSM *id.*, with

*b*) Jam. فَلَاهَا *c*) Khiz. مِثْلَ الْقَبِيفِ إِذَا مَا حَتَّةَ SSM. *id.*, with

*d*) Jam. حَتَّتْهَا. *e*) Khiz., Agh. وَأَخُونَتُهُ.

*f*) Vv. 5 and 6 are wanting in the other versions.

*g*) Mukht. and Khiz. have لَأَعْرِفَنَّكَ *h* لَا أَعْرِفَنَّكَ; but BQut. 145<sup>11</sup>, Agh, Jam, SSM all as text.

*h*) BQut., Khiz., Jam. نَعْدَ النُّوْمِ.

*i*) Not in Khiz or SSM, Agh., Naṣr., as text; Jam. أَمَّا حِمَامَكَ. In place of v. 8 Khiz. and SSM have the following v.:

فَإِنْ حَبِطَ فَلَا أَحْسَنَكَ فِي تَلْدِي وَلِنْ مَرِضْتُ فَلَا أَحْسَنَكَ عَوَادِي

In Ham. 637<sup>0</sup> this verse is quoted, with 'Abid's name, as follows:

فَإِنْ فَنِلْتُ فَلَا تَرَكْتُ لِنَتَارِي وَلِنْ مَرِضْتُ فَلَا تَحْسَنَكَ عَوَادِي

*j*) Khiz., Agh (Naṣr.) طَلٍّ مُلْكٍ

*k*) Khiz الحَنْدِلِ, SSM, Jaḥidh *Hayawan* V, 143, الجُودِ, Howell, Gram. I, 669, المَحْدِ

- ١١  $\alpha$  قَدْ أَتَرَكُ الْقِرْنَ مُضْفَرًا أَنَامِلُهُ كَأَنَّ أَثْوَابَهُ مُجَجَّتْ مِعْرَصَانِ  
 اراد كأنما مَجَّ عليها رِصَادٌ لأنها مُخَصَّبَةٌ بِالِدِمَاءِ. وَمُضْفَرًا أَنَامِلُهُ: بقول طَعَنَتْهُ فَنَرَفَ حَتَّى أَصْفَرَ.  
 وَالْمِعْرَصَانِ الْمَوْتُ وَهُوَ أَصْبَحَ مِنَ الْمَوْتِ  
 ١٢  $\beta$  أَوْجَرْنُهُ وَنَوَاصِي الْخَبَلِ شَاحِبَةً سَمَرَاءَ عَامِلَهَا مِنْ خَلْفِهِ بَادِي  
 العامل أَسْعَدَ مِنَ السِّنَانِ بِذِرَاعٍ أَوْ شَيْءٍ حَيْثُ نَعَقَدَ الْإِلَوهُ

## XXVI.

- ١ أَمِنْ رُسُومٍ قَائِيهَا نَاجِدٌ وَمِنْ دِيَارٍ دَمْعَكَ الْهَامِلُ  
 ٢ أَجَالَتْ الرِّيحُ بِهَا ذَيْلَهَا عَامًا وَجَوْنٌ مُسْبِلٌ هَاطِلُ  
 أَجَالَتْ جَرَتْ. وَالْجَوْنُ بَعَى السَّحَابِ. وَالْمُسْبِلُ الدَّانِي مِنَ الْأَرْضِ: نَعَالٌ أَسْبَلَ الْحَرْبَ لِلصَّغِيرِ  
 إِذَا لَرَمَ الْأَرْضَ  
 ٣ ظَلْتُ بِهَا كَأَنِّي شَارِبٌ صَهْبَاءَ مِمَّا عَتَقْتُ نَابِلُ  
 ظَلْتُ مَكْنَتْ نَهَارِي  
 ٤ تَلَّ مَا بُكَاءُ الشَّيْخِ فِي دِمْنَةٍ وَقَدْ عَلَاهُ الْوَضَحُ الشَّامِلُ  
 الْوَضَحُ السَّبَبُ وَكُلُّ أَتْبَصَ وَضَحٌ  
 ٥ أَقَوْتُ مِنَ اللَّائِي هُمْ أَهْلُهَا فَمَا بِهَا إِذْ طَعَنُوا آمِلُ

a) Cited LA IV, 346<sup>4</sup>; first hemistich in Lane 2491a.

b) Wanting in Khiz.; SSM مُعَلِّمَةٌ for شَاحِبَةً. The final verse in Khiz., Agh, Naqr. is as follows.

الْخَرُّ نَعَى وَلِنْ طَالَ الرِّمَانُ بِهِ وَالسَّرُّ أَحْبَبْتُ مَا أَوْعَنْتَ مِنْ رَادٍ

This verse also occurs in Agh XIX, 86, and Jam. Introd 22, in connection with an apocryphal story about 'Abīd and a snake, related by Ibn al-Kalbi; it is quoted 'Umdah I, 191, and in many other places.

XXVI. Metre *Sarī'*. Poem printed from Mukht. 94—96, whence the scholia are taken. Vv. 9—21 are in Naqr., 604; vv. 9—13 in Ya'qubī, History, I, 249; *Iqtidāb* (commentary on BQut. *Adab al-Kuttāb*), p. 361, has vv. 16—18 and 21. The poem is intimately connected with Imra' al-Qais's poem No. 51 (Ahlw. p. 151), which is perhaps an answer to it.

c) I have not found this phrase in the Lexx.: perhaps there is some mistake.

أَقَوْتُ خَلَّتْ ٥

٤ وَرَبَّمَا خَلَّتْ سُلَيْمَى بِهَا كَأَنَّهَا غَطْبُولَةٌ خَاذِلُ

العُطْبُولَةُ الطَّبِيَّةُ الطَّوْبَةُ الْعُنُقُ الْحَسَنَتُنَّهَا. وَالْخَاذِلُ الِى تَخْذُلُ الظَّاءُ لَا تَرَى مَعَهَا وَتُعْبِمُ عَلَى وَلَدِهَا ٥

٥ كَوَلَا تُسَلِّيكَ جُمَالِيَّةً أَدَمَاءَ دَامِ خُفُّهَا بَارِلُ

٥ الْجُمَالِيَّةُ نُشْبَةُ الْحَمَلِ فِي عِطَمِ حَلِيعِهَا. تُسَلِّيكَ تُنْسِيكَ هَذَا اللَّهْوُ ٥

٨ حَرْفٌ كَانَ الرَّحْلَ مِنْهَا عَلَى ذِي عَائَةٍ مَرْنَعَةٍ عَاذِلُ

الْحَرْفُ الصَّامِرَةُ مِنَ الْإِيلِ. عَلَى ذِي عَائَةٍ أَى عَلَى حِمَارٍ مَعَ فِطْعَةٍ مِنَ الْأَثْنِ. وَعَاذِلُ أَرْضٌ ٥

٩ يَا أَيُّهَا السَّائِلُ عَنْ مَجْدِنَا إِنَّكَ عَنْ مَسْعَاتِنَا جَاهِلُ

أَرَادَ بِمَسْعَاتِنَا فَادْخُلْ عَنْ مَكَانِ الْبَاءِ: وَمَسْعَاتُهُمْ فَعَلُهُمْ وَصَلُّهُمْ ٥

١٠ b إِنَّ كُنْتَ لَمْ تَأْتِكَ إِيمَانَا فَاسْأَلْ تُنَبِّأُ أَيُّهَا السَّائِلُ

10

١١ سَائِلُ بِنَا حُجْرًا c وَأَجْنَادُهُ يَوْمَ قَوْلَى جَبْعَةُ d الْجَاذِلُ

لِلْجَاذِلِ الْهَارِبِ الْمَذْهُورِ ٥

١٢ يَوْمَ e أَنَّى سَعْدًا عَلَى مَاظِطِ رَوَّجَاوَلَتْ مِنْ خَلْفِهِ كَاهِلُ

الْمَاظِطُ وَالْمَارِطُ مَضْبِقُ الْحَرْبِ. سَعْدٌ بِنِ نَعْلِهِ بِنِ كَاهِلِ بِنِ أَسَدٍ بِنِ خُرَيْمَةَ رَهْطُ الْكُمَيْتِ ٥

١٣ f فَأَوْرَدُوا g سِرَّتَالَهُ دُئَالًا كَأَنَّهُنَّ اللَّهَبُ الشَّاعِلُ

15

الدُّبُلُ الْعَنَا الْبَابِيسُ ٥

١٤ وَعَامِرًا أَنْ كَبَفَ يَغْلُوهُمْ h إِذِ اتَّقَيْنَا الْمُرْهَفُ i النَّاهِلُ

a) Cited Ya'q. (l.c.) with second hemist. thus: إِنَّكَ مُسْتَعْبَى بِنَا حَاذِلُ; but the second and third words are editorial conjectures; the MS had مَسْعَا (corruptly).

b) Ya'q. إِنَّ كُنْتَ لَمْ تَسْمَعْ بِأَبَائِنَا فَسَلْ أَخْ. Naṣr. إِنَّ كُنْتَ لَمْ تَأْتِكَ أَتَاوْنَا وَاسْأَلْ بِنَا نَا أَيُّهَا السَّائِلُ.

c) Ya'q., Naṣr. عَدَاةُ الْوَعَى.

d) Ya'q., Naṣr. الْحَاذِلُ.

e) Ya'q., Naṣr. لَعُوَا سَعْدًا.

f) Ya'q., Naṣr. وَحَاوَلَتْ.

g) Ya'q. سَرَبًا; for the metaphor cf. Zuhair, Mu'all. 36.

h) Mukht. has إِذَا "Ich vermuthete, dass hier إِذِ zu lesen, da es sich wahrscheinlich nur um ein Treffen handelt, dasselbe, das auch II, 19, VII, 10ff. und XVII, 10 gemeint ist" (Noldeke).

i) Naṣr. الْمَائِلُ.

المَرْهَفُ السَّيْفُ الْمُحَدَّدُ. وَالنَّاهِلُ الْعَطْشَانُ ٥

١٥ « وَجَمَعَ غَسَّانَ لِقَبَائِهِمْ يَجْحَقِلُ قَسْطَلُهُ ذَائِلُ

القَسْطَلُ الْغُبَارُ. وَالذَائِلُ الطَوِيلُ الذَّئِلُ لَا يَطْعَمُ ٥

١٩ قَوْمِي تَنُو دُونََ أَنْ أَهْلُ الثُّهَى يَوْمًا إِذَا أُلْفَحَتْ ٥ الْكَائِلُ

٥ الحَائِلُ إِلَى أَنِ عَلَيْهَا حَوْلٌ وَلَمْ تَحْمِلْ وَجَمَعَهَا حَوْلٌ. وَأُلْفَحَتْ الْبَاغَةُ إِذَا تَحْمِلُ ٥

١٧ كَمْ فِيهِمْ مِنْ سَيِّدٍ أَيْدٍ ذِي نَفَاكَاتٍ قَائِلُ فَاعِلُ

١٨ مَنْ قَوْلُهُ قَوْلٌ وَمَنْ فِعْلُهُ فِعْلٌ وَمَنْ نَائِلُهُ نَائِلُ

١٩ الْقَائِلُ الْقَوْلُ الَّذِي مِثْلُهُ ٥ يَنْبُتُ مِنْهُ الْبَلَدُ الْمَاجِلُ

٢٠ لَا يَحْزِرُ السَّائِلُ إِنْ جَاءَهُ وَلَا بُعِثِي سِنَّةٌ لَا تَحْبِسُهُ: بِغَالٍ عَقَاهُ وَأَعْتَاهُ حَسَنَةً. وَبُرِثِي نَعْيِي تَمَاحُوهُ

10

٢١ وَالطَّاعِنُ الطَّعْنَةَ يَوْمَ الْوَعَى يَذْهَبُ مِنْهَا الْبَطْلُ الْبَاسِدُ

## XXVII.

١ لَيْنٌ ٥ الدَّارُ أَقْفَرَتْ ٥ بِالْجَنَابِ غَيْرَ نُورٍ وَدَمِنَةٍ كَالْكِتَابِ

٢ غَبَرَتْهَا الصَّبَا وَنَفْحُ حَنْوَبٍ وَشَمَالٍ تَذَرُو دُقَاقَ الثَّرَابِ

a) Omitted in Naṣr.

b) Naṣr. أَهْلُ الثُّهَى, Iqtidāb 361, أَهْلُ الثُّجَيِّ.

c) Naṣr. الْكَائِلُ.

d) Naṣr. نَمْرُ.

e) Mukht. text has نَعْيِي with و, and so in scholion عَقَاهُ and أَعْتَاهُ; but the last words of the scholion show that ق should be read throughout.

f) BQut. Adab and Iqtidāb read the second hemist. تَهْلُ مِنْهُ الْأَسْلُ الْبَاهِلُ; and with this reading the v. is also attributed to an-Nūbighah see Frag 45 (Ahlw. p. 174), where نَعْلُ مِنْهَا for تَهْلُ مِنْهُ.

XXVII. Metre *Khafif*. Poem in Mukht, 105—6; so far citations have not been found elsewhere.

g) Mukht. incorrectly الذَّنَارُ.

h) Mukht. الْكَحَابِ; see Yāqut II, 120, and Bakrī 248.

٣ فَتَرَاوَحْنَهَا وَكُلُّ مُلِيٍّ دَائِمِ الرَّعْدِ مُرْجَحِنِ السَّكَابِ  
مُرْجَحِنٌ ثَقِيلٌ: يقالُ ارْجَحَنَّ إذا اهْتَزَّ: وَارْجَحَنَّ الشَّرَابُ ارْتَفَعَ ٥

٤ أَوْحَشْتُ بَعْدَ ضَمْرِ كَالسَّعَالِي α مِنْ بَنَاتِ الرُّجِيَةِ أَوْ حَلَابِ  
٥ وَفَرَّاحٍ وَفَسْرَحٍ وَخُلُولٍ وَرَعَائِبَ كَالدَّمَى وَقَبَابِ  
٥ الرُّعْبِيَّةُ مِنَ النِّسَاءِ الشُّطْنَةُ: وَالرُّعْبِيَّةُ الْعِطَّةُ مِنَ السَّنَامِ ٥

٦ وَكُهُولٍ ذَرَى نَدَى وَخُلُومٍ وَشَبَابٍ أَنْجَادٍ غُلِبَ الرِّقَابِ  
٧ هَبَّجَ الشُّوقَ لِي مَعَارِفٍ مِنْهَا جِبْنَ حَدِّ الْمَشِيبِ دَارَ الشَّبَابِ  
٨ أَوْطَنْتَهَا عُفْرُ الطِّبَاءِ وَكَانَتْ قَبْلُ أَوْطَانِ بُدْنِي أَنْزَابِ  
٩ خُرِدَ بَيْنَهُنَّ خُرْدٌ سَبْتَنِي بِدَلَالٍ وَهَيَّجَتْ أَطْرَاسِي  
10 جَارِيَةً خُرْدٌ خَيْرَةٌ وَجَمَعَهَا خُرْدٌ: وَالْخُرْدَةُ اللَّوْلُوَةُ ٥ بَنَقَبٌ: يَمَالُ لِكُلِّ عَدْرَاءٍ خَرِيدَةٍ. وَالْخَوْدُ إِذَا

النَّاعِمَةُ ٥

10 صَعْدَةٌ مَا عَلَا الْكَفَّيَّةُ مِنْهَا وَكَتَبٌ مَا كَانَ تَحْتَ الْكِقَابِ  
يعول [ع] طويلاً كَالرُّمَحِ. وَالْكَبَبُ الرَّمْلُ الْمُجْتَمِعُ شَبَّهَ عَجْرَهَا بِهِ ٥

11 إِنَّا إِنَّمَا خُلِفْنَا زُؤُوسًا مِّنْ يُسَوَّى الزُّؤُوسَ يَالْأَذَنَابِ  
12 لَا نَقِي بِالْأَحْسَابِ مَالًا وَلَكِنْ ذَنَجَعُ الْمَالَ جُنَّةَ الْأَحْسَابِ  
13 وَنَصُدُّ الْأَعْدَاءَ عَنَّا بِضَرْبِ ذِي خِدَامٍ وَطَعْنِنَا بِالْحِرَابِ  
15 الخِدَامُ وَالْخُدُمُ الْقَطْعُ وَسَقَفٌ مَّحْدَمٌ فَاطِعٌ ٥

14 وَإِذَا الْخَبْلُ شَبَّرَتْ فِي سَنَا الْكَرِّ بِ وَصَارَ الْغُبَارُ فَوْقَ الدُّوَابِ  
15 وَاسْتَجَارَتْ بِنَا الْخُبُولُ عِجَالًا مُثْفَلَاتِ الْمُتَرَنِ وَالْأَصْلَابِ  
19 مُصْغِنَاتِ الْخُدُودِ شُعْثَ النَّوَاصِي فِي شَمَاطِيطٍ غَارَةٍ أَسْرَابِ  
20 الشَّمَاطِيطُ الْفِرْقُ: جَاءَ لِلْحِلِّ شَمَاطِيطٌ. وَالسَّرْبُ وَالسَّرَنَةُ لِحَامَةٌ مِنَ الْعَطَا وَالطِّبَاءِ وَالنِّسَاءِ وَالنِّسَاءِ

وَيُقَالُ سَرْبَةٌ مِنَ الْجَبَلِ ٥

α) Al-Wajih and Hallab, names of celebrated stallions. the former belonged to Ghani, the latter to Taghlib; for the former see Tufail I, 22, for the latter LA I, 324<sup>2-3</sup>.

β) The long protasis vv. 14—18 has no apodosis; probably a verse (or verses) containing has (or have) fallen out.

١٧ مُسْرِعَاتٍ كَأَنَّهُنَّ ضِرَآءُ سَمِعْتُ صَوْتَ هَائِفٍ كَلَابِ  
١٨ لَاحِقَاتِ الْبُطُونِ يَضْهَلْنَ فَكْرًا قَدْ حَوَيْنَ النَّهَابَ بَعْدَ النَّهَابِ

## XXVIII.

١ هَبَّتْ قُلُومٌ وَلَبَسَتْ سَاعَةَ اللَّاحِى  
٢ قَاتَلَهَا اللَّهُ تَلْكَأَى وَقَدْ عَلِمَتْ  
٣ كَانَ الشَّبَابُ <sup>a</sup> يُلْهِنُنَا وَيُعْجِبُنَا  
٤ <sup>b</sup> إِنْ أَشْرَبَ الْكُمَرُ أَوْ <sup>c</sup> أُرْزَأُ لَهَا ثَمًا  
٥ وَلَا مَحَالَةَ مِنْ قَبْرِ بَيْكُنِيَّةِ  
مَحْنِيَّةٌ مَا أَنْعَطَفَ مِنَ الْوَادِى. كَسْرَةُ النُّورِ فِي بِيَاضِهِ: وَوَصَاحُ أَبْنَصَ بَتَوَصَّحَ بَلَّغَ  
٦ يَا مَنْ لَبَّرْتِ أَيْبَتُ اللَّيْلِ أَرْقُبُهُ  
٧ دَانِ مُسِيفٍ فُوَيْقَ الْأَرْضِ هَيْدَنُهُ  
مُسِيفٌ شَدِيدُ الدُّنُو مِنَ الْأَرْضِ. وَهَيْدَنُهُ مَا تَدَلَّى مِنْهُ

XXVIII. Metre *Basif*. This poem is printed as contained in the *Mukhtarat*, pp. 100—101; it is variously attributed to 'Abīd and to Aus b. Ḥajar of Tamīm: according to Agh. X, 5, the latter was al-Aṣma's opinion and that of some of the scholars of al-Kūfah, while others ascribed it to 'Abīd; for a discussion of the question see notes to the translation. The poem is celebrated, and vv. 7 and 8 occur in a great number of citations; it has been printed in Geyer, *Diw. of Aus* (pp 3—4 Arabic text, pp. 27—31 translation); reference should be made to that work for a list of the places where verses of it are found. To this list may now be added the *Risalat al-Ghufran* of Abu-l-'Ala' al-Ma'arrī, pp. 66—67 (ed. Cairo, 1907).

a) Mukht. wrongly يُلْهِنُنَا.

b) Mukht. wrongly أُنَّ.

c) Agh. X, 5 أَعْلَى بِيَا.

d) LA X, 219<sup>17</sup>, and Geyer, Aus: أَوْ فِي مَلِجِ كَطِيرِ الثَّرَسِ وَصَاحِ.

e) Agh. X, 5 has instead. لِيَأِي أَرَقْتُ وَكَمْ تَأَرْفُ مَعِيَ صَاحِ لِمُسْتَكَيْفٍ نَعْنَدَ السُّومِ لَوَاحِ.

Geyer gives both this and our v. 6: both do not seem to be required. Yāq. III, 289 has vv.

6, 7, 9, 8, with 'Abīd's name; in v. 6 Yāq. reads كَبِصَى for كَبِصَى, and so Geyer.

٨ *a* فَمَنْ يَنْجُوهُ كَمَنْ بِمَحْفِلِهِ وَالْمُسْتَكِينُ كَمَنْ يَتَشَى بِقِرْوَاهِ  
النَّجْوَةُ مَا أَرْتَقَ مِنَ الْأَرْضِ. وَالْمَحْفِلُ مُسْتَقَرُّ الْمَاءِ. وَالْقِرْوَاهُ أَرْضُ مُسْتَوْنَةٍ طَاهِرَةٍ. وَالْمُسْتَكِينُ الَّذِي  
فِي بَيْتِهِ ٥

٩ كَأَنَّ رَيْقَهُ لَمَّا *b* عَلَا شَطْبًا. أَقْرَابُ أَتْلَقَ يَنْفِي الْكَيْدَ رَمَاحِ  
٥ بَنِي الْحَيْلِ بَطَرُهَا: سَنَهُ تَكْشَفُ بِبَاضِ التَّرَى بِتَكْشَفِ الْأَبْلَقِ عَنْ أَرْفَعِهِ ٥  
١٠ *c* قَالَتْجَ أَغْلَاهُ ثُمَّ أَرْتَجَّ أَسْفَلُهُ وَضَاقَ ذَرْعًا يَحْمِلُ الْمَاءَ مُنْصَاحِ  
الْتَجَّ صَوْتٌ وَهُوَ مِنَ اللَّجَّةِ. وَيُرَى فَتَجَّ أَغْلَاهُ. وَمُنْصَاحٌ مُنْشَفٌ بِالْمَاءِ: وَيُقَالُ انْصَاحَ الْبُرَى إِذَا انْقَضَعَ  
وَكَذَلِكَ النَّوْبُ ٥

١١ *d* كَأَنَّمَا بَيْنَ أَغْلَاهُ وَأَسْفَلِهِ رَيْطٌ مَنَشَرَةٌ أَوْ صَوٌّ مِصْبَاحِ  
١٢ *e* كَأَنَّ فِيهِ عِشَارًا جِلَّةً شُرْبًا شُعْنًا لَهَا مِيمٌ قَدْ هَمَّتْ بِإِرْشَاحِ  
العِشَارِ الَّتِي إِلَى عَلَيْهَا عَشْرَةُ أَشْهُرٍ مِنْ حَيْلِهَا. وَالْجِلَّةُ الْمَسَانُ مِنَ الْإِبِلِ. وَالشُّرْفُ الْكِبَارُ مِنْهَا. وَاللَّهَامِيمُ  
الْغِرَارُ. وَيُقَالُ أُرْسَكَتِ النَّافَةُ إِذَا اسْتَدَّتْ قَصْبُهَا وَقَبَى وَهُوَ قَصْبٌ رَاسِخٌ: وَأَمَّا ذِكْرُهَا بِذَلِكَ لِأَنَّهَا تَحْسِنُ ٥  
١٣ نَحْنًا حَنَاجِرُهَا هَذَا مَشَاوِرُهَا نُرْسِمُ أَوْلَادَهَا فِي قَرْقَرٍ ضَاحِي  
يُرَى \* تُرْجَى مَطَالِهَا فِي صُحُفٍ [ضَاحِي] \*. وَنُسِمَ نُرْعَى. وَضَاحٍ بَارِزٌ ٥  
١٤ هَبَّتْ جَنُوبٌ بِأَوْلَادِهِ وَمَالَ يِ أَخْجَارُ مَنِ يَسْمُحُ الْمَاءَ دَلَّاحِ 15

*a*) LA III, 396<sup>18</sup> ('Abd) كَمَنْ يَعْقُوهُ بِمَحْفِلِهِ and بِمَحْفِلِهِ in the first homist.; Yāq. reads كَمَنْ يَعْقُوهُ بِمَحْفِلِهِ. This verse appears to be out of place; see translation.

*b*) Mukht. عَلَا; but Khiz. I, 76, Bakrī 811<sup>18</sup>, Yāq. all with عَلَا, which seems to be the right reading; cf. عَلَا طَطًا in I. Q. Mu'all. 74. Mount Shaṭīb is said by Bakrī to be in the country of Tamīm; but it occurs in 'Abīd's poetry (*ante*, XIV, 4), and that of Bishr b. Abī Khazīm (Yāq. III, 289<sup>6</sup>) and Imra' al-Qais (XXV, 1), which points to the territory of Asad rather than Tamīm.

*c*) Fā'iḳ I, 225, with فَتَجَّ.

*d*) Agh. X, 7<sup>1</sup>, as text.

*e*) Cited Labīd Diw., Khālidī p 87<sup>1</sup>, with بَصَا for شُعْنًا.

*f*) Yāq. IV, 49<sup>1</sup> مَرَاغِيَا ('Abd).



١٥ فَاصْبَحَ الرَّوْضُ وَالْقَيْعَانُ مُنْرَعَةً    مِّنْ تَيْنٍ مُّرْتَفِقٍ فِيهِ <sup>a</sup> وَمُنْطَاحٌ  
الْمُرْتَفِقُ مَا رَاكَ فِدَ حَبَسَهُ شَيْءٌ بَرْتَفِقَ بِهِ. وَالْمُنْطَاحُ سَائِلٌ لَمْ يَكُنْ لَهُ مَا يَحْبِسُهُ فَسَالَ: وَمَكَانٌ  
مُّرْتَفِقٌ فِيهِ وَمُنْطَاحٌ فِيهِ ٥

## XXIX.

١    <sup>b</sup> يَا عَيْنَ فَاتَّبِكِي مَا تَنِي    أَسَدٍ فَهُمْ أَهْلُ التَّدَامَةِ  
٢    أَهْلُ الْقَبَابِ الْخُمْرِ وَالْ    نَعَمِ <sup>c</sup> الْمُرْوَبِلِ وَالْمُدَامَةِ  
٣    وَذَوِي الْحِيَادِ الْجُرْدِ وَالْ    أَسَدِ الْمُتَقَفَةِ الْمُقَامَةِ  
٤    <sup>d</sup> حَلًّا أَبَيْتَ اللَّعْنِ حَلًّا إِنْ فِيمَا قُلْتَ آمَةً  
٥    فِي كُلِّ وَادٍ بَيْنَ    يَثْرِبَ فَالْقُصُورِ إِلَى الْيَمَامَةِ  
٦    قَطْرِبُ عَانٍ أَوْ صِيَا    حُ مَكْرَرِي <sup>e</sup> أَوْ صَوْتُ هَامَةٍ  
٧    وَمَنْعَنَهُمْ نَجْدًا فَقَدْ    حَلُّوا عَلَى وَجَلٍ تِهَامَةٍ

<sup>a</sup> The print of Mukht. has مُنْطَاحٍ, but the word appears to be a participle, VII, from طَاحَ (و, or ع). This verse has been much discussed; see Lane 1127b, LA III, 352<sup>2</sup> and 354<sup>5</sup>, and XI, 411<sup>25</sup>; the alternatives for the last word are given in Lane as مُنْصَاحٍ and مِنْ طَاحِي; other variations are مُرْتَفِقٌ for مُرْتَفِقٍ, مَا بَيْنَ for مِ بَيْنَ (LA III 352) and مِنْهَا for فِيهِ (LA XI 411). LA III, 354 has another form of the first hemist.: وَأَمْسَتْ الْأَرْضُ وَالْقَيْعَانُ مُنْرَعَةً.

XXIX. Metre *Kāmil muraffal* (or *majzū*). This is a celebrated poem; the text is taken from Agh. VIII, 65, which has been copied in Naṣr. 598. BQut. 37 has vv. 1, 2, 4—6, 11; and verses are often cited elsewhere; see some quoted in the Introduction, p. 4, *ante*.

<sup>b</sup> BQut. 37 يَا عَيْنِي مَا فَاتَّبِكِي.

<sup>c</sup> Naṣr, MSS of Agh., الْمُرْوَبِلِ.

<sup>d</sup> LA XIV 304<sup>22</sup> and BQut. have مَهْلًا in both places for حَلًّا (and so *ante*, Introduction).

<sup>e</sup> Yāq IV 1008 نَبْرَبَ وَالْقُصُورِ. BQut. وَالْقُصُورِ.

<sup>f</sup> BQut. عَانٍ نُسَانِي بِهِ وَصَوْتُ مَكْرَرِي. In Yāq. *l. c.* the verse is differently given: عَانٍ نُسَانِي بِهِ وَصَوْتُ مَكْرَرِي. وَرَفَاءُ هَامَةٍ.

٨ a بَرِمَتْ بَنُو أَسَدٍ كَمَا      بَرِمَتْ بِبَيْضَتِهَا الْكَبَامَةُ  
 ٩ b جَعَلَتْ لَهَا غُودَيْنِ مِنْ      نَسَمٍ وَأَخَرَ مِنْ ثَمَامَةٍ  
 ١٠ إِمَّا تَرَكْتَ تَرَكْتَ عَفْوَا أَوْ قَتَلْتَ فَلَا مَلَامَةَ  
 ١١ c أَنْتَ الْمَلِيكَ عَلَيْهِمْ      وَهُمْ الْعَبِيدُ إِلَى الْقِيَامَةِ  
 ١٢ d ذَلُّوا لِسَوْطِكَ مِثْلَ مَا      ذَلَّ الْأَشْيَقِرُ ذُو الْخِرَامَةِ

## XXX.

١ e لَمِنْ دِمَّةٍ أَقْوَتْ بِحَرَّةٍ صَرْغَدٍ      قَلُوحٌ كَعُنُوانِ الْكِتَابِ الْمَجْدَدِ  
 ٢ لِسَعْدَةٍ إِذْ كَانَتْ نَثِيبُ رِبُودِهَا      وَإِذْ هِيَ لَا تَلْقَاكَ إِلَّا بِأَسْعَدِ  
 ٣ وَإِذْ هِيَ حَوْرَاءُ الْمَدَامِخِ طِفْلَةً      كَمِثْلِ مَهَالِ حُرَّةٍ أَمْ فَرْقَدِ  
 ٤ ذُرَاعِي بِهْ نَبَتْ الْخَمَائِلِ بِالضُّكَى      وَتَأْرِي بِهِ إِلَى أَرَاكِ وَغَرْقَدِ  
 ٥ هِ وَتَجْعَلُهُ فِي سِرْبِهَا تَضَبَّ عَنْهَا      وَتَنْثِي عَلَيْهِ الْجِدَّ فِي كُلِّ مَرْقَدِ

a) Maidanī (Freyt.) I, 459 has vv. 8 and 9 as text. BQut. Adab, 70, Jāh. Ḥayawān III, 31, Damīrī I, 229, all read عَبُّوا بِأَمْرِهِمْ كَمَا عَبَّتْ آلُجْ.

b) BQut. Adab, Damīrī, ll. cc, as text; Jāh. misprints نَسَمٍ for نَسَمٍ.

c) BQut. Shīr, Khiz. I, 160, Iqtīḍāb 314, all as text.

d) See a different reading in Introduction, p. 4 ante.

XXX. Metre *Tawīl*. This poem is taken from Abkariyūs, *Nihāyat al-'Arab fī Akhbār al-'Arab* (Beyrout 1865), pp. 114—115, who appears to have derived it from some recension of the *Jamharah* of which MSS do not exist in Europe (Geyer's statements on this subject in *Zwei Gedichte v. al-Aṣṣā* I, p. 2, note, require correction). It was reprinted in the *Majma' al-Adab*, VI, 239, without any change. In Naṣr. 602—4 (where vv. 2—9 are omitted) many errors of the original have been set right, though some are still left. One verse, No. 6, is cited in the LA with 'Abid's name.

e) Abkar. Naṣr. أَمِنْ دِمَّةٍ أَقْوَتْ بِحَرَّةٍ صَرْغَدٍ: the correction of the first two words shown in the text is certain: it is rendered necessary by v. 2 لِسَعْدَةٍ. The *Ḥarrah* or volcanic plain of Darghad (which appears still to bear that name. see Doughty's map) is very frequently mentioned in the old poetry: Yāq. II, 249; Bakrī 619—20, 'Amīr Dīw. VIII, 6, XXIX, 3, etc.

f) Abkar. بَرِدَهَا.

g) Abkar. بِأَسْعَدِ.

- ٩ ٥ فَقَدْ أَوْرَثَتْ فِي الْقَلْبِ سَقْمًا يَّعُودُهُ  
٧ غَدَاةٌ تَدَتْ مِنْ سِتْرِهَا وَكَأَنَّمَا  
٨ وَتَبَسُّمٌ عَنِ عَذَبِ اللَّثَاثِ كَأَنَّهُ  
٩ فَأَنَّى إِلَيَّ سُعْدَى وَإِنْ طَالَ نَأْيُهَا  
١٠ إِذَا كُنْتُ لَمْ تَعْبَأُ بِرَأْيِي وَلَمْ تُطْعِ  
١١ فَلَا تَنْقِي ذَمَّ الْعَشِيرَةِ كُلِّهَا  
١٢ وَتَصْفَحُ عَنْ ذِي جَهْلٍهَا وَتَحُوطُهَا  
١٣ وَتَنْزِلُ مِنْهَا بِالْمَكَانِ الَّذِي بِهِ  
١٤ فَلَسْتُ وَإِنْ عَلَلْتُ نَفْسَكَ بِأَلْمَتِي  
١٥ لَعَبْرُونَ مَا يَخْشَى ٥ الْخَلِيطُ تَفْكُشِي  
١٦ وَلَا أَتَبَغِي وَدَّ أَمْرِي فَلَّ خَبْرُهُ  
١٧ وَإِنِّي لِأَطْفَى الْكَرْبَ نَعْدَ شُوبِهَا  
١٨ فَأَوْقَدْتُهَا لِلظَّالِمِ الْمُصْطَلَى بِهَا  
١٩ وَأَغْفِرُ لِلْمَوَلَى هِنَاةً تُرِيْبُنِي  
٢٠ وَمَنْ رَأَى ظُلْمِي مِنْهُمْ فَكَأَنَّمَا  
٢١ وَإِنِّي لَدُو رَأْيِي يُعَاشُ بِفَضْلِهِ  
٢٢ إِذَا أَنْتَ حَبَلْتَ الْخَوَّوْنَ أَمَانَةً
- ٥ ٥ عِيَادًا كَسَمِ الْكَيِّةِ الْمُتَرَدِّدِ  
٥ ٥ تُحَكِّفُ ثَنَائِيهَا بِحَالِكِ إِنْمِدِ  
٥ ٥ أَتَأْجِي الرَّبِّي أَصْغَى وَظَاهِرُهُ نَدِ  
٥ ٥ إِلَى نَيْلِهَا مَا عِشْتُ كَالْحَكَايِمِ الصَّدَى  
٥ ٥ لِنُصْحٍ ٥ وَلَا تُصْغِي إِلَيَّ قَوْلِ مُرْشِدِ  
٥ ٥ وَتَدْفَعُ عَنْهَا بِاللِّسَانِ وَبِالْيَدِ  
٥ ٥ وَتَقْمَعُ عَنْهَا نَخْوَةَ الْمُتَهَدِّدِ  
٥ ٥ يَرَى الْفَضْلُ فِي الدُّنْيَا عَلَى الْمُتَكَبِّدِ  
٥ ٥ بِذِي سُودٍ بَانَ وَلَا كَرْبِ سَيِّدِ  
٥ ٥ عَلَيْهِ وَلَا أَنْأَى عَلَى الْمُتَوَدِّدِ  
٥ ٥ وَلَا أَنَا عَنْ وَصْلِ الصَّدِيقِ بِأَصِيدِ  
٥ ٥ وَقَدْ أَوْقَدْتُ لِلْعَيِّ فِي كُلِّ مَوْقِدِ  
٥ ٥ إِذَا لَمْ يَزَعْزَعْ رَأْيُهُ عَنْ تَرَدُّدِ  
٥ ٥ فَأُظْلِمُهُ مَا لَمْ يَنْتَلِسِي بِمُحْقِدِ  
٥ ٥ تَرَقَّصَ حِينًا مِّنْ شَوَاهِقِ ٥ صِنْدِ  
٥ ٥ وَمَا أَنَا مِنْ عِلْمِ الْأُمُورِ بِبُتْدِ  
٥ ٥ فَإِنَّكَ قَدْ أَسْنَدْتَهَا شَرَّ مُسْنَدِ

a) LA IV, 322<sup>7</sup> has this v. with the following reading. نَعْدُهُ عِدَادًا كَسَمِ الْكَيِّةِ الْمُتَعَدِّدِ; we should apparently read نَعْدُهُ, which may be used in the sense of بَعْدُهُ or the reading may be نَعْدُهُ or بَعْدُهُ, either of them permissible variations for نَعْدُهُ, which is inadmissible in verse. The verb تغلِّد appears from LA to be a ἀπαξ λεγόμενον. (So also TA).

b) ٥ ٥ construed with a singular is strange: cf. ante, XXII, 26.

c) Abkar. Naṣr. وَلَمْ تُصْغِي (but both have تَنْقِي in next v.).

d) Abkar. Naṣr. اِنْجَلِدُ, which has no suitable meaning.

e) Abkar. Naṣr. read تَرَدُّدٍ عَنْ تَرَدُّدٍ رَأْيُهُ, which appears to have no sense.

f) Some error seems to lie hid in تَنْلِسِي. Naṣr. changes the مَحْمَدِ of Abkar. to مَحْمَدِ; but both words have the same meaning.

g) Ṣindid, a mountain in Tihāmah: Yāq. III, 420.

وَمَا خِلْتُ دَعَمَ الْجَارِ إِلَّا مَعَهْدِي	٢٣	وَحَدَّثْتُ خُؤُونََ الْقَوْمِ <sup>a</sup> كَالْعَرِّ يُتَّقَى
وَبَعْدَ نَلَاءِ الْمَرْءِ فَأَذْمُمُ أَوْ أَحْمِدُ	٢٤	وَلَا تُظْهِرَنَّ حُبَّ أَمْرِي قَبْلَ خُبْرِهِ
وَلَكِنْ بَرَأِي الْمَرْءَ ذِي اللَّبِّ فَأَقْتَدِ	٢٥	وَلَا تَتَّبِعَنَّ رَأْيَ مَنْ لَمْ تَقْصُصْهُ
لِدُخْرِ وَفِي وَصْلِ الْأَبَاعِدِ فَأَرْهَدِ	٢٦	وَلَا تَرْهَدَنَّ فِي وَصْلِ أَهْلِ قَرَانِي
فَعُدْ لِلَّذِي صَادَفْتَ مِنْ ذَاكَ وَأَزْدِدِ	٢٧	وَإِنْ أَنْتَ فِي مَجْدٍ أَصْنَتَ غَيْبِيَّةً
عَلَى كُلِّ حَالٍ حَيْرٌ رَادِ الْمَزُودِ	٢٨	تَزُودُ مِنَ الدُّنْيَا مَتَاعًا فَإِنَّهُ
فَتِلْكَ سِبْطٌ لَسْتُ فِيهَا بِأَوْحِدِ	٢٩	تَبْنِي مَرِيءَ الْقَيْسِ مَوْتِي وَإِنْ أَمُتْ
سَفَاهَا وَجُبْنَا أَنْ يَكُونَ هُوَ الرَّدِي	٣٠	لَعَلَّ الَّذِي بَرَجُورَدَايَ وَمِيتَتِي
وَلَا مَوْتُ مَنْ قَدْ مَاتَ قَبْلِي بِمُخْلِدِي	٣١	فَمَا عَبُشَ مَنْ يَرْجُو <sup>d</sup> هَلَاكِي بِضَائِرِي
حِثَّ الْمَنَآيَا لِفَتَى كُلِّ مَرْصِدِ	٣٢	وَلِمَرْءٍ أَيَّامٌ تُعَدُّ وَقَدْ رَعَتْ
مُلَافَازَهَا يَوْمًا عَلَى غَيْرِ مَوْعِدِ	٣٣	مَنِئْنُهُ تَجْرِي لِوَقْتٍ وَقَصْرُهُ
سَتَعْلَقُهُ حَبْلُ الْمَنِيَّةِ فِي غَدِ	٣٤	فَمَنْ لَمْ يَمُتْ فِي الْيَوْمِ لَا بُدَّ أَنَّهُ
نَهَبًا لِأُخْرَى مِنْهَا تَكُنْ قَدِ	٣٥	فَقُلْ لِلَّذِي يَبْغِي خِلَافَ الَّذِي مَضَى
يَرْوُحُ وَكَالْقَاصِي النَّتَاتِ <sup>e</sup> لِيَعْتَدِي	٣٦	فَانَا وَمَنْ قَدْ بَادَ مِنَّا فَكَالَّذِي

a) Abkar. <sup>كَالْعَرِّ</sup>; Naṣr. (وبرى كالغرى); the correction to <sup>الْعَرِّ</sup> is certain.

b) Abkar. Naṣr. عَمَّ: "Vielleicht عَمَّ für عَمَّ zu lesen — 'was den Schutzling bekümmert, seine Sorgen'. 'Volk' heisst ja im Arabischen عَمَّ aber nur ganz ausnahmsweise; und auf das Volk des Mannes, dem von einem Mächtigen Schutz zugestanden ist, bezieht sich der Schutz auch gar nicht: er gilt nur dem Individuum" (Nöldeke).

c) Naṣr. <sup>وَلَا تَسَعَنَّ الرَّأْيَ مِنْهُ نَقْصُهُ</sup>; Abkar. *id.* with <sup>نَقْصُهُ</sup>: the construction seems impossible.

d) Abkar. Naṣr. <sup>خِلَافِي</sup>. "Diese Verbesserung ist mir ziemlich wahrscheinlich" (Nöldeke).

e) Abkar. Naṣr. <sup>لِيَعْتَدِي</sup>.

# SUPPLEMENT

OF FRAGMENTS ATTRIBUTED TO 'ABĪD BY VARIOUS WRITERS, BUT  
NOT CONTAINED IN THE *DĪWĀN*.

1.

Khiz, II, 408:

١ أَتَوَعَّدُ أُسْرَتِي وَتَرَكْتَ حُجْرًا    يُبِيعُ سَرَادَ عَيْنِيهِ الْغُرَابُ

Jahidh III, *Opuscula* 62<sup>15</sup>:

٢ أَتَوْا دِينَ الْمُلُوكِ فَهُمْ لِقَاحٌ    إِذَا نَدَبُوا إِلَى حَرْبٍ أَجَابُوا

8 'Umdah, I, 85.

٣ بَلَوْا أَدْرَكَتْ عَلْبَاءُ نَنْ قَبَسَ    قَنِعَتْ مِنَ الْغَنِيمَةِ بِالْإِيَابِ

2.

*Aḡḡad* 176, 12:

قال عبيد تَذَكَّرُ فَرَسَهُ:

٢ فَيُخْفِقُ مَرَّةً وَيُفِيدُ أُخْرَى    وَبَلَحِقُ دَا الْمَلَامَةِ بِالْأَرِيْبِ

3.

10 Abu Ḥatim as-Sijistānī, *Kitāb al-Mu'ammarīn* (ed. Goldziher) p. 66; Khiz. I, 323:

١ وَلَتَأْتِيَنَّ تَعْدِي فُرُوقٌ جَمَّةٌ    تَرَعَى مَخَارِمَ أَيَكَّةٍ وَلَدُودَا  
٢ فَالْشَّمْسُ طَالِعَةٌ وَكَلَّ كَاسِفٌ    وَالنَّجْمُ تَجَرَّى أَنْكَسَا وَسُعُودَا

a) For a similar verse, with a different rhyme, see LA III 419<sup>23</sup>.

b) Cf. I. Q., V. 9 and VII, 3.

c) A similar verse is attributed to 'Antarah, (Ahlw. p. 178) Frag. 4, and see LA XI 369<sup>19</sup>.

٣ حَتَّى يُقَالَ لِمَنْ تَعَرَّقَ دَهْرُهُ  
 ٤ مِائَتَتِي زَمَانٍ كَامِلٍ <sup>a</sup> وَنَصَبَةٍ  
 ٥ أَذْرَكْتُ أَوَّلَ مُلْكِي نَصْرًا شَأْنًا  
 ٦ وَطَلَبْتُ ذَا الْقَرْنَيْنِ حَتَّى فَاتَنِي  
 ٧ مَا نُبْتَغَى مِنْ بَعْدِ هَذَا عَيْشَةٍ  
 ٨ وَلَيَقْنَيْنِ هَذَا وَذَاكَ كِلَاهُمَا

يَا ذَا الزَّمَانِ هَلْ رَأَيْتَ عَبِيدًا  
 عِشْرِينَ عِشْتُ مُعَمَّرًا مَحْمُودًا  
 وَبِنَاءَ بَسَنْدَادٍ وَكَانَ أَبَدًا  
 رَكُضًا وَكِدْتُ بَأَنَّ أَرَى دَاوُودًا  
 إِلَّا الْخُلُودَ وَلَسَنَ قُنَالَ خُلُودًا  
 إِلَّا إِلَالَةَ وَجْهَةِ الْمَعْبُودَا

4.

Yuq. IV, 916<sup>10</sup>:

١ وَهَلْ رَامَ عَنْ عَهْدِي وَدَيْكَ مَكَانَهُ  
 إِلَى حَيْثُ يُفْضَى سَيْلُ ذَاتِ الْمَسَاجِدِ

Khiz. I, 323<sup>21</sup>; *Mu'ammari'n*, 67<sup>2</sup>:

٢ فَنِيْتُ وَأَفْنَانِي الزَّمَانُ وَأَصْبَحْتُ  
 10 لِدَاتِي بَنُو نَعِشٍ وَزُهْرُ الْفَرَاقِدِ

5.

Naṣr. 605:

حال تَرَى نَفْسَهُ:

١ يَا حَارِ مَا رَاحَ مِنْ قَوْمٍ وَلَا ابْتَكُرُوا  
 ٢ يَا حَارِ مَا طَلَعَتْ شَمْسٌ وَلَا غَرَبَتْ  
 ٣ هَذَا نَحْنُ إِلَّا كَأَرْوَاحٍ تَمُرُّ بِهَا

إِلَّا وَلِلْمَوْتِ فِي آثَارِهِمْ حَادِي  
 إِلَّا تَقَرَّبَ آجَالُ لِبَيْعَادِ  
 تَحْتَ التُّرَابِ وَأَجْسَادِ كَأَجْسَادِ

15

6.

Bakrī 409<sup>11</sup>; Naṣr. 613; Wüstenfeld, Register 394 (vv. 1 and 2 only, and very corruptly):

١ صَاحِ تَرَى تَرْقَا بَيْتُ أَرْفَبَةٍ  
 ذَاتِ الْعِشَا فِي غَمَائِمٍ غُرِّ

a) A suggestion of De Goeje's: Khiz. وَنَصَعَةٍ; Mu'am. وَنَصِبَةٍ.

b) Khiz. شَدَاد.

c) Cf. Qur. LV, 26—27: \*وَتَبَعَى وَجْهَ رَبِّكَ دُونَ الْجَلَالِ وَالْإِكْرَامِ\*.

d) See No. XXV, 5.

e) See No. XXIV, 21: this latter is intelligible, while our text here (أرواح تحت التراب) is not.

٢ *a* فَكَلَّ [فِي] بَرْكَةٍ بِأَسْفَلِ ذِي رَيْدٍ فَشَنَّ فِي [-ب] ذِي الْعَثِيرِ  
 ٣ فَعَنَّسَ [---ب] فَأَلْعَنَابِ فَجَنَّبَنِي عَرْدَةً ثُمَّ بَطَّنِ ذِي الْأَجْفَرِ

7.

LA VI, 43<sup>13</sup> and IX 71<sup>5</sup>; TA V, 68<sup>86</sup>:

*b* قَهَوَ كَيْبَرَايسَ النَّبِيطِ أَوْ الْفَرْصِ بِكَفِّ اللَّاعِبِ الْمُسِيرِ

8.

5 Ya'qubi, *Historiae*, I, 250:

١ سَقَيْنَا أَمْرًا الْقَيْسِ بْنِ حُجْرٍ [بَنِ حَارِثِ] كُوَّسَ الشَّجَا حَتَّى تَعَوَّدَ بِالْقَهْرِ  
 ٢ وَأَلْهَاهُ شَرْبُ نَاعِمٍ وَقُرَاتِيرُ وَأَعْيَاهُ ثَارٌ كَانَ يَطْلُبُ فِي حُجْرٍ  
 ٣ وَذَاكَ لَعَمْرِي كَانَ أَسهَلَ مَشْرَعًا عَلَيْهِ مِنَ الْبَيْضِ الصَّوَارِمِ وَالسُّنَرِ

9.

Lane 2770*b*; LA VII, 281<sup>11</sup>; TA I, 111<sup>31</sup>; al-Qazr, I, 229:

١ وَإِذَا تُبَاشِرُكَ الْهُمُ مُمْ فَإِنَّهَا كَالِ وَنَاجِرُ

LA VI, 318<sup>20</sup>:

٢ وَلَقَدْ تُزَانُ بِكَ الْمَجَا لِسُ لَا أَغَرُّ وَلَا غَلَكَرُ

LA VII, 281<sup>17</sup>:

٣ كَالْهُنْدُؤَانِي الْمَهْتَدِ هَرَّةَ الْقَرْنِ الْمَنَاجِرِ

*a*) These lines are unmetrical (metre *Munsariḥ*). The wanting syllables are indicated. In v. 3*b* قَطَّنِ has been substituted for Bakr's تَطَّنِ.

*b*) See Lane 2374*c*. The verse is a description of lightning; it is compared to the lamp of an Aramaic-speaking devotee (cf. I. Q. Mu'all. 72), or the gaming arrow being shuffled in the hands of a player at *Maisir* by night.

*c*) For the sentiment see *ante*, XVII, 14—18; فَرَار here apparently means "a sweet-voiced singer"; see LA VI 399<sup>22</sup>.

## 10.

*Majma'i-l-Adab* VI, 144—146; LA VIII, 98<sup>13</sup>ff. has the story and the first four verses, and it is mentioned that the verses are sixteen in all:

لَعِيَ عَبِيدُ بْنُ الْأَبْرَصِ أَمْرًا الْقَبْسُ مَعَالٍ لَهُ عَبِيدٌ: كَبَفَ مَعْرِفَتَكَ بِالْأَوْبِدِ. فَعَالٍ: أَلْفٍ مَا أَحْبَبْتُ.

فَعَالٍ عَبِيدُ

٥ ١ مَا حَيَّةٌ مَبْتَنَةٌ أَحْيَيْتَ بِبَيْتِهَا دَرْدَاءُ مَا أَنْبَتَتْ سِنًا وَأَضْرَاسًا

فَعَالٍ أَمْرُو الْعَبْسِ

٢ تِلْكَ الشَّعِيرَةُ تُسْقَى فِي سَنَايِلِهَا فَأَخْرَجَتْ بَعْدَ طُولِ الْمَكْنِ أَكْدَاسًا

فَعَالٍ عَبِيدُ

٣ مَا الشُّودُ وَالْبَيْضُ وَالْأَسَاءُ وَاحِدَةٌ لَا يَسْتَطِيعُ لَهُنَّ النَّاسُ نَمَاسًا

10 فَعَالٍ أَمْرُو الْقَبْسِ

٤ تِلْكَ السَّكَّابُ إِذَا الرَّحْمَانُ أَرْسَلَهَا رَوَى بِهَا مِنْ مَكُولِ الْأَرْضِ أَقْبَاسًا

فَعَالٍ عَبِيدُ

٥ مَا مُرْتَجَبَاتٌ عَلَى هَوْلٍ مَرَاكِبُهَا يَقْطَعْنَ طُولَ الْمَدَى سَبْرًا وَأَمْرَاسًا

فَعَالٍ أَمْرُو الْعَبْسِ

15 ٦ تِلْكَ النُّجُومُ إِذَا حَالَتْ مَطَالِغُهَا شَبَّهْنَهَا فِي سَوَادِ اللَّيْلِ أَقْبَاسًا

فَعَالٍ عَبِيدُ

٧ مَا الْقَطَاطِعَاتُ لِأَرْضٍ لَا أَنْيَسَ بِهَا تَأْتِي سِرَاعًا وَمَا يَرْجِعْنَ أَنْكَاسًا

فَعَالٍ أَمْرُو الْعَبْسِ

٨ تِلْكَ الرَّبَاحُ إِذَا هَبَّتْ عَوَاصِفُهَا كَفَى بِأَذْيَالِهَا لِلنَّزْبِ كَنَاسًا

20 فَعَالٍ عَبِيدُ

a) The readings of LA have been chosen for the first hemist.; the *Majma'i* prints it thus: مَا حَيَّةٌ مَبْتَنَةٌ أَحْيَيْتَ بِبَيْتِهَا دَرْدَاءُ مَا أَنْبَتَتْ سِنًا. In the second hemist. LA has دَرْدَاءُ, and نَانًا for سِنًا.

b) LA أَنْشَأَهَا.

c) LA أَنْعَاسًا.



٩ مَا الْفَاجِعَاتُ جِهَارًا فِي عَلَانِيَةٍ أَشَدُّ مِنْ قَيْلَى مَبْلُوءَةٍ بَاسًا  
فعل امرؤ العيس

١٠ تِلْكَ الْمَنَائِيَا فَمَا يُبْقِينَ مِنْ أَحَدٍ يَكْفِتُنْ حَمَقَى وَمَا يُبْقِينَ أَكْيَاسَا  
فعل عبيد

١١ مَا السَّايِقَاتُ سِرَاعَ الطَّيْرِ فِي مَهَلٍ لَا تَسْتَكِينُ وَلَوْ أَلْجَمْتَهَا فَاسَا  
فعل امرؤ العيس

١٢ تِلْكَ الْحَيَاةُ عَلَيْهَا الْقَوْمُ قَدْ سَبَحُوا كَانُوا لَهُنَّ غَدَاةَ الرَّوْعِ أَخْلَاسَا  
فعل عبيد

١٣ مَا الْقَاطِعَاتُ لِأَرْضِ الْجَوِّ فِي طَلْقٍ قَبْلَ الصَّبَاحِ وَمَا يَسْرِينُ <sup>a</sup> قِرْطَاسَا  
فعل امرؤ العيس

١٤ تِلْكَ الْأَمَانِيُّ يَتْرُكُنُ الْفَتَى مَلِكًا دُونَ السَّمَاءِ وَلَمْ تَرْفَعْ بِهٍ رَاسَا  
فعل عبيد

١٥ مَا الْكَاسِبُونَ بِلَا سَعٍ وَلَا بَصِيرٍ وَلَا لِسَانٍ فَصِيحٍ يُعْجِبُ النَّاسَا  
فعل امرؤ العيس

١٦ <sup>b</sup> تِلْكَ الْمَوَارِيضُ وَالرَّحْمَانُ أَنْزَلَهَا رَبُّ الْبَرِّيَّةِ بَيْنَ النَّاسِ مِفْيَاسَا

## 11.

Khiz. I, 324; Agh. XIX, 87<sup>16</sup>; al Qaṭr, *Dhail* 200; Yāqut III, 794; Naṣr. 602:

١ وَخَيْرَنِي ذُو الْبُؤْسِ فِي يَوْمٍ بُؤْسَةٍ خِصَالًا أَرَى فِي كُلِّهَا الْمَوْتَ قَدْ بَرَقَ  
٢ كَمَا خُيِّرْتُ عَادُ مِنَ الدَّهْرِ مَرَّةً سَحَائِبَ مَا فِيهَا لِيَذَى خَيْرَةٍ أَذَقَ  
٣ سَحَائِبَ رِيحٍ لَمْ تُوَكَّلْ بِنَدَةٍ فَتَتْرُكَهَا إِلَّا كَمَا <sup>c</sup> لَيْلَةُ الطَّلَقِ

<sup>a</sup> قِرْطَاسَا, if the reading is correct, seems to have the sense of "a bit, a scrap"; this must be modern, referring to times when paper had become cheap, long after the foundation of Islam. The word is not assigned this sense in the Lexx.

<sup>b</sup> See Qur. XLII, 16.

<sup>c</sup> See Lane 1873b.

12.

Agh. VI, 77:

١ a مَا رَعَدَتْ رَعْدَةً وَلَا بَرَقَتْ      لَكِنَّهَا أَنْشَسَتْ لَنَا خَلِقَةً  
 ٢ أَلْمَاءٌ يَجْرِي عَلَى نِظَامٍ لَهَا      تَوَّ يَجِدُ الْمَاءَ مَخْرَجًا خَرَقَةً  
 ٣ بِنْتًا وَبَاتَتْ عَلَى نَسَائِقِهَا      حَتَّى بَدَا الصُّبْحُ عَيْنَهَا أَرْقَةً  
 ٤ أَنَّ قَيْدَ إِنْ الرَّحِيلَ بَعْدَ غَدٍ      وَالْدَّارُ تَعْدُ الْجَبِيعِ مُفْتَرَقَةً

5

13.

Jaḥīḍ, *Bukhārā*, 206:

وَأَعْلَمَنْ عِلْمًا يَقِينًا أَنَّهُ      لَيْسَ يُرْجَى لَكَ مَنْ لَيْسَ مَعَكَ

14.

Buḥturī, *Ḥamāsah*, p. 378:

قال عَبْدُ اللَّهِ (sic) بن البرص الأَسَدِيُّ

١ أَلَيْنُ إِذَا لَانَ الْغَرِيمُ وَالْتَرَى      إِذَا أَشْتَدَّ حَتَّى يُدْرِكَ الدِّينَ قَانِلِي  
 ٢ وَأَمْطَلُهُ الْعَصْرَيْنِ حَتَّى يَبْلُغِي      وَيَرْضَى بِنَعْنَعِ الدِّينِ فِي غَيْرِ نَائِلِ

10

15.

Naṣr. 605: *Majmūʿat al-Maʿānī*, p. 135, has vv. 1 and 3:

١ b صَدَّ النَّفْسَ عِنْدَ كُلِّ مُلِيمٍ      إِنْ فِي الصَّبْرِ حِيلَةٌ الْمُحْتَالِ  
 ٢ لَا تَضِيقَنَّ فِي الْأُمُورِ فَقَدْ تُكْشِفُ غَمَاهَا بَغِيرَ أَحْتِيَالِ  
 ٣ زَمَا تَجْزَعُ الْفُؤُسُ مِنَ الْأَمْرِ لَهُ فُرْجَةٌ كَكَلِّ الْعِقَالِ

15

a) Cited LA XI, 378<sup>18</sup> (poet not named); for خَلَقَةً see Lane 801b, LA XI, 378<sup>7</sup>.

b) *Majmūʿah* مُهِمَّ، أَصْبِر. These verses are given in Naṣr. as part of the poem No. XI in the *Duʿwān*, but they do not fit in to that.

16.

Ya'qubi, I. 264:

قال عبيد بن الأبرص في شعر له طويل  
 ١ أَبْلَغُ جَدًّا مَّا وَلَخَّمَا إِنْ عَرَضَتْ بِهِمْ وَالْقَوْمُ يَنْفَعُهُمْ عِلْمٌ إِذَا عَلِمُوا  
 ٢ بِأَنْكُمُ فِي كِتَابِ اللَّهِ إِخْرَجْنَا إِذَا تُفْسِسَتِ الْأَرْحَامُ وَالنَّسَمُ  
 ونعلل لمن هذا الشعر لسبعان بن هبيرة الأسدي ٥

17.

Bakrī, 412<sup>19</sup>:

قال عمارة ورماح في عبر هذا الموضع نفاً ببلاد ربيعة بن عبد الله بن كلاب يقال له نفا رماح: ولكنرة  
 المما رماح قال الشاعر يعنى النساء وهو عبيد بن الأبرص  
 ٥ وَقَدْ بَاتَتْ عَلَبٍ مَهَا رَمَاحٌ حَوَاسِرَ مَا قَنَامٌ وَلَا تُنِيمُ

a) Cf. No. VIII, 14.



كِتَابُ دِيْوَانِ شِعْرِ

عَامِرِ بْنِ الطَّفَيْلِ الْعَامِرِيِّ

رَوَايَةُ أَبِي بَكْرٍ مُحَمَّدٍ بْنِ الْقَاسِمِ الْأَنْبَارِيِّ

عَنْ أَبِي الْعَبَّاسِ أَحْمَدَ بْنِ يَحْيَى ثَعْلَبٍ

رَحِمَهُمَا اللَّهُ \*

[MS. Brit. Mus. Or. 6771, Fol. 29a ff.]

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قال أبو بكر محمد بن القاسم الأتباري: قرأت شعر عامر بن الطفيل على أبي العباس ثعلب وزادني أشباه لم تكن في نسختي وأنا أثبتتها في مواضعها إن شاء الله ٥ وهو عامر بن الطفيل بن مالك بن جعفر بن كلاب بن ربيعة بن عامر بن صعصعة بن معاوية بن بكر بن هوازن بن منصور بن عكرمة ٥ ابن خصفة بن قيس بن عيلان بن مضر بن نزار بن معد بن عدنان ٥ وأمه كبشة بنت عروة الرحال بن عتبة بن جعفر. وأم أبيه أم البنين بنت ربيعة بن عمرو: وقال ابن حبيب: أم البنين بنت عمرو بن عامر فارس الصحابة ابن ربيعة بن عامر بن صعصعة. وكان أبو علي عامر بن الطفيل من أشهر فُرس العرب بأساً وشدةً ونجدةً وأبعداً أسباً حتى بلغ به ذلك أن قيصر كان إذا قدم عليه فدم من العرب قال: ما بينك وبين عامر بن الطفيل. فإن ذكر نسباً عظم به عنده: حتى قدم عليه علقمة بن علاثة فانسست له: فقال: أنت ابن عم عامر بن الطفيل. فعصب علقمة وقال: أراي لا أعرف إلا عامراً. فكان ذلك مما أوحى صدره عليه وهاجته إلى أن دعاه إلى المناقرة. وكان عمرو ابن معدى كرب وهو فارس النبي يقول: ما أنالي أتي طعينة لعيت على ماء من أمواه معد ما لم تلقى دونها حراً ٥ أو عندها: يعني بالحزن عامر بن الطفيل وعنتبة بن الحارث بن سها (30a) الترويعي: والعندان عنزة العبيسي والسلبك بن السلكة وهو [ابن] عامر بن بترتي السعدي ٥ قال

a) For this celebrated contest see Agh. XV, 52—58.

b) MS وعبداها.

c) The word ابن is supplied from the commy. to Mfdt CVI. The genealogy of as-Sulaik in Agh. XVIII, 133 is as follows:

هو السلبك بن عمرو وفيل ابن عمير بن بترتي أحد بني معايس وهو الحارث بن عمرو بن كعب بن سعد مائة بن عيم.

وَلَمَّا مَاتَ عَامِرٌ <sup>a</sup> [بعد] مُنْصَرَفَهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَصَبَّتْ عَلَيْهِ بَنُو عَامِرٍ أَنْصَابًا مِثْلًا فِي مِثْلِ حِمَى عَلَى قَبْرِهِ: لَا تَدْخُلُهُ مَائِيَّةٌ وَلَا تَنْشُرُ فِيهِ رَاعِيَةٌ وَلَا تَرَعَى وَلَا يَسْلُكُهُ رَاكِبٌ وَلَا مَائِي. وكان جَبَّارُ بْنُ سَلَمَى بْنُ عَامِرِ بْنِ مَالِكِ بْنِ جَعْفَرٍ غَائِبًا: فَلَمَّا قَدِمَ قَالَ: مَا هَذِهِ الْأَنْصَابُ. <sup>d</sup> قَالُوا: تَصْنَعُهَا حِمَى عَلَى قَبْرِ عَامِرٍ. قَالَ: صَبِّقْنِي عَلَى أَبِي عَلِيٍّ: لِمَنْ أَبَا عَلِيٍّ بَانَ مِنَ النَّاسِ يَثْلُثُ: كَانَ لَا بَعْطَشَ حَتَّى تَعْطَشَ <sup>e</sup> الْأَيْلُ: وَلَا تَصِلُ حَتَّى يَصِلَ النَّاجِمُ: وَلَا يَجْبُنُ حَتَّى يَجْبُنَ <sup>f</sup> اللَّيْلُ: وَلَا يَقِفَ <sup>g</sup> حَتَّى يَقِفَ السَّبِيلُ (وَالكَرْفُ الرَّابِعُ زِيَادَةُ أَبِي الْعَبَّاسِ) <sup>h</sup> وَلَهُ وَفَائِغٌ فِي مَدْحِهِ وَعَظْفَانٌ وَخَنَعَمٌ وَسَائِرُ الْعَرَبِ. وَكَانَ عَامِرٌ مَعَ شَجَاعَتِهِ سَخِيًّا حَلِيمًا: مِمَّا بُدِّكَرَ مِنْ ذَلِكَ أَنَّ أَبَا تِرَاءَ عَامِرَ بْنَ مَالِكِ بْنِ جَعْفَرِ ابْنِ كِلَابٍ رَجَعَ مِنْ عَرُوةٍ غَرَاهَا التَّبَمَنُ بِقَبَائِلِ بَنِي عَامِرِ بْنِ صَعْصَعَةَ. فَقَالَ: لِمَنْ اللَّهُ فِدَا أَتَرَى عَدَدَكُمْ وَكَثَرَ أَمْوَالَكُمْ وَفَدَّ طَعْنَكُمْ: وَمِنَ النَّاسِ الْبَغَى وَالْكَسَدُ: وَلَمْ يَكُنْ قَطُّ مَوْمٌ إِلَّا تَبَلَّغُوا: وَلَسْتُ أَمْنُهَا عَلَيْكُمْ وَبَيْنَكُمْ حَسَائِفٌ <sup>i</sup> وَأَضْغَانٌ: فَمَوَاعِدُوا مَا أَلْطَمَ رُومٌ كَذَا وَكَذَا: فَأَعْطَى بَعْضُكُمْ مِنْ بَعْضٍ <sup>10</sup> وَأَسْنَدَ صِغْنَ بَعْضُكُمْ مِنْ بَعْضٍ. قَالُوا: مَا تَعْقِبُنَا مِنْ أَمْرِكَ قَطُّ إِلَّا بُمْنَا وَحَرَمًا: نَكُنْ مُوْافِقًا لِلنَّظِيمِ فِي الْيَوْمِ الَّذِي أَمَرْتَ بِمُؤَافَاةٍ فِيهِ. قَالَ فَاجْتَمَعَتْ بَنُو عَامِرٍ لَمْ يَعْقِدْ مِنْهُمْ أَحَدٌ غَيْرَ عَامِرِ بْنِ الطُّفَيْلِ. فَأَقَامُوا عَلَى مَا <sup>30b</sup> [النَّظِيمِ] نَلْنَا بَنَاحِرُونَ الْحُزُورَ. هَذَا عُلُقَةُ بَنِي عُلَانَةَ: مَا بِحَيْسِ النَّاسِ أَنْ يَبْرَعُوا مِمَّا اجْتَمَعُوا لَهُ. فُلْ لَهُ: يَنْتَظِرُونَ عَامِرَ بْنَ الطُّفَيْلِ. هَذَا مُغَضَّبًا وَكَانَ فِيهِ حَدٌّ: <sup>j</sup> [فَأَقْبَلَ] عَلَى نَادِيهِمْ فَقَالَ: مَا تَنْتَظِرُونَ مِنْهُ: فَوَاللَّهِ إِنَّهُ لَأَعُورٌ لَمَّا نَصَرَ عَامِرُ الدَّكْرَ فَلَيْلُ الدَّفْرِ. فَقَالَ لَهُ عَامِرُ بْنُ مَالِكٍ: أَحْبِسْ وَلَا تَقُلْ فِي ابْنِ عَمِّكَ إِلَّا خَيْرًا: فَلَوْ سَيِّدَ وَغِيثَ لَمْ يَقُلْ <sup>k</sup> [مَبِك] مَغَالَتَكَ فِيهِ. فَأَقْبَلَ

a) So in Agh. XV, 139<sup>7</sup>; MS مُنْصَرَفَهُ (sic).

b) MS تَنْشُرُ; "Ich denke, تَنْشُرُ ist das Richtige: ich würde dann auch تَرَعَى (activ) lesen; das Vieh meidet von selbst den geweihten Bezirk" (Nöldeke).

c) So MS and Mfqt commy.; Agh. حَبَان.

d) MS قال.

e) Agh., Mfqt., الْجَمَل.

f) Agh., Mfqt السَّيْلُ (omitting the fourth clause and the parenthesis), which is plainly the reading to be preferred.

g) MS أَضْغَانٌ.

h) So Mfqt.

i) Added from Mfqt.

k) So Mfqt.

عمر بن الطفيل على ناقة له فنلقاه بعض من غصب له من فتيان بنى مالك فأخبره بمقالة علقمة. قال: قهل قال غير هذا. قال: لا. قال: فقد والله صدق: ما لي ولد وإني لعاهر الذكر وإني لأعور البصر <sup>a</sup> وخبر زهاب عينه في قيف الربح. وقال للذى أخبره: فهل رد عليه أحد. قال: لا. قال: أحسنوا. وجاء حتى وقف على ناصيتهم فحياتهم وقال: لم تعرفون ستمي ببنكم: فوالله ما أنا عن عدوكم بجبان <sup>b</sup> ولا أنا فيما تابكم بخاذل ولا إلى أعراضكم يسرع: وما حسني عنكم إلا خبر قدم بها فسبأتها وجمعت <sup>c</sup> لها شباب الحكي فخشيت أن أنعمهم فتعرفوا حتى أنفذتها. وقد علمت <sup>d</sup> لائي سى جمعت أبو تراب. فأصلح الله <sup>e</sup> ناكم ولم شعنكم <sup>f</sup>: وكل فرامة أو خدش أو طفر تطلبه بنو عمر كلها في أموال بنى مالك: ومالي أول ذلك: وكل سى هو لنا فهو لكم. فقال أعمامه: قد رصينا ما فعل وحملنا ما حمل. فتصدع الناس على ذلك. فكان ذلك مما رآه صدر علقمة وحرا حتى نعا ذلك

10 إلى المناورة ٥

## وفال عمر بن الطفيل

### I.

١ إني وإن كنت ابن سيّد عامر وقارسها المندوب في كل موكب  
٢ (31a) فما سؤدني عامر عن قرابة أبي الله أن أسمر بأثم ولا أب

a) See post, No. XI.

b) Mfdt inserts راحلته.

c) So MS; Mfdt يستمي ببنكم.

d) Mfdt علمتها.

e) Mfdt فكرهت.

f) Mfdt في أي.

g) MS ناكم ولا شعنكم (sic!).

h) Mfdt adds وكتر أموالكم.

i) Mfdt inserts بيكم.

j) So Mfdt; MS حمل.

I. *Tawil*. These verses are the last three of a poem of which the whole is contained in the Supplement, No. 1, q. v. for more variant readings. The vv. are cited BQut. (*Shi'r*) 192, 'Umdah II, 117, SSM. 322, 'Askari, *Shi'rat*. 298.

k) BQut وقارسها المشهور وسيدها المشهور; 'Umdah as text, with المشهور for المندوب.

l) BQut, 'Umdah, ورأسه; LA XIV, 113<sup>28</sup>, and TA VIII, 102<sup>2</sup>, كلالته.



أَسْمُو أَرْفَعَ فِي الشَّرَفِ: يُقَالُ سَمَا بَصَرُ فُلَانٍ وَسَمَا فِكْرُهُ بِسْمُو سُمُوً وَالسَّامِيُّ الرَّافِعُ: قَالَ الْخَطِيبَةُ <sup>٥</sup>  
 \* تَسْمُو بِهَا أَشْعَرِي طَرَفُهُ سَامِي \*

٣ وَلَكِنِّي أَحْيَى حِمَاهَا وَأَتَّقِي أَذَاهَا وَأَرْمِي مَنْ رَمَاهَا بِمَنْكِبِ

## II.

١ عَرَفْتَ بِجَوِّ عَامَرَةَ الْمُقَامَا لِسَلَمَى أَوْ عَرَبْتَ لَهَا عَلَامَا  
 الْجَوَّ مَا أَظْمَأَنَّ مِنَ الْأَرْضِ وَأَخْفَضَ: وَالْجَوَّ الْهَوَاءَ: وَالْجَوَّ مَكَانٌ: وَقَرَسَ أَجْلَى يَصْرِبُ إِلَى الْجَوِّ <sup>٥</sup>  
 وَفِي السَّوَادِ. وَعَامَرَةُ مَوْضِعٌ. وَعَلَامٌ حِجْعٌ عَلَامَةٌ كَمَا قَالَ الْفُطَيْمِيُّ فِي جَمْعٍ سَاعَةٍ سَاعٌ <sup>٥</sup> \* فَبَحَبُوا سَاعَةً  
 وَبُهِتَ سَاعًا \* <sup>٥</sup>

٢ لَيْلَالِي قَسْتَيْبِكَ بِذِي غُرُوبٍ وَمُقَلَّةٍ جُوْدَرٍ يَرْعَى بَشَامَا  
 وَبِرْوَى حَبِيدٍ رَثِمٍ. نَسْتَيْبِكَ مِنَ السَّيِّئِ: نَقَالَ سَبَاهُ بَسِيهٍ سَبِيًا بِلَا هَمَزٍ: وَسَبَّأْتُ الْخَمْرَ <sup>٥</sup> أَسْوَاهَا سَبَاءً  
 أَيْ أَشْرَنْتُهَا: وَلَا نَعَالُ سَبَّأْتُ أَشْرَنْتُ فِي سَيِّئٍ غَيْرِ الْخَمْرِ. وَالسَّابِيَاءُ مَا بَحَرَجُ مَعَ الْوَلَدِ وَهُوَ مَا رَفِيقٌ. <sup>10</sup>  
 وَمُقَلَّةُ الْعَنْ تَجْمَعُ السَّوَادَ وَالْبَاصَ وَالْحَدَقَةَ وَالطَّرْقَةَ. وَبِفَالٍ جُوْدَرٌ وَجُوْدَرٌ مِنْ ذِي جُنْدَبٍ وَجُنْدَبٍ:  
 وَنَعَالُ لِلْجُوْدَرِ <sup>٥</sup> الْبَعْرُ وَالْبَرْغَرُ وَالْمَعِ الْبَرَاغِرُ. وَنَسَامٌ شَجَرٌ تَتَخَذُ مِنْهُ الْمَسَاوِيكُ: وَمِمَّا ذَكَرَهُ سَعْرَاوُ فِي  
 النَّسَامِ قَوْلَ خَرِيرِ بْنِ عَطِيَّةَ

f أَنَّنَسَى أَنْ تَوَدَّعَا سَلْبَمِي يَعُودُ نَسَامَةٍ سَقَى الْبَسَامَ

وَمِنْ الْأَمْحَلِ: قَالَ أَمْرُو الْقَبِيْسِ: g أَوْ مَسَاوِيكُ إِشْحَلٍ. وَمِنْ الصَّرْوِ وَهُوَ شَجَرُ الْكَبْخَةِ الْخَصْرَاءُ: وَالْعُتْمُ وَهُوَ <sup>15</sup>

a) Diwan XI, 14.

II. *Wafir*; vv. 1, 19, 23—25, and 30—32 are found elsewhere.

b) MS *عَامَرَةَ* (and again in commy.), but correctly in v. 4. MS also *الْمُقَامَا*. The v. is cited in Bakrī 651<sup>15</sup>, as text; in LA XV, 314<sup>5</sup> and TA VIII, 406 with *يَسْلَمِي* *وَالْمُقَامَا* and *بِهَا*.

c) Diwan XIII, 19.

d) MS incorrectly *أَسْوَاهُ* and *أَشْرَنْتُهُ*.

e) MS incorrectly has *ر* for *ر* in these three words.

f) Jarīr, Diw. II, p. 99.

g) Mu'all. 38.

زَيْتُونُ الْبَرِّ: قَالَ الْجَعْدِيُّ

ه تَسْتَنْ بِالضَّرْوِ مِنْ تَرَفِّشٍ أَوْ هَيْلَانٍ أَوْ تَانِعٍ مِنَ الْعُغْمِ

قال (31b) اسْتَنْ الرَّجُلُ وَتَسَوَّكَ وَأَسْتَاكَ وَتَشَوَّصَ: وفي الحديث: التَّشَوُّصُ بِالأَصَابِعِ يُغَيِّ عَنِ السَّوَاكِ:

بِغَالٍ شَاَصَ تَشَوَّصَ شَوْصًا وَتَشَوَّصَ تَسَوَّصًا. والأراك: قال

5 b إِذَا هِيَ لَمْ تَسْنَكَ بَعْدَ آرَاكَ 'تُخَيِّرَ فَاسْتَاكَ بِهِ عَوْدٌ لِشَحْلٍ

3 «وَأِنْ قَرُمِي لِأَسْرَنَهَا عَدُوٌّ لَتُبْلَى بَيْنَهَا سَجَلًا وَخَامًا

أُسْرَنَهَا فَوْمَهَا الْأَنْثَوْنَ مِنْهُمْ: ومنه أُسْرَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَسَنِ وَالْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا.

بِعَوْلٍ عَلِقَتْهَا وَأَنَا عَدُوٌّ قَوْمِهَا: ومنه قول طَعْبِلِ الْعَنَوِيِّ

d أَبَى الْقَلْبُ إِلَّا حُبَّهَا عَامِرِيَّةً تَحَاوَرُ أَعْدَائِي وَأَعْدَاؤُهَا مَعِي

10 وقوله وَخَامًا إِي وَخِيْبَةُ الْعِيبِ: ومنه كَلَّا وَخِيْبٌ إِذَا كَانَ عَيْبٌ مَرِيءٌ. وَأَخْرَجَ سَجَلًا ه وَخَامًا مَخْرَجَ الْجَبِيعِ

كما يقال: هَلَكْتَ الشَّاهُ وَالْبَعِيرُ: ومنه: f لَمَّا الْإِنْسَانُ لَيْطَعِي: أَرَادَ النَّاسَ ه

ه فَإِنْ يَمْنَعُكَ قَوْمُكَ أَنْ تَبِينِي فَقَدْ نَغَى بِعَارِمَةٍ سِلَامًا

تَبِينِي تُفَارِمِي وَالْبَيْنُ الْعِرَافُ: يقال بَانَ بَيْنٌ بَنًا وَبَيْنَتَهُ: وبِغَالٍ بَيْنَهُمَا بَنٌّ وَتَوْنٌ. وعَارِمَةُ أَرْضٌ لِي

عَامِرٍ. وَسَلَامًا إِي سَلَامًا وَالسَّلَامُ الصَّلَاحُ: وقال ايضا: g فَإِنْ حَرْنَا صُنْعَةً أَوْ سِلَامًا\*. وَنَغَى إِي تَبَقَى يقال

15 عَيْنِنَا بِمَكَانٍ كَذَا وَكَذَا إِي بَعَيْنَا بِهِ وَتَمَعْنَا بِهِ ه

ه فَلَوْ عَلِمْتَ سُلَيْمِي عِلْمَ مِثْلِي غَدَاةَ الرُّوْعِ وَاصْلَتِ الْكَرَامَا

وبروى: عِلْمَ قَوْمِي. والرُّوْعُ الْقَرْعُ. يقال رَاعَ الْقَوَادُ إِي قَرَعَ: وَأَرْنَعَ مِنْهُ: قال النُّانَعَةُ الدُّبْيَانِيُّ

a) LA XV, 276<sup>34</sup> and XIX, 218<sup>11</sup>; Bakrī 151<sup>8</sup>; all with نَاصِرٍ for بَائعٍ: the latter in Yaq. I. 535<sup>10</sup>; corruptly in Agh. IV, 138<sup>1</sup>.

b) Tufail, Diw. VI, 15, and Sirbawahi I 30, both with تُنَحِّلُ. the latter incorrectly attributes the v. to 'Umar b. Abī Rab'rah (see his Diw. No. 410 and Schwarz's note).

c) MS وَإِذَا.

d) See Tufail, Diw. No. 24, 5.

e) وَخَامًا apparently stands for وَخَامِي, pl. of وَخِيمٌ, so written to make the rhyme symmetrical; it may also be a singular: أَرْضٌ وَخَامٌ in LA XVI, 117<sup>3</sup>, Abu Zaid 84<sup>4</sup>.

f) Qur. XCVI, 6.

g) This v. is not in 'Amir's Diw.

٥ قَارَتَعَ مِنْ صَوْتِ كَلَابٍ قَبَاتَ لَهُ طَوْعُ الشَّوَامِتِ مِنْ خَوْفٍ وَمِنْ صَرَدٍ

٦ تَرَكَنَا مَذْحِجًا كَكَدَيْثِ أَمْسٍ وَأَرْحَبَ إِذْ تَكَفَّنُهُمْ فِثَامًا

(32a) مَذْحِجٌ فِي الْيَمِينِ وَأَرْحَبُ مِنْ هَمْدَانَ. وَتَكَفَّنَهُمْ أَرَادَ الْخَيْلَ فَأَصْرَمَ وَلَمْ يَجْرِ لَهَا ذِكْرٌ: قَالَ الْأَخْطَلُ

٥ \* هَذَجَ الرِّقَالِ تَكَبُّهُنَّ شَمَالًا \* فَأَصْرَمَ الرِّيحَ. وَمِثْلُهُ مَا بَعَلَ: أَصْحَتَ بَارِدَةً: وَلَا بِذِكْرُونَ الدُّنْيَا. وَفِثَامٌ

جَمَاعَةٌ: قَالَ تَهْشُلُ بْنُ الْحَكِيِّ

5

٥ تَرَى الْفِثَامَ فُعُودًا بِأُحُونَ لَهَا دَائِبَ الْمُعْصِلِ إِذْ شَدَّتْ مَلَافِيهَا

قَوْلُهُ بِأُحُونَ أَيْ تَزْحَرُونَ. وَالْمُعْصِلُ الَّذِي فَدَّ صَاقَ مَخْرَجٍ وَكِدَقَا. وَالْمَلَافِي حَلْفُ الرِّجَمِ الْوَاحِدَةِ مَلَفَاةٌ ٥

٧ وَبَغْنَا شَاكِرًا يَتِلَادَ عَلَيْكَ وَلَا قَى مَنَسِرٌ مِنَّا جُدَامَا

مَنَسِرٌ مِنَ الْجِدْلِ مَا بَيْنَ السَّيِّئِ إِلَى السَّيِّئِ: ٥ وَمِثْلُهُ الْيَقْنُ فِي السَّعْرِ وَالْمَوَكُّ وَأَقْلٌ وَأَكْنَرُ: وَمِثْلُهُ فِي

السَّعْرِ يَغْبِرُ حَرْبٌ ٥ مُجْدَلٌ: قَالَ الْعَجَّاجُ تَمَدَّحَ إِبْرَاهِيمَ بْنِ عَرَبِيٍّ أَخَا بَنِي عُبَيْدٍ الرِّمَاحِ بْنِ مَعْدٍ 10

(وَعَدَدُهُمْ فِي بَنِي كِنَانَةَ) حَبْنٌ وَقَدْ إِلَى الْوَلِيدِ بْنِ عَبْدِ الْمَلِكِ عَامِلِ الْيَمَامَةِ

٢ يُمَجْدَلُ وَيَنْعَمُ رَأْسُ الْيُمَجْدَلِ عَلَيْهِ يَاللَّهُ تَلَاغُ الرَّحْلِ

٨ وَطَحْطَحْنَا شَنْوَةً كُلَّ أَوْيٍ وَلَا قَتْ حَمِيرٌ مِنَّا غَرَامَا

شَنْوَةٌ عَنِ الْأَزَنِ: مَنْ أَقَامَ بِالْيَمِينِ فَهُمْ الشَّرَاءُ: وَمَنْ سَارَ مِنْهُمْ فَتَخَلَّفَ بِمَكَّةَ فَهِيَ خُرَاعَةٌ لِإِخْرَاعِهِمْ

عَنْهُمْ: وَمَنْ أَلَمَ بِالْمَدِينَةِ مِنْهُمْ فَهُمْ الْأَوْسُ وَالْحَزْرَجُ حَتَّى أَكْرَمَهُمُ اللَّهُ بِالنُّصْرَةِ: وَمَنْ نَزَلَ مِنْهُمْ بِالشَّامِ 15

٥ عَنْهُمْ غَسَّانٌ: وَمَنْ نَزَلَ مِنْهُمْ عُمَانَ فَهُمْ شَنْوَةٌ. وَالْعَوَامُ الْعَذَابُ ٥

٩ وَهَمْدَانُ هُنَالِكَ مَا أَبَالِي أَحْرَبًا أَصْبَحُوا لِي أَمْ سِلَامَا

١٠ وَلَا قِنْنَا بِأَبْطَمِ ذِي رَزْوٍ بَيْتِي شَبَبَانَ فَالْتَهَمُوا أَلْتِهَامَا

كُلُّ بَطْنٍ وَإِنْ أَبْطَحَ وَبَطَحَا. وَرَزْوٌ ٥ حَنْلُ رَمْلٍ. وَسُو سَنَانُ بْنُ دُعْلٍ. أَلْتِهَمُوا أَيْ أَبْلِعُوا ابْتِلَاعًا ٥

a) Nzb. Mu'all. 12.

b) Drw. p. 43.

c) See Ham. 200<sup>12</sup>, with الرِّحَالُ for العِثَامُ and

شُدَّتْ for صَاتَتْ.

d) So in MS; but probably the words وَأَقْلٌ وَأَكْنَرُ (so vocalized in MS)

should be transferred to the end of the previous sentence, after السَّيِّئِينَ.

e) So MS, and

Ahlwardt in 'Ajjaj; LA XIII, 111<sup>13</sup> vocalizes مُجْدَلٌ. f) 'Ajj. Drw. XXXI, 41—42; LA ut sup.

g) MS فَبُيُو.

h) So MS; Bakri 436<sup>9</sup> has جَدَلُ رَمْلٍ.

١١ (32b) وَحَيًّا مِّنْ بَنِي أَسَدٍ تَرَكَدَا نِسَاءَهُمْ مُّسَلِّبَةً أَيَّامًا

يعنى لاسد بن خزيمة بن مدركة بن الياس بن مضر بن نزار. مُسَلِّبَةً اى تَرَكَتِ الرِّبَّةَ وهى السُّلُوبُ: وهى الحادّ خاصّة الى تترك الصِّبَع والكُحْلَ على مِئِنَّهَا. وَالْأَيَّامِى ٥ اللّوَانِى لا أزواج لهنّ الواحدة أَيَّامٌ: قال الشَّماخ

عُيِّرُ بِعَبِيٍّ أَنْ أُنْتَأَ أَتَهَا وَلَنْ لَّمْ أَتَهَا لَمْ تَرَوْجِ

وتكون اللَّائِمُ بِكَرًا وَتَبِيًّا: قال الساعر: *a* \* وَتَنَسَّبُ أُنْثَاهُمْ وَلَمَّا نُحْطَبِ: \* هذه بِكَرٍ: والأولى تَبَبٌ ٥

١٢ وَقَتَّلْنَا سَرَائِهِمْ جَهَارًا وَأَشْبَعْنَا الضُّبَاعَ خُصَى عِظَامًا

سَرَاءُ العوم ٥ رُسَاوُهُمْ وَخِبَارُهُمْ: بفعال اسرئت المتاع اى اخترته: ومنه يقال امرأت مُسْرَاءَةً اى مختارة: ومنه قول الأعشى

فَقَدْ أَخْرَجَ الْكَاعِبَ الْمُسْتَرَا ٥ مِّنْ خِدْرِهَا وَأَشِعُ الْعِمَارَا

١٣ وَقَتَّلْنَا حَبِيفَةً فِي قُرَاهَا وَأَفْنَى غُرُونَا حَكْمًا وَحَامًا

حَنِيفَةُ ابن لُجَيْم بن صَعْب بن عَلِيّ بن بَكْر بن وائِل. ٥ وَحَامُ اراد حَا وَحَكَمَ اَبَى سَعْدِ الْعَشِيرَةِ: قرآن ما صَلَّةً له. وقالت ٥ أُمُّ قُرَارَةَ وهى بِنْتُ لُجَيْمٍ لِابْنِهَا قُرَارَةَ وهى تُزَوِّجُهُ: لَنْ نُنْشِئَ الْأَوْفَصَ أَوْ رُلْهَيْمًا أَوْ عَجَلَ أَوْ حَبِيفَ أَوْ لُجَيْمًا

a) See Lane 524c.

b) MS الى.

c) Diwan p. 7 l. 4.

d) See post, No. VIII, v. 3.

e) MS رَتَسُّهُمْ.

f) LA XIX, 100<sup>12</sup>, with أَطْبَى for أَخْرَجُ (latter as v. l.).

g) No such name as *حام* or *حاء* occurs among the descendants of Sa'd al-'Ashirah mentioned in Wust. Tab. 7, *حام* is found as the name of one of the tribes of Khath'am in Tab. 9, 17. On the other hand, in Naq. 472<sup>5</sup> a verse is quoted, relating to the Day of Faif ar-Rih, by Abu Du'ad of Ru'as (a sept of Kilab), as follows.

طَلْتُ يُحَايِرُ تُدْعَى وَسَطَ أَرْحَلِنَا وَالْمُسْتَسِينُونَ مِنْ حَاءٍ وَمِنْ حَكَمٍ

A gloss to this verse says that *Hā'* is a subtribe of *Hakam*. The explanation given in the scholion, that *حاما* represents *حَا plus ما* as *صِلَّة*, may be frankly rejected as impossible.

h) The MS carelessly writes *أمرأة*.

i) MS تَرْفِيهِ: the word is equivalent to *تَرْفُصُهُ*, "dandle". For the names that follow see Wust. Tab. B.

j) MS لُجَيْمًا.

بَنَيْنَا قَرَارَ نُشْبِهِ فَوَمَا بِيصَ اَلْوَجُوهِ بَمَنْعُونَ صَيِّمًا  
 ١٤ قَتَلْنَا كَبْشَهُمْ فَتَجَرَّوْا شِلَالًا كَمَا تَفَرَّتْ بِالطَّرْدِ النَّعَامَا  
 الْكَبْشُ الرَّئِيسُ هُنَا: وَقَالَ الْحَارِثُ بْنُ وَعَلَةَ الْجَرْمِيُّ

اَلضَّارِبُونَ الْكَبْشَ صَاحِبَةً <sup>a</sup> كَالْكَوْكَبِ الْمُتَوَقِّدِ الْقَحْمِ

وَسِلَالًا طَرْدًا بِقَالَ شَلَّةُ بِشَلَّةٍ شَلًّا اِى طَرَدَهُ وَرَجُلٌ مِسْلٌ طَارِدٌ. <sup>b</sup> [وَلَيْسَ سَيًّا] <sup>c</sup> أَنْفَرُ مِنَ النَّعَامِ وَمِنْهُ ٥  
 اَلْمَثَلُ (33a) أَشْرَدُ مِنْ نَعَامٍ ٥

١٥ وَجِئْنَا بِالنِّسَاءِ مُرَدَّاتٍ وَأَذْوَادٍ فَكُنَّ لَنَا طَعَامَا  
 مُرَدَّاتٍ اِى سَبَبْنَاهُنَّ فَهُنَّ مُرَدَّاتٌ. وَالذَّوْدُ (تُجْمَعُ أَذْوَادًا) تَبَيَّ التَّلَاةُ اِلَى اَلْعَشْرِ ٥

١٩ <sup>b</sup> [وَبَدَّيْنَا زُبْنَدًا بَعْدَ هَذِهِ فَصَبَّحَ دَارَهُمْ لِحِجْبَا لَهَا مَا  
 زُبْنَدٌ فِى الْيَمَنِ. وَالْهَذِي وَالْهَذْوُ فِطْعَةٌ تَمْصِي مِنَ اللَّبْلِ. وَاللَّحِبُ الْكَبْشُ الْكَثِيرُ الصَّوْتِ: وَلَمْ نَذْكُرْ 10  
 الْكَبْشَ وَجَاءَ بِاللَّحِبِ: وَاللَّحِبُ الصَّوْبُ وَاللَّحِبُ ذُو الصَّوْتِ. وَاللَّهَامُ الْكَبْشُ الصَّخْمُ الْكَثِيرُ بَلَنِيهِمْ كُلَّ  
 نَيٍّ مَرَّ عَلَيْهِ. لَا وَاحِدَ لَهُ مِنْ لَفْظِهِ ٥

١٧ وَقَدْ نَلْنَا لِعَبْدِ الْقَيْسِ سَبَبًا مِّنَ الْبَكْرَيْنِ يُقْتَسَمُ اقْنِسَامَا

١٨ وَلَا قَيْنَا بِدَى نَجَبٍ حُصَيْنَا فَأَهْلَكْنَا بِمَقْلَتِنَا أُسَامَا

بَعْنَى اَلْحُصَيْنِ بْنِ الْحَارِثِ بْنِ تَعْب. [دُو] أَحَبِّ مَوْصِعٍ كَلَرٍ لَّهُ نَهْ وَعَةً. وَأُسَامَةُ رَجُلٌ 15

١٩ <sup>c</sup> وَأَقْلَتْنَا عَلَى اَلْكَوْمَانِ قَيْسٌ وَأَسْلَمَ عِرْسَهُ ثُمَّ اسْتَقَامَا

اَلْكَوْمَانُ فِى طَرَفِ اَلْبَهَامَةِ مِنَ اَلنَّصْرَةِ. وَالعِرْسُ ارَادَ اَلْمَرْأَةَ: اِى أَسْلَمَ اِلَى اَلْمَرْأَةِ عِرْسَهُ وَأَقْلَتَ: نَعَبَرَهُ بِعَلَّةٍ

اَلْوَتَاءِ وَصِيَالِ اَلْحَرَمِ <sup>e</sup> [وَعَدَمٍ] حِفْظٌ مَا أَحَبَّ عَلَيْهِ حِمَانُهُ وَحِفْظُهُ ٥

٢٠ وَلَوْ آسَى حَلِيلَتُهُ لَلَاقَى <sup>f</sup> [هَذَا لِكَا] مِّنْ أَسْنَتِنَا حِمَامَا

a) MS, unmetrically and against the sense, اِذَا الْكَوْكَبِ; for a similar use of كَوْكَبٌ فَحَمٌ for an army see the verse in LA II, 216<sup>15</sup>. The verse seems to belong to the poem in the same metre from which the extract in Ham. 97—99 is taken; if so, the author is of Dhuhl b. Shaiban, not of Jarm. There was a Wa'lah b. al-Harith of Jarm, who was present at the second battle of al-Kulab, and was the author of a poem in the Mfdt, No. XXXII (see Naq. 154—6).

b) MS broken.

c) So MS; we should expect this unusual word to be noticed in the scholion: perhaps the correct reading may be بِمَقْلَتِنَا. For قَلَتَ = قَلَّ see LA II, 377<sup>4</sup> ff.

d) Bakrī 300<sup>10</sup>.

e) omitted in MS; conj.

f) carelessly omitted in MS; added conjecturally.

آسى ووَاسَى واحد من المَوَاساة: اى لو قَاتَلَ عَنْهَا وَصَبَرَ عَلَى الْعِنَالِ لَعَيَ الْحِمَامَ وَهُوَ الْقَدْرُ وَالْمَوْتُ: يَعَال حُمٌ ذَلِكَ عَلَيْهِ وَفَدَّرَ <sup>a</sup> بِمَعْنَى وَاحِد. وَالْأَسِنَّةُ جَمْعُ سِنَانٍ ٥

٢١ وَآلُ الْجَوْنِ قَدْ سَارُوا إِلَيْنَا <sup>b</sup> [غَدَاةُ الشَّعْبِ] فَاصْطَلَبُوا أَصْطِلَامًا  
(33b) يَرِيدُ ابْنُ أَبِي الْجَوْنِ اللَّذَيْنِ كُنَا مَعَ لَعِيْطٍ نَوْمَ جَبَلَةٍ وَحَاجِبِ بْنِ زُرَّارَةَ بْنِ عُذْسِ بْنِ زَيْدٍ  
٥ ابْنِ عَبْدِ اللَّهِ بْنِ دَارِمٍ. وَالْجَوْنُ الْأَيْصُ وَالْأَسْوَدُ <sup>c</sup> وَفِي الْجَوْنَةِ. وَيَعَالُ لِلشَّمْسِ جَوْنَةٌ: قَالَ طَرَفَةُ  
<sup>d</sup> أَنْتَ أَهْمَامٌ إِذَا مَا جَوْنَةٌ طَلَعَتْ وَأَنْتَ بِاللَّيْلِ طَلَّابُ الْمَوَ[عِي]سِ

وَاصْطَلَبُوا اى اُحْنِكُوا اجْتِنَاحًا: وَيَعَالُ صَلَمَ وَاصْطَلَمَ إِذَا قَطَعَهُ عَنْ <sup>e</sup> [أَمَلِهِ: وَ] اسْتَوْعَبَ قَطَعَ الْأَنْفَ:  
وَيَعَالُ تَعَامَةً مُصَلَّمَةً وَكُلَّ النِّعَمِ <sup>f</sup> صَلَمٌ لَا آذَانَ لَهَا: وَيَعَالُ رَجُلٌ أَصْلَمَ إِذَا كَانَ مَقْطُوعَ الْأُذُنَيْنِ ٥  
٢٢ قَتَلْنَا مِنْهُمْ مِائَةً بِشَيْخٍ <sup>g</sup> وَصَفَدْنَا هُمْ عَصَبًا <sup>h</sup> قِيَامًا  
10 فَوَلَهُ صَقْدُنَا اى قَتَلْنَا: يَعَالُ صَقَدْتُ الرَّجُلَ أَصَقَدُهُ اى <sup>i</sup> [أَكْتَرْتُ] قَبْدَهُ وَهُوَ الصَّعَادُ: قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى:  
<sup>i</sup> مُقَرَّبِينَ فِي الْأَصْعَادِ: وَيَعَالُ أَصَقَدْتُ بِاللَّيْلِ أَصْعَدُهُ إِصْفَادًا اى أَعْطَيْتُهُ. وَالْعَصَبُ جَمْعُ عُصْبَةٍ وَفِي الْجَمَاعَةِ:  
وَيَعَالُ عَصَبَ عِمَامَةٍ عَلَى رَأْسِهِ إِذَا لَوَاهَا: وَيَعَالُ هَذَا شَرٌّ يَعْصَبُ بِهِ رَأْسُ فُلَانٍ اى يُعْتَمُّ بِهِ ٥  
٢٣ زَوْفَوَمَ الشَّعْبِ لَا قَيْنَا لِقِبْطًا <sup>k</sup> كَسَوْنَا رَأْسَهُ عُصْبًا حُسَامًا  
نَعَى يَوْمَ شَعْبٍ حَنَلَةٍ. وَالْعَصَبُ وَالْحُسَامُ وَاحِدٌ وَهُمَا السَّعْفُ: وَالْعَصَبُ الْعَاطِعُ وَمِنْهُ الْحُسَامُ: يَعَالُ  
15 حَسَمْتُ مَا بَيْنَ فُلَانٍ وَمَا بَيْنَ فُلَانٍ اى قَطَعْتُهُ: وَيَعَالُ فِي مَثَلٍ: الْكَمِيُّ لِلدَّاءِ أَحْسَمُ ٥

٢٤ أَسْرَنَا حَاجِبًا <sup>l</sup> فَتَوَى أَسِيرًا <sup>m</sup> وَلَمْ تَكُنْ لِأَسْرَتِهِ سَوَامًا  
تَوَى أَفَامَ فِي <sup>n</sup> الْأَسْرِ وَالنَّوَى الْمَعْبُومُ وَالْمَوَاءُ الْأَقَامَةُ: يَعَالُ تَوَى فُلَانٌ فِي مَكَانٍ كَذَا وَكَذَا وَتَوَى: قَالَ

a) MS broken away: conj.

b) MS broken away: conj.

c) MS <sup>وَأَسْمُهُ</sup> هُوَ الْجَوْنَةُ وَهُوَ.

d) Not found in 'I'arafah's *Diwan*, Ahlw. or Seligsohn; last word uncertain owing to decay

of MS. For مَوَاعِيْسُ, pl. of مِعَاسٌ, see LA VIII, 143<sup>10</sup> ff.

e) Carelessly omitted in MS: conj.

f) MS صَلَمٌ لَا الْأَذَانَ لَهَا.

g) So MS: probably we should read قَتَلْنَا.

h) Word omitted: conj.

i) Qur. XIV, 50, and XXXVIII, 37.

j) Agh. X, 47<sup>26</sup> has vv. 23—25. Agh. وَتَوَمَّ الْحَمْعُ.

k) Agh. تَوَى بِقَبْدٍ.

l) Agh. لِنِسْرَتِهِ.

m) MS الْأَسْرَةِ.

الأعشى: (34a) \*أَنَوَى وَأَقْصَرَ لَيْلَهُ لِيَزِيدَا\*: وَأُمُّ الْمَتَوَى امْرَأَةُ الرَّجُلِ. وَالسَّوَامُ مَا رَعَى مِنَ الْمَالِ:

يقال سَامَتْ تَسُومُ وَالْمُسِيمُ الرَّاعِي: قال الشاعر: \*b\* وَقَعْدُ الْمُسِيمِ [وَأَهْلُكَ السَّوَامِ] \*c\*

٢٥ ۝ وَجَمْعُ بَنِي تَيْمٍ قَدْ تَرَكْنَا نُبِينَ سَوَاعِدًا مِنْهُمْ وَهَامًا  
يعى تَيْمٌ بَنُ مَرْ. نُبِينَ نَقَرَفَ أَيْ نَقَطَعَ وَتَقْصِلُ مِنْهُمْ. وَهَامَةٌ وَهَامٌ لَأَمَّ الدِّمَاغِ مِثْلَ قَارَةٍ وَقَارٍ:  
وَالْهَامُ ذَكَرُ الْيَوْمِ ۝

٢٦ وَكَانَ لَهُمْ بِهَا يَوْمٌ طَوِيلٌ كَمَا أَجَحَّتْ بِاللَّهَبِ الضَّرَامَا  
يَوْمٌ طَوِيلٌ لِأَنَّهُ يَوْمٌ حُرْنٌ وَغَمٌّ مَعْدُ طَالٌ عَلَيْهِمْ: وَيَوْمُ الْفَرَجِ قَصِيرٌ. وَأَجَحَّتْ أَوْقَدَتْ يَقَالُ أَجَجَّ تَارَكَ  
أَيْ d أَذْكَهَا. وَاللَّهَبُ النَّارُ: قَالَ ذُو الرِّمَّةِ: \*e\* كَانَتْ حِينَ بَعَلُوا عَافِرًا لَهَبٌ\*. وَالضَّرَامُ مَا نَقَى مِنَ الْخَطَبِ  
وَصَبَر: وَالْجَرْلُ الْعَلِيظُ مِنَ الْخَطَبِ. وَقَوْلُهُ بِهَا أَيْ بِالْخَبْلِ وَلَمْ يَذْكُرْهَا: وَمِثْلُهُ: حَبَبْتُ شِمَالًا: وَمِثْلُهُ  
فِي الْقُرْآنِ: ٤ حَتَّى تَوَارَتْ بِالْحِجَابِ: وَلَمْ يَأْتِ بِذِكْرِ الشَّمْسِ: وَمِثْلُهُ: g مَا نَزَكَ عَلَى طَهْرَهَا مِنْ دَابَّةٍ ۝ 10

٢٧ بِدَارِهِمْ تَرَكْنَا يَوْمَ نَحْسٍ لَدَى أَوْطَانِهِمْ تُسْقَى السَّمَامَا  
يَوْمٌ نَحْسٍ أَيْ شَرٌّ وَسُومٌ: وَيَعَالُ سَوْمٌ نَحْسٍ أَيْ يَوْمٌ رِيحٌ فِي غَيْرِ هَذَا الْمَوْضِعِ. وَالْأَوْطَانُ جَمْعُ وَطْنٍ.  
وَالسَّمَامُ جَمْعُ سَمٍّ: وَيَعَالُ سَمٌّ وَسُمٌّ: وَالسَّمُّ الْخَرُوفُ: قَالَ الْقَزَوْنِيُّ

h فَتَقَسَّتْ عَنْ سَمِّهِ حَتَّى تَنْقَسَا وَقُلْتُ لَهُ لَا تَخْشَ شَيْئًا وَرَأَيْتَا

ومنه: ۝ يَلِجُ الْحَمَلُ فِي سَمِّ الْخِنَاطِ: وَالسَّامُ عَرُفُ الذَّهَبِ بِالْخَفِيفِ: قَالَ فَيْسُ بْنُ الْخَطِيمِ  
زَكَوْا أَنْكَ تُلْفَى حَنْطَلًا [مَوَى تَبِيصًا تَدَحْرَجَ عَنِ فَيْ سَامِهِ الْمَنْعَارِ]

a) LA XVIII, 136<sup>10</sup> (with قَصَرَ): the form is disputed; see the discussion which follows in LA.

b) The insertion of وَ before هُلك is necessary to bring the phrase into metre: without the extra syllable it complies with no metrical scheme.

c) Agh. differs greatly: — وَجَمْعُ الْكَزْمِ إِذْ دَلَعُوا إِلَيْنَا صَبَحْنَا جَمْعَهُمْ كَجِبَالِ هَامَا —

d) MS أَذْكَه.

e) See Dh. R.'s *Ba'iyah* in *Jamharah*, p. 183, middle.

f) Qur XXXVIII, 31.

g) Qur. XXXV, 44; in this verse عَلَى طَهْرَهَا = عَلَى صَهْرَهَا.

h) Naq. 169<sup>10</sup> (سَمَّاهُ = "his nostrils").

i) Qur. VII, 38.

j) LA XV, 205<sup>21</sup>, and Lane 1475c; middle of verse broken away in MS.





أَلَمْ الرَّجُلُ يُبْلِمُ لِأَمَةٍ: ومنه قول الله تبارك وتعالى: *ا* قَاتِلْتُمُ الْكُفْرَ وَهُوَ مُلِيمٌ: وبعال رجل لَوَامٌ اذا كان لا تزال بلوم الناس. وابن الجون الذي كان مع لَغِيظ بن رَزَازَةَ *هـ* (35a)

## III.

- ١ هَلَّا سَأَلْتِ بِنَا وَأَنْتِ *ب* حَفِيَّةٌ بِالْقَاعِ يَوْمَ تَوَرَّعْتَ نَهْدُ حَفِيَّةٍ مُشْفِقَةٌ بَارَةٌ. والقاع *ج* والقبيعة المستوى من الأرض وجمعها قيعان. وتورعت جبتت وتأخرت وهابت. نهْدُ ابن زيد بن ثبث بن سود بن أسلم بن الحاف *هـ*
- ٢ *د* وَالْحَيُّ مِنْ كَلْبٍ وَجَرَمٍ كُلُّهَا بِالْقَاعِ يَوْمَ يَحْثُثُهَا الْجَلْدُ وبرى \* وَالْحَيُّ مِنْ جَرَمٍ وَأَكْلُ كُلُّهَا \*. وجرم ابن *هـ* رتان بن حُلوان بن عمران بن الحاف بن فصاعة. جثثها الجلد اى يجلدھا بالسوط: وهو مصدّر جلدنه: اى يحثونها بالسياط *هـ*
- ٣ *ز* بِالْكُورِ يَوْمَ ثَوَى الْخَصْبِ وَنَدَى رَأَى عَبْدُ الْمَدَانِ خُبُولَهَا تَعْدُو الكور ارض بناحية تجران. *ح* والخصبين هو ذو العصية من بلخيت بن كعب. وبرى: يوم دعا. وثوى 10 ألام. وعبد المدان ابن الدنان من بلخيت اصفا *هـ*
- ٤ *ح* بِالْبَاسِلِينَ مِنَ الْكُمَاةِ عَلَيْهِمْ خَلَقَ الْحَدِيدِ يَزِينُهَا السَّرْدُ الباسلون الاسداء الواحد بسل والبساله السده وهم السجعان: والباسل الكربة المظير اصفا: يعال تتسل علان اذا نكرة: وانشد

a) Qur. XXXVII, 142.

III. *Kamil*. Vv. 2, 3 found elsewhere.

b) MS *حَفِيَّةٌ*; see *post*, No. XXIX, 1, and LA XVIII, 205<sup>3</sup> ff.

c) LA X, 179<sup>3</sup> notes that some grammarians (Abu 'Ubaid is mentioned) hold *فَبَعَةً* to be a singular; it is generally considered to be a plural of paucity.

d) Bakri 482<sup>11</sup> reads *مِنْ كَلْبٍ* for *مِنْ كَعْبٍ*, and this must be the correct reading (unless, as is probable, we should prefer the alternative in the scholion), as all the other names are of tribes in Northern Yaman. The MS. gives the first hemistich corruptly thus: *وَالْحَيُّ مِنْ حَرَمٍ كَلْبٍ وَجَرَمٍ كُلُّهَا*.

e) MS *زَتَان*.

f) So Bakri, *l.c.* MS corruptly *عَبْدُ الْمَدَامِ*, but correctly in scholion.

g) See Wüst. Register 231; BDur. 240<sup>10</sup>.

٥ وَكُنْتُ ذَنْبَ الْبِئْرِ لَمَّا تَبَسَّلْتُ وَسُرَيْلْتُ أَكْفَانِي وَوَسِدْتُ سَاعِدِي

ولكنا الواحد كمي أي يكمي عدوة يقمعه: وانشد: \*لولا نكمتي عامر من جارا\*: وبروي: \*ب\* لولا

نكمتيك نرى من جارا\* أي لولا فمعدك [lacuna: MS broken] الأرض لأن الأرض تكميها أي تسترّها.

والكم منه أخذ كأنه ما تستر الدّ والساعد: ويقال: كمي شهادته تكميها ٥ [إذا كتّمها] وسترها. (35b)

٥ والسرد تنابح عمل الدرّ: ومنه: ٥ وقدّر في السرد ٥

٥ أَي الْفَوَارِسِ كَانَ أَنْهَكَ فِي الْوَعَى لِلْقَوْمِ لَمَّا لَاحَهَا الْجَهْدُ

أنهك أشد. ومنه تهكته الحمي أشدّت عليه: ومنه شجاع نهيك أي شديد. والوعي والوحي والوحي

واللجب الصوت في الحرب: فكثر ذلك حتى قبل للحرب وعى. ولأحها أصمرها وغير لوبها: نعال لآحه

للوحة ولوح نلوح نلوح تلوحًا: قال رؤبة

٥ لَوْحٌ مِنْهُ بَعْدَ بُدْنٍ وَسَنَفٍ مِنْ طُولِ تَعْدَاةِ الرَّبِيعِ فِي الْأَنْفِ

10

٥ لَمَّا رَأَيْتُ رَأَيْسَهُمْ فَتَرَكْتُهُ جَزَرَ السَّبَاعِ كَأَنَّهُ لِيَهْدُ .

جزر السباع لحّم لهم يجزرونه. والهدّ والهدّ يعنّ اللام وكسرهما الورم: قال الأعلى العجلّي ٥ \*تطلع

من لهدّ بها ولهدّ\*. وبروي: فتتركه\* فيه السنان كأنه لهدّ\*. وإذا طعنه فترك الرمح فيه وعد

أجره يجره إجرًا: وقال: ٥ \*أجره الرمح ولا نهاله\*: وهو من أحررت القصيد اللاهجة باللسان وشربه:

1٥ وهو أن يحلّ لسانه بحلّته حتى تمنع عن المص: ومنه قول امرئ القيس: \*٥ كما حرّ طهر اللسان

الماجر\* يعى لسان القصيد ٥

٧ وَتَوَى رَبْعَةً فِي الْمَكْرِ مُجَدَّلًا فَعَلَا الْبَعَى بِمَا جَدَا الْجَدُّ

توى أظلم ولم تشرح. في المكّر بمعنى موضع العبال والكّر وهو معركتهم في الحرب. مجدلاً أي مصروعاً

مقلّى في الجداله وفي الأرض وقال الراجر

a) LA I, 378<sup>1</sup>; Qalr, *Amāh* I, 103<sup>15</sup>; poet Abu Dhu'ayb.

b) This is the reading in 'Ajjāj, Drw. XII, 68.

c) MS broken; conj.

d) Qur. XXXIV, 10.

e) Drw. Ru'bah XL, 17—18.

f) So MS, for تَجَرَّرٌ.

g) LA IV, 399<sup>11</sup>, with لهدّ.

h) LA XIV, 236<sup>24</sup>.

i) Drw. XIX, 23 (Ahlw. p. 127); LA V, 196<sup>18</sup>; both with حَلّ for جَرّ.

هـ قَدْ أَرَكَبَ الْآلَةَ بَعْدَ الْآلَةِ وَأَنْرَكَ الْعَاجِزَ بِالْجِدَالَةِ

وَحَدَا كَسَبَ: يقال هـ [ما يُجْدِي] عَنْكَ فُلَانٌ أَيْ مَا يُعْنِي عَنْكَ. وَالْجِدُّ الْحَطُّ: وَيَعَال هـ [رَجُلٌ] جَدِيٌّ

إِذَا كَانَ ذَا حَطٍّ. وَيَعَال جَدًا جَلَبَ. 36a وروى: ضَبَعَةُ فِي الْمَكْرِ هـ

٨ هَذَا مَقَامِي قَدْ سَأَلْتِ وَمَوْفِي وَعَنِ الْمَسِيرِ فَسَائِلِي بَعْدُ

بِفَالٍ أَرَادَ مَوْفَعَةً فِي الْحَرْبِ وَيَعَال ابْصَا فِي الْمُنَاقَرَةِ: أَيْ أَنَا شَجَاعٌ شَرِيفٌ لَا نُنَافِرُ أَحَدًا إِلَّا غَلَبْنَاهُ. هـ

وَرَوَى \* هَذَا مَقَامِي قَدْ عَرَفْتِ وَمَوْفِي \* هـ

٩ أَسَأَلْتِ قَوْمِي عَنْ زِيَادٍ ١، إِذْ جَنَى فِيهِ السِّنَانُ وَإِذْ جَنَى عَبْدُ

نُورِدٍ زِيَادَ بْنَ الْحَارِثِ. وَعَبْدٌ اسْمُ رَجُلٍ: وَرَوَى ١، إِذْ قَوَى عَبْدٌ: أَيْ خَرَّ فِي الْقِتَالِ: يُقَالُ هـ قَوَى تَهَوَّى

هُوَ إِذَا سَقَطَ وَهَوَّى تَهَوَّى هَوَى إِذَا أَحَبَّ هـ

10 ١٠ وَالْمَرْءُ زَيْدًا قَدْ تَرَكْتُ يَقُونَهُ نَحْوُ الْهَضَابِ وَدُونَهَا الْقَصْدُ

الْهَضَابُ الْأَكْمُ نُونُ الْجَبَلِ وَالْوَحْدَةُ هَضْبَةٌ هـ

#### IV.

١ سَمَوْنَا بِالْعِبَادِ لِكَيْ وَرَدَ فَلَاقُوا نَعْدَ وَقَعَيْنَا النِّكَيرَ

سَمَوْنَا رَعَيْنَا وَالسُّمُو الرِّقْعَةُ وَالسَّامِيُّ الْمُرْتِفِعُ. وَأَرَادَ وَرَدَ بْنُ نَاشِبٍ أَبَا عُرْوَةَ الصَّعَالِيكَ وَحَبَّهُ يَعْنِي بِي

عَبَسٍ لِأَنَّ وَرَدًا عَنَسِيٌّ. أَرَادَ حَرَبَ عَبَسٍ وَذُبَّانَ هـ

15 ٢ أَبَدْنَا حَتَّى ذِي الْبَرَرَى وَكَعْبَا وَمَالِكَهَا وَأَهْلَكْنَا نَشِيرَا

الْبَرَرَى لَعَبٌ لِبَنِي أَيْ هـ [بَكْرٍ] بَنِي كِلَابٍ: قَالَ الْقَتَالُ وَهُوَ عَبْدُ اللَّهِ بْنُ ٢ مُحْيِيْبٍ [بَنِي] أَيْ بَكْرٍ بَنِي كِلَابٍ

a) LA XIII, 41<sup>7</sup> and 109<sup>10</sup>, and often elsewhere: poet Sa'īd b. Aus al-Anṣārī.

b, b) MS broken; conj.

c) MS إِذَا جَنَا: we might read زِيَادٌ إِذَا جَنَى, with *wasl*; but إِذْ in the second hemistich points to a copyist's error; the sense also requires إِذْ and not إِذَا, as only one definite act is referred to.

d) MS هَوَى.

IV. *Wafir*. No citations found.

e) Omitted in MS, but given in the next line.

f) Acc. to Agh. XX, 158, al-Qattāl's father was named الْمَصْرَحِيُّ, but this is no doubt an epithet.

a إِذَا مَا تَجَعَّرْتُمْ عَلَيْنَا [فَإِنَّا] بَنُو الْبَزَرَى مِنْ عِزٍّ نَتَبَرَّرُ

أى نَتَسَبُّ إِلَيْهِ. أَبَدْنَا أَهْلَكْنَا: نعال أَبَادَهُ اللَّهُ نَبِيدُهُ. ويروى أَبَرْنَا فَالْتَوَارُ الْهَلَاكُ ابْضَا

٣ وَقَرَّبْنَا الرَّبَابَةَ يَوْمَ فَجٍّ إِلَى هَاهُنَا وَأَعْلَقْنَا عَشِيرًا

الرَّيَابَةَ الْجَمَاعَةُ مِنَ النَّاسِ: هَاهُنَا [الرَّيَابَةُ] لِلْخِرْفَةِ الَّتِي (36b) تُجَمَّعُ بِهَا الْعِدَاجُ. وَرَبَّنَا كُنْتَ مِنْ

٥ جِلْدٍ: قَالَ أَبُو ذُوْبَابٍ

ه وَكَانَهُنَّ رِيَابَةٌ وَكَانَتْ بَسْرٌ يُعْبَضُ عَلَى الْعِدَاجِ وَبَصْنَعٌ

كَانَهُنَّ عَنِ الْكَيْمَرِ إِذَا اجْتَمَعُوا كَاخْتِمَالِ الْعِدَاجِ فِي الرِّيَابَةِ: وَالْبَسْرُ الَّذِي يَضْرِبُ بِالْعِدَاجِ وَيُعَامِرُ: وَيَعَالُ

أَفَاضَ يَسْهُمُهُ إِذَا صَرَبَ بِهِ وَالْمُفَيْصُ الصَّارِبُ. وَعَشِيرٌ رَحْلٌ

٤ وَسَبَّارًا فَتَى سَعْدٍ نَسِ بَكْرٍ وَأَقْعَصْنَا دِمْفُوقٍ بِحَبْرًا

10 ذَكَرَ الْحِرْمَازِيُّ أَنَّهُ لَا تَعْرِفُ مَقْرُوفًا وَلَا حَبْرًا. وَقَوْلُهُ أَقْعَصْنَا قَتَلْنَا وَالْقَعَصُ الْمَوْتُ الْوَحْيُ: وَمِنْهُ قَوْلُ

الرَّاجِرِ d بِالْقَعَصِ الْعَاصِي وَتَبَعَجْنَ الْحُفَرُ\*

## V.

١ نَحْنُ قُدْنَا الْكِيَادَ حَتَّى أَبْلَنَّا هَا نِثْلَانِ عَنَرَةً فَاسْتَقَرَّتْ

أى قُدْنَاهَا إِلَى الْعَدُوِّ حَتَّى وَطِئَتْ أَرْضَ نِثْلَانِ (وَهُوَ جَنْلٌ) وَبَالَتْ فِيهَا. وَعَنَرَةٌ مِنْ غَيْرِ أَنَّ نُنَازِعَا

أَحَدٌ ه وَلَا أَعْرَاضٍ مِنْ أَحَدٍ. فَاسْتَقَرَّتْ بِهَا لَمْ تَزَعْ وَلَا خَافَتْ لِنُسَاكِ لَعْرِهَا وَكَثَرَتْهَا

٢ وَرَجَرْتُ الْمَرْفُوقَ حَتَّى رَمَى بِي وَسَطَ حَبْلٍ مَلْمُومَةٍ فَانْدَعَرَتْ

15

الْمَرْفُوقُ اسْمُ قَرَسٍ عُمَرُ بْنُ الطُّغَيْلِ. مَلْمُومَةٌ جَبَسَ مُخْتَبِعٌ: قَالَ النَّائِغَةُ الدُّبَّانِيُّ

f فَلَسْتُ بِمُسْتَبْقٍ أَحَا لَا تَلْمُهُ عَلَى شَعَثٍ أَيْ الرِّجَالِ الْمُهْدَبَةِ

a) LA V, 121<sup>35</sup> (with عَنَرَةً corruptly).

b) MS broken; conj.

c) Mfqt CXXVI, 23; LA IX, 78<sup>10</sup>, Lane 2473d.

d) 'Ajjaj, XI, 167.

V. Khafif. No citations found.

e) MS وَلَا أَعْرَاضَ

f) Nab. Diw. III, 11.

أى تَجْمَعُ أَمْرَهُ عَلَى أَنْشَارٍ. اِنْدَعَرَتْ أَيْ تَفَرَّقَتْ وَالْمُبْدَعُ الْمُنْفَرِقُ: وَمِثْلُهُ الْمُنْفَرِقُ: قَالَ طَرْفَةُ:

كَالْجَرَادِ الْمُنْفَرِقِ: بِعَنِ الْكَيْلِ لَا تَقَطَّرَتْ عَلَى الْغَيْطِ: وَإِنَّمَا تَفَرَّقَتْ لِلْغَارَةِ وَالنَّهْبِ ٥

٣ وَصَنَحْنَا عَبَسًا ٥ [وَمَرْءًا] كَأْسًا فِي نَوَاحِي دِيَارِهِمْ فَاسْتَبَطَرَتْ

(37a) بَعَى عَبَسَ بَنُ بَغِيصَ بَنُ رَنْثَ بَنُ غَطَفَانَ بَنُ سَعْدِ بَنُ فَيْسَ بَنُ عَيْلَانَ: وَمَرْءٌ ابْنُ عَوْفٍ

ابْنُ سَعْدِ بَنُ زُبَيَانَ بَنُ بَغِيصَ. وَهُوَ سَوَاعِمٍ. وَاسْتَطَرَّتْ أَيْ ائْتَسَرَتْ وَامْتَدَّتْ ٥

٤ وَحَيَاةً لَنَا نَعْرُودُهَا الْإِفْدَامَ إِنْ غَارَةً بَدَتْ وَارْتَبَارَتْ

الْحَبَادُ جَمْعُ جَوَادٍ مِنَ الْخَيْلِ: وَرَجُلٌ جَوَادٌ مِنْ قَوْمِ أَجَوَادٍ: وَيُقَالُ جَاءَتْ السَّمَاءُ تَحُونُ جَوَادًا وَالْجَوْدُ

الْمَطَرُ: وَسَمِيَ مِنَ الْخَلْدِ الْجَوَادُ كَأَنَّهُ جَوْدٌ مَا عِنْدَهُ مِنَ الْجَبْرِ. وَارْتَبَارَ ائْتَعَشَ وَتَكَثَّرَ وَتَعَطَّمَ ٥

٥ مَقَرَّاتٍ كَالِهَيْمِ شُعَثَ النَّوَاصِي قَدْ رَفَعْنَا مِنْ حُصْرِهَا فَاسْتَدَرَّتْ

الْمَقَرَّةُ مِنَ الْخَبْلِ أَيْ نُشِدْتُ عَمْدَ نُبُوئِهِمْ لَا نُنْزِلُكَ تَسْرَحُ: كَأَنَّهَا كَرِيْمَةٌ عَلَيْهِمْ فَلَمْ يُدْنُونَهَا مِنْهُمْ. وَالِهَيْمُ 10

أَرَادَ الْعِطَاشُ: أَرَادَ أَنَّ هَذِهِ الْخَبْلَ تُنَارِعُ ٥ أَنْفُسُهَا أَفْخَايَهَا كَمَا تُنَارِعُ هَذِهِ الطَّمَاءُ مِنَ الْإِبِلِ أَنْفُسُهَا

[أَفْخَايَهَا] فِي سُرْبِ الْمَاءِ. وَالْخَضِرُ وَالْإِحْضَارُ الْإِسْرَاعُ. فَاسْتَدَرَّتْ جَاءَتْ يَدِرَّتْهَا فِي السَّبْرِ ٥

٦ يَشَبَابٍ مِّنْ عَامِرٍ تَضْرِبُ الْبَيْضَ إِذَا الْكَبْلُ بِالْمُضِيقِ أَفْشَعَرَتْ

الْبَيْضُ جَمْعُ بَيْضَةٍ: ٥ وَالْبَيْضُ سِدَّةُ الْحَرِّ فِي غَيْرِ هَذَا الْمَوْضِعِ: وَالْبَيْضُ عَيْبٌ فِي فَوَائِمِ الْقَرَسِ.

وَأَفْشَعَرَتْ وَارْتَبَارَتْ مَعَى ٥

٧ يَبْصِيقُ قَطِيرٌ فِيهِ الْعَرَالِي حِينَ هَرَّتْ كُمَاتُهَا وَاسْتَكْرَتْ

الْعَرَالِي جَمْعُ عَالِيَةٍ وَهِيَ مَا دُونَ السِّنَانِ يَدْرَأُ: وَالسَّافِلَةُ مَا دُونَ الزُّجَّ مِنْ أَسْفَلِ الرُّمَحِ: يَقَالُ سَابَّ

كَأَنَّهُ عَالِيَةٌ رُمَحٌ. وَهَرَّتْ كَرِهَتْ وَالْهَرَرُ هُنَا الْكَرَاهِيَةُ: يُعَالُ: ٥ فَلَانٌ هَرَّ كَأَسُهُ. قَالَ الْأَعَشَى

a) Tarafah Diw. V, 31, where Ahlw. reads كَالْعَرَانِ; LA VI, 89<sup>14</sup>, has our reading.

b) MS broken: the first three letters of تَقَطَّرَتْ are beyond doubt, and the last two, with the vowel, of اِنْعَطَطَ: "The horse were dispersed like drops of rain over the hollow plain".

c) MS broken away: supplied from commy.

d) MS here, and further on, اِنْفُسَيَا; the insertion of أَفْخَايَهَا after the second اِنْفُسُهَا appears necessary.

e) In LA VIII, 396<sup>21</sup> and Lane 283a this sense is attributed to بَيْضَةٍ.

f) LA VII, 121<sup>6</sup>.

ا وَتَشْرِقُ بِالْقَوْلِ الَّذِي قَدْ أَذَعْنُهُ كَمَا شَرِقتْ صَدْرُ الْفَنَاءِ مِنَ الدَّمِ  
 (37b) لَا يَسْتَنْدِرُ جَنْكَ الْقَوْلِ حَتَّى تَهْرَهُ وَتَعْلَمَ أَنِّي عَنْكُمْ غَيْرُ مُلْجَمٍ  
 وَالْكَمَالُ الْإِبْطَالُ وَالشُّجْعَانُ الْوَاحِدُ كَيْسٌ. وَمَوْلَاهُ تَطِيرُ أَيْ تَشَقُّقٌ: قَالَ الْأَعَشَى \* صَدْعًا عَلَى  
 نَائِيهَا مُسْتَطِيرًا \*

ب يَضْرِبُونَ الْكُمَاةَ فِي ثَوْرَةِ الْمَقْعِ إِذَا حَرْنُهُمْ نَدَتْ وَأَسْجَهَرَتْ<sup>5</sup>  
 ثَوْرَةُ النَّعْجِ مَا ثَارَ بَثُورٍ مِنْهُ. وَالنَّعْجُ هَاهُنَا الْغَارُ: وَالنَّعْجُ ابْصَا الصُّرَاخُ: قَالَ لَبِيد  
 ا فَمَتَى تَنْقَعُ صُرَاخُ صَادِقٍ يُحْلِبُوهُ بَعْدَ جَرَسٍ وَزَجَلٍ  
 يُحْلِبُوهُ نِعَايُونُهُ: الْأَحْلَابُ هُوَ الْمَعُونَةُ نِعَالٌ أَحْلَبَنِي فُلَانٌ إِذَا أَعَانَنِي وَالْمُحْلِبُ الْمُعِينُ. وَقَالَ عُمَرُ بْنُ  
 الْخَطَّابِ رَحِمَهُ اللَّهُ: مَا عَلَى نِسَاءِ بَنِي الْمُغِيرَةِ أَنْ يُفَضَّنَ مِنْ دُمُوعِهِنَّ عَلَى هَاتِي سُلَيْمَانَ مَا لَمْ تَكُنْ تَنْقَعُ  
 10 وَلَا تَلْقَفُهُ. فَالنَّعْجُ مَدَّ الصَّوْبَ فِي الصُّرَاخِ وَاللَّقْفَةُ بِاللِّسَانِ: وَيَعَالُ لِلِّسَانِ اللَّقْفُ وَلِلْبَطْنِ الْقَبْقُوبُ<sup>f</sup>  
 ٩ وَأَثَارَتْ عَجَاجَةً بَعْدَ نَقْعٍ وَصَهِيلٍ مُسْتَرْعِدٍ فَكَفَهَرَتْ  
 الْعَجَاجَةُ الْعَبْرَةُ: وَنَقْعُ الرُّبَا الدَّمَقُ. وَمُسْتَرْعِدٌ كَأَنَّهُ صَوْتُ رَعْدٍ. وَأَكْفَهَرَتْ غَلَطَتْ وَتَعَبَتْ: وَمِنْهُ  
 سَكَابَةُ مُكْفَهَرَةٍ: وَمِنْهُ أَيْضًا لِحَدَثِ g أَلْقُوا الْكَائِرَ وَالْمُنَافِقَ بِوَجْهِ عَائِشٍ مُكْفَهَرٍ أَيْ كَرِيهِ بَاسِلٍ<sup>h</sup>

a) LA XII, 44<sup>17</sup>.

b) LA III, 93<sup>8</sup>, with تَهْرَهُ (corruptly).

c) Diw. Escorial MS fol. 48a; the complete verse is

وَنَائِنَتْ وَهَدَّ أَوْرَثَتْ فِي الْقَوَا دِ صَدْعًا عَلَى نَائِيهَا مُسْتَطِيرًا

d) LabId XXXIX, 58; LA X, 241<sup>8</sup> (with حُلِبُوها), MbdKam. 320<sup>8</sup>, all with حَرَسٍ دَاتٍ حَرَسٍ.

e) i. e. Khālīd b. al-Walīd; see LA X, 241<sup>11</sup> ff.; for نِعَصْنَنَ LA has نَسَعْنَنَ or يَهْرَفَنَ. Our MS has incorrectly نَعْعَا and لَقْفَهُ.

f) The scholion does not explain اَسْجَهَرَتْ, LA VI, 11<sup>13</sup> gives its meaning as اَسْجَهَرَتْ النَّارُ اَسْجَهَرَتْ اَلْهَيْتُ وَالْهَيْتُ اَتَعَدْتُ, but this appears to be incorrect. According to Prof. Nöldeke the meaning always implies quick motion to and fro; so LabId, Khālīd p. 44, of the sun-mist, so Akhtal 187, 2; of the clouds, Wright, *Opuscula*, 24<sup>13</sup>; of a shower of rain JRAS 1900 665<sup>4</sup>; of a hot wind, حَرُورٌ, Kuthayyir in Bakrī 467<sup>14</sup>, of the twinkling of the stars, Qalī, *Amālī* II, 123<sup>13</sup>.

g) See LA VI, 467<sup>21-22</sup>.

١٠ بِحَيَاةٍ غَدَتْ بِجَمْعٍ عَرِيْزٍ وَأَصَابَتْ غَدَاتُهَا فَأَمَرَتْ

## VI.

١ لَقَدْ تَعَلَّمَ الْخَيْلُ الْمُبْعَرَةُ أَنَّنَا إِذَا أَنْتَدَرَ النَّاسُ الْقَعَالَ أَسْوَدَهَا  
بمعى أَصْحَابِ الْخَيْلِ: ويقال سَيَّيْتُ الْخَيْلَ خَيْلاً لِخَبَلَاتِهَا

٢ عَلَى رَيْدٍ يَزْدَادُ جَوْدًا إِذَا جَرَى وَقَدْ قَلَقْتُ قَحَّتَ السُّرُوحُ لُبُودَهَا  
رَيْدٌ سَرِيعٌ: قَالَ عَنَتَرَةُ

5

٣ رَيْدٌ تَدَاهُ بِالْقِدَاحِ إِذَا سَنَّا هَتَاكَ غَمَاتِ التَّجَارِ مُلَوِّمٍ (38a)

وَالجَوْدُ هَاهُنَا الْجَرِيُّ: نَقَالَ جَانَتِ السَّمَاءِ بِالْمَطَرِ تَجُونُ جَوْدًا. وَأَمَّا قَلَقْتُ لُبُودَهَا أَيْ مَاجَتْ لِأَنَّهَا  
تَضُرُّ فِي الْغَرِّ وَاللَّحْبِ فَيَقْلُقُ لُبُودَهَا وَصِفَارَهَا

٣ وَقَدْ خُضِبَتْ بِالْمَاءِ حَتَّى كَانَمَا تَشَبَّهُ كُمَتِ الْخَيْلِ مِنْهُنَّ سُرُودَهَا

10

الْمَاءُ ارَادَ الْعَرَفُ: وَذَلِكَ أَنَّ عَرَقَ اللَّحْلِ إِذَا جَفَّ أَسْوَدَ

٤ وَنَحْنُ نَفِينَا مَدْحَجًا عَنْ بِلَادِهَا نُقْتَلُ حَتَّى عَادَ فَلَا شَدِيدُهَا

مَدْحَجٌ فِي الْبَيْتِ: وَيُقَالُ إِنَّمَا سَمِيتُ مَدْحَجًا لِأَنَّ أَثَمَهُمْ وَلَدَتْ عَلَى أَكْمَةٍ يَقَالُ لَهَا مَدْحَجٌ قَسَمُوا بِاسْمِ  
تِلْكَ الْأَكْمَةِ. وَالْعَلُّ الْمُنْبَرِّمُونَ: يَقَالُ قَوْمٌ فَلَّ يَنْعَجُ الْفَاءُ أَيْ مَنَهْرُمُونَ: وَأَرْضٌ فَلَّ أَيْ لَا تَبَاتُ فِيهَا

فَأَمَّا فَرِيقٌ بِالْمَصَامَةِ مِنْهُمْ فَفَرُّوا وَأُخْرَى قَدْ أُبِيرَتْ جُدُودَهَا

الْمَصَامَةُ أَرْضٌ. وَأُبِيرَتْ أَهْلِكَتْ: يَقَالُ أَنَارَهُمُ اللَّهُ يُبِيرُهُمْ إِبَارَةً أَيْ أَهْلَكَهُمْ. وَالْجُدُودُ جَمْعُ جَدٍّ وَهُوَ

الْحَطُّ: وَالْجَدُّ الْأَبُّ الْكَبِيرُ: وَالْجَدُّ صِدُّ الْهَرَلِ: وَيُقَالُ جَدٌّ فِي الْأَرْضِ سَرٌّ وَأَجَدُّ وَهُوَ حَادٌّ وَمُجَدٌّ فِي  
ذَلِكَ الْأَمْرِ: وَالْجَدُّ بَصَمُ الْجِصْمِ الْبِثْرِ الْقَدِيمَةِ. وَجَدَّ السَّبْرَ بَجْدُهُ جَدًّا إِذَا قَصَعَهُ: وَحَبَلٌ [عَجْدُونٌ]  
أَيْ مَعْطُوعٌ: وَإِذَا أَمَرَتْ مِنَ الْقَطْعِ قُلْتُ جَدَّ وَأَجَدُّ. وَالْأَجْدُودُ جَمْعُ جَدِيدٍ وَالْجَدْدُ جَمْعُ حُدٍّ وَهُوَ

VI. *Tawil*: no citations found

a) Mu'all. 54.

b) *see!* evidently we should read أَبَسَّسَ

c) Omitted in MS.

الطريقة التي على منن الحمار: وناقصة جدود وأنان جدود إذا انقطع لبنها ولحمع الجدان: قال

الشباح: هـ الجدان العوارز: وأيام الجدان أيام الصرام لصارم النخل: وامرأة جداء لا تذى لها

٩ إذا سنة عزت وطال طولها وأحط عنها القطر وأصغر غودها  
عزت غلبت: ومنه: من عز بز: أي من غلب سلب: ويقال أصابتهم (38b) سنة أي جذب وقحط:

٥ وبنو فلان قد أسننوا ولم مسننن وأجدنوا وقحطوا معي. ويقال طال طولها وطيلها وطولها وطيلها: قال

القطامي: ٥ ولئن طالت بك الطيل

٧ وجدنا كراماً لا يحول ضيفنا إذا جف فوق المنزلات جليدها

الحليد والصبيع هـ والحيث (sic) بمعنى واحد

٨ وقد أصيحت عرسي الغداة تلومني على غير ذنب هجرها وصدودها

١٥ عرس الرجل امرأته: ويقال قد عرس حلف الرجل إذا ساء: وربما سمي اللثوة هـ أنسى السبع عرساً:

ويقال أعرس الرجل ناقله نعيس إعراساً: وعرس العوم هـ السقر إذا نزلوا للربوب وللثومة الخفيفة

ثم ترتحلون

٩ [فإيلي إذا ما قلت قولي فأنقضي أتتني بأخرى خطة لا أريدها

خطة أي حالة أخرى: ونكون الخطة الأمر: يقال: أقدم فلان على خطة عظمه أي على أمر عظيم:

١٥ والخطة هي العيلة

١٠ فلا خير في ود إذا رث حبله وخير حبال الواصلين جديدها

رث الحبل أي أحلف: ومنه حاله حال رثة أي خلقة: والرت الإصلاح في عر هذا الموضع: ويقال

a) Diwan p. 437; Jamharah p. 154.

b) Diwan, I, 1.

c) The third word for hoar-frost is صرب; the word in our MS is not in the Lexx, and may possibly stand for صرب, or perhaps for حلب, a bye-form of جلد (LA II, 325<sup>11</sup>); حليت is also, in LA II, 329<sup>9</sup>, said to have the same meaning in the dialect of Tayyī'. d) MS الأتسى.

e) Corrected by a later hand to السقر.

f) Beginning of line broken: may be ولي.

g) The Lexx do not give this sense, and it is not in the *Aqdād*.



رَبُّنْتُ مَتَاعِي أَي أَصْلَحْتُهُ: وَأَرْنُتُ فَلَانٌ أَي تَجَا جَرَجًا: وَالْمُرْتَةُ لَبَنٌ نُنْصَبُ عَلَيْهِ مَاءٌ أَوْ حَارٌّ  
 عَلَى بَارِدٍ: وَمِنْهُ قَوْلُ الشَّاعِرِ وَهُوَ تَعَصُّ غُلَامَانِ الْعَرَبِ  
 إِذَا شَرِبْتَ خِلْنِي صَبُوقًا مُرْتَةً تَنْرُكِي خَبِتًا  
 فَالْصَّبُوتُ الْأَسَدُ. وَالْحَدْلُ الْعَهْدُ ٥

## VII.

- ١ أَلَا طَرَقْتَنِي مِنْ حَبْتٍ كُنُودٌ فَقَدْ فَعَلْتَ وَأَلْتَ لَا تَعُودُ ٥  
 الطَّرُوقُ لَا يَكُونُ إِلَّا مَالِئًا: يَعَال طَرَقِي فَلَانٌ أَي أَتَانِي لَنَلَا (39a) الطَّارِقُ الْعَادِلُ وَالطَّرُوقُ الْمَعْعُولُ  
 بِهِ: وَقَالَ أُمَيْمَةُ بْنُ أَبِي الصَّلْتِ  
 كَأَنِّي أَنَا الْمَطْرُوقُ دُونَكَ يَالِدِي طَرِقتَ بِهِ دُونِي وَعَيْنِي تَهْمَلُ  
 وَأَصْلُ الطَّرْفِ الصَّرْبُ وَالْمِطْرَفُ الْعَصَا. وَكُنُودٌ اسْمُ امْرَأَةٍ. وَقَوْلُهُ فَعَلْتَ أَي أَفْضَتِ الْهَاجِرَانِ وَلَمْ تَتَلَدَّ.  
 وَفَدَّ أَلْتَ حَلَقْتَ مِنَ الْأَلِيَّةِ: يُقَالُ آلَى فَلَانٌ يُؤَلِّي لِإِبِلَةٍ إِذَا أَفْسَمَ: قَالَ الْإِعْشَى  
 ١٠ قَالِبْتُ لَا أُرَى لَهَا مِنْ كَلَالَةٍ وَلَا مِنْ وَجَا حَتَّى نُلَاقِي مُحَمَّدًا  
 صَلَّى اللَّهُ عَلَيْهِ: يُخَاطَبُ نَافِسُهُ يَقُولُ: إِذَا سَكَتِ الْكَلَالُ وَالْعُنُورُ لَمْ أَرَفْ لَهَا حَتَّى تُؤَدِّنِي إِلَى النَّبِيِّ صَلَّى  
 اللَّهُ عَلَيْهِ وَالْكَلالُ وَالْكَلَالَةُ وَاحِدٌ وَهُوَ الصَّخْرُ وَالْإِعْنَاءُ مِنْ سَبَّ أَوْ عَمَلٍ ٥  
 ٢ كَأَنَّكَ لَمْ تَرَيْنَا يَوْمَ غَوْلٍ وَلَمْ يُخْخِرِكَ بِالْخَيْرِ الْجُنُودُ  
 ٣ بِمَا لَاقَتْ سَرَاةُ بَنِي لُجَجِمٍ نَعَصُّ سَرَاتِهِمْ فَبَدَا الْقِيُودُ ٥  
 ١٥

a) Perhaps this word may be the origin of the modern "mereesy" of Doughty (*Arabia Deserta*).

VII. *Wafir*. Vv. 1, 4 and 5 cited elsewhere

b) Yāq. II, 139<sup>19</sup> reads جَوْبٌ; as خَبْتٌ appears, from Bakrī 305, to be in the lands of Kalb, far distant from those of 'Āmir, Yāq.'s reading seems more probable.

c) See Ḥam. 355<sup>8</sup>, Agh. III, 191<sup>4</sup>; Schulthess, Umayyah, No. VIII, 3, where إِدَا misprinted for أَنَا

d) See al-A'shā's poem in Morg. Forschungen (1875), p. 253, verse 12, where Thorbecke reads حَقًا and نَزُورَ; other readings and citations are mentioned there.

e) MS نَعَصُّ.

٤ «وَعَنْدُ الْقَنْسِ بِالْمَرْدَاءِ لَاقَتْ صَبَاحًا مِّثْلَ مَا لَقِيتَ ثُمُودُ

عند القيس ابن أقي بن نعيم بن جديلة بن أسد. والمرءاء أرض بهاجر. وبنو لحيم حبيبة وعجل: b [وهو] ابن صعب بن علي ٥

٥ صَبَحْنَاهُمْ بِكُلِّ أَقْبَ نَهْدٍ وَمُطَرِدٍ لَّهْ يَقْدُ الْكَدِيدُ

٦ أَقْبُ فَرَسٌ صَامِرٌ وَالْقَبْتُ الضُّمُورُ. يقال فرس أقب وفرس قباء وخبل فب. والنهد الضخم المشرف. والمُطَرِدُ الرَّمَحُ بَطَرِدٌ فِي اهْتِرَازِهِ ٥

٩ وَأَبْصَنَ يَخْطِفُ الْقَصْرَاتِ عَصِي رَقِيقِ الْكَدِّ زَيْنَةُ غُمُودُ

بَخْطِفُ تَسْلِبٍ يقال خَطَعَهُ تَخْطِفُهُ خَطْفًا وَلِخَاطِفِ السَّالِبِ: قَالَ عَدِيُّ بْنُ رَيْدٍ

٥ خَطَعْتُهُ مَنِيعَةً فَتَرَّتِي وَلَعْدُ كَانَ بَأْمَلِ التَّعْيِيرِ

10 وَالْقَصْرَاتُ جَمْعُ قَصْرَةٍ وَفِي أَصْلِ الْعُنْفِ. وَالْعَصْبُ الْعَوَاطِعُ (39b) وَالْعُمُودُ جَمْعُ عِمْدٍ: أَيْ أَنَّهُ سَيِّفٌ مَصْنُوعٌ لَا مَبْدَلُ هُوَ فِي غِمْدِهِ صَعْبِلٌ إِلَى وَفَتْ لِلْحَاجَةِ إِلَيْهِ ٥

٧ وَكُلِّ طِمِرَةٍ خَفِيقِ حَشَاهَا مُلَمَلَمَةٌ نَلَا فِيهَا نَعِيدُ

الطِمِرَةُ الْعَرَسُ الْوَتَابَةُ وَالطَّمَرُ الْوَدْبُ وَالطَامِرُ الْوَتَابُ. وَحَفِيقٌ حَسَاهَا نَرَعْدٌ مِنَ الْحِدَّةِ. وَمُلَمَلَمَةٌ مُجْتَمِعَةٌ الْخَلْفِ مَلْزُومَتُهُ. وَفَوَلَهُ نَلَا فِيهَا نَعِيدُ أَيْ إِدْرَاكُهَا نَعِيدُ أَيْ لَا نَلَحَفُ فِي السَّيْفِ وَالْعَدْوِ ٥

٨ لَقِينَا جَمْعَهُمْ صُبْحًا فَكَانُوا كَبِئْلِ الضَّانِ عَادَاهُنَّ سِيدُ

15 السَّبْدُ الدُّبُّ وَلَا حَمَعَ لَهُ مِنْ هَذَا اللَّقَطِ. وَعَادَاهُنَّ مِنَ الْعَدْوِ أَيْ تَعَرَّوْا وَتَشَرَّدُوا كَالضَّانِّ الَّذِي عَاتَ فَمِنْ الدُّبِّ ٥

٩ فَعُودِرَ مِنْهُمْ عَمِرُو وَعَمِرُو وَأَسَوْدُ وَالْكُمَاءُ بِهَا شُهُودُ

هُؤْلَاءُ يَوْمٌ قَتَلَهُمْ. وَعُودِرَ نَزَلَ فِي الْمَعْرَكَةِ لِأَنَّهُ مَقْنُولٌ. وَالْكُمَاءُ الْأَنْطَالُ الْوَاحِدُ كِمَى. وَفَوَلَهُ وَالْكُمَاءُ بِهَا

20 شُهُودُ: أَيْ لِي بِهَا أَقُولُ مِنْ قَتَلِ هُؤْلَاءَ الْعَوْمِ نَبِيَّانَ وَفَوْمٌ حَصَرُوا هَذِهِ الرَّوْعَةَ ٥

a) Bakrī 529<sup>4</sup> has vv 4 and 5 as text. الْمَرْدَاءُ appears in Frag. 22, 4 as الْمَرْدَاءُ.

b) The MS has صعب بن علي, see Wust Tab. B for the necessity of the correction.

c) See Naṣr. p. 468, with v. 1 وَهُوَ فِي الْمُلْكِ تَأْمَلُ; the reference is to King Shapur. Other verses of the same poem in Buḥt Ḥam. p. 147, and in many other places.

١٠ وَعَبْدُ اللَّهِ غُونِرَ وَأَتْنُ بَشِيرٍ وَعَتَاتٌ وَمُرَّةٌ وَالْوَلِيدُ

١١ لَقَبَتَاهُمْ بِيَيْضٍ مُرْهَفَاتٍ نَقَتْلُهُمْ بِهَا حَتَّى أُبِيدُوا

البص السيوف جمع أبيض: ومه قول الشاعر: \* وَأَبْيَضَ بَاتِرٍ ذَكَرٍ حُسَامٍ\*. أُبِيدُوا أى أَهْلَكُوا يقال بَادَ يَبِيدُ بَيْدًا وَبُيُودًا وَالبَادُ الهالك

١٢ وَأَرَدَفْنَا نِسَاءَهُمْ وَجِئْنَا وَقَدْ دَمِيتَ مِنْ<sup>a</sup> الْخَمْسِ الْخُدُودُ

أى صَرَعْنَاهُمْ فَكَدَحَتْ خُدُودُهُمْ. وَنُورَى: من الْجَبَسِ الْخُدُودُ: الْحَسُ الدَّحْبَانُ الْهَبُوبُ

### VIII.

١ (40a) إِنِّي إِذَا أَتَتَرْتُ أَصْرَةَ أُمِّكُمْ مِمَّنْ يُقَالُ لَهُ نَسْرَتٌ فَارَكِبِ

أى إِذَا نَدَبْتُمْ لِلْعَطِ أَصْرَةَ النُوقِ. وَفِ أَنْ تُصَرَّ النَاعَةُ حَتَّى لَا تَشْرَبَ الْعَصِيدَ وَلَا يَحْلُبَهَا الرَّاعِي لِيُخْلِلَ الْقَوْمَ بِاللَّبَنِ وَفَلَّةٌ السَّيْءُ عِنْدَهُمْ: وَالوَاحِدُ الصِّرَارُ وَهُوَ أَنْصَا مَصْدَرٌ. بَعَالُ صَرَّةٍ تَصُرُّ صَرًّا وَصِرَارًا. مَعُولٌ: أَنَا مِمَّنْ نُدْعَى لِلْحَرْبِ وَلِعَاءِ الْأَبْطَالِ وَالرُّكُوبِ لِحِفْظِ الْكَعْبَةِ: وَأَنْتُمْ رُعَاهُ لَا عَمَاءَ عِنْدَكُمْ وَلَا كِفَانَةً

٢ لَا ضَيْرَ قَدْ حَكَّتْ بِمُرَّةٍ بَرَكَهَا وَتَرَكْنَ أَشْجَعًا مِثْلَ خُشْبِ الْأَنْثَابِ

حَكَّتْ أَرَادَ الْحَرَّ فَاصْطَرَّهَا وَلَمْ تَأْتِ لَهَا يَدٌ يَدْكُرُ. وَفَوَلَهُ بَرَكَهَا أَيْ صَدَرَهَا: كَأَنَّهَا أَلَمَتْ بِهِ وَتَرَكَتْ عَلَيْهِ: وَالْبَرَكَةُ وَالْبَرَكُ الصَّدْرُ: وَكَانَ زِيَادًا أَشْعَثَ بَرَكًا: وَأَمَّا أَرَادَ بِالْبَرَكِ الْبَقْلَ. كَمَا بَعَالٌ: أَلْقَى عَلَيْهِ كَلْكَلَةً: وَهُوَ مَثَلٌ. وَمُرَّةٌ هُوَ ابْنُ عَوْفٍ بَنِ سَعْدٍ بَنِ ذُبَّانٍ: وَأَسْحَعُ ابْنُ رَيْثٍ بَنِ عَصْقَانَ. وَتَرَكْنَ بَعَى ١٥ لِحِمْلٍ. وَالْأَنْثَابُ سَحَرُ الْوَاحِدَةِ أَنْثَاءٌ: كَأَنَّهُ دَلَّ قَتْلَهُ لَا حَرَاكَ بِهِ كَالْحُسْبِ: أَيْ مُلْقًى مَقْبُولٌ

٣ لَا يَحْطُبُونَ إِلَى الْكَرَامِ بَنَانِهِمْ وَنَسِيْبُ آبِيهِمْ وَلَمَّا تُنْخَطَبُ

a) MS *لجس* sic, see scholion

VIII. *Kamil*. This poem, of which v 2 is cited in the commy. to v 1 of No. V of the *Mufaḍḍaliyyāt* (ed. Lyall, p. 33), appears to have been composed in reply to the songs of triumph of Fazarah and other branches of Ghatafān after the disaster suffered by 'Amir on the Day of ar-Raqam. see the Mfḍt, l. c, and LA I, 306<sup>18</sup>. See *post*, No. XXIX, for another poem on the same occasion See also Frag. 2 in Supplement for other vv. which may belong to this poem.

b) See note above; for a similar phrase see LA I, 227<sup>22</sup> (Kumait).

c) See Frag. 2, v. 3.

الآنم الى لا زوج لها قد مات عنها زوجها: بصعق بالخمول والضعف: اى ليس فيهم مرغب لانهم تبط  
والصريح لا يتزوج لبيهم

٣ أفرحت أن غدر الرمان بفارس قلح الكلاب وكنت غبر مغلب  
الكلح صقره تعلو الأسنان: يقال رجل أكلح وامرأة فلكح وفوم فلحج: ونصت فلحج على السب والشتنم:

٥ ويجوز أن يكون يداء مصافا (40b)

٥ يا مرقد كلب الرمان عليكم ونكات قرحتكم ولما أنكب  
كلب الرمان اى أسد وأظهر تغبرا وعبوسا: ومنه كلب كلب على ملان اى صرى. ووله  
نكات قرحتكم مدل: ويقال نكأت العرحة اى قشرت عنها الجلبة الى تعلوها a للبر. ووله لما أنكب  
اى لم بغض منى ولا لحقتى نكبة: ويقال رجل أنكب وامرأة نكبا اذا كان بينهما مبدل وفوم نكب:  
10 ومنه قول الأخطل b كالفيم النكب

٦ وتركت جمعهم يلاته صرغيد جرز السباع وكذل نسر أهدي  
فوله يلاته صرغيد [صرغيد] موضع. واللاته الكثرة وجمعها لاث: ويقال للثرة لوبه وجمعها لوب: قال  
الشاعر: c \* بن الأناطح قارحوا فاللوب. \* وصرغيد يقال لته بكد. وجرز السباع لحم لها كما يجزر  
اليعبر. والنسر الرحم وجمعه النسور: ومنه نسور لقمان بن عاد: أعطى عمر سعة أنسر فسعى السابغ  
d لندا: ومنه قول النابغة: e \* أحتى على القوم ما أحتى على لند: \* وله قصه طويله. والأخذ الطويل  
الزئير وهو بمنزلة هذب النوب وهو حاسنة النوب

٧ ولقد أبليت الكبد في عرصايكم وسط الديار يكد خرو متخرب  
فوله أبليت للحد في عرصايكم اى فدتها لئلكم حتى f داسن يباركم وبالب فيها. وكذل حوته منقعه  
فهى عرصة والجمع عراض: والعرض يقنح العين والراء النساط: يقال عرض تعرض عرضا اذا نسط.  
20 والخرف (41a) بكسر الخاء الذى تتخرف بالمعروف: والخرف يعج الحاء القلاء الواسعة الى تتخرف فيها  
الرباج وجمعه خروى. والمخرب صاحب حرب

a) MS للبر. b) Diw. p. 17, v. 2. c) See a similar verse by al-Jumaih, Mfdt. IV, 10 (p. 29).

d) This anomalous form is also found in LA IV, 390<sup>18</sup>. e) Nab. Mu'all. 6 (with vv. 11).

f) MS حاسن; cf ante, No. V, 1.

٨ وَشَفَيْتُ نَفْسِي مِنْ فِرَارَةٍ إِنَّهُمْ أَهْلُ الْفَعَالِ وَأَهْلُ عِرٍّ<sup>a</sup> أَغْلَبُ  
 الْأَغْلَبُ الْغَلِيبُ الصَّخْمُ: ونقال أَسَدٌ أَغْلَبٌ إِذَا كَانَ غَلِيبَ الرِّقَةِ وَأَسَدٌ غُلْبٌ وَرَجُلٌ أَغْلَبٌ وَامْرَأَةٌ غَلْبَاءُ:  
 وَرَجُلٌ أَرْقَبٌ وَامْرَأَةٌ رَقْبَاءُ وَيَوْمٌ رَقَبٌ مِثْلُ أَغْلَبٍ: ومنه قول أَعَشَى بَنِي قَيْسٍ فِي صِفَةِ الرُّمَيْحِ: <sup>b</sup> \* وَأَرْقَبُ  
 مُضَرٍّ كَالشَّطْرِ \* وَالنَّسْطُنُ الْكَبَلُ وَجَمْعُهُ أَنْسَطَانُ ۞

٩ وَلَقَدْ فَخَرْتُ بِبَاطِلٍ عَدَدَتْهُ فَإِذَا أَتَيْتَ بُيُوتَ قَوْمِكَ فَأَحْسِبْ<sup>c</sup>  
 لِي أَأَنْتَ تَفْخَرُ مَا لَا أَصِلُ لَهُ لِأَنَّكَ مُلْصَقٌ لَسْتِ مِنْ قَلْبِ الْعَوْمِ وَلَا مِنْ سِرْوَاتِهِمْ: فَنَذَا فَخَرْتُ عِنْدَهُ  
 مَا نَعْتَكُ بِهِ فِي الْمَوَاصِعِ إِلَى تَعَبِ عَمَلِهَا قَوْمُكَ رَدُّوا عَلَيْكَ وَلَمْ يَقْبَلُوهُ مِنْكَ ۞

١٠. فَلَتُخْبِرَنَّكَ فَإِنَّهُ عَنِ شَجْوِهَا حَدَلٌ مَدَامِعُهَا يَدْمَعُ سَيْكِبِ  
 الْحَدَلُ سُغُوطُ السَّعْرِ مِنْ حَقْنِ الْعَيْنِ مِنَ الْكُفَاءِ: نَعَالٌ مَدَّ حَدَلَتْ عَيْنُهُ كَحَدَلٍ حَدَلًا: ومنه قول  
<sup>d</sup> مُعَقِّرٍ مِنْ جِعَارٍ السَّارِجِيِّ

وَدُبَابِيَّةٍ وَصَنَتْ تَيْمَهَا وَمَائِي تَمَعِيهَا حَدَلٌ تَطُوفُ  
 تَطُوفُ لِي تَقْصُرُ: وَدَلِ الْعَجَاجِ<sup>e</sup> \* وَالشَّوْفُ سَاجٌ لِلْعُيُونِ الْحَدَلِ \*. وَالسَّحْوُ الْكُزْنُ وَرَجُلٌ سَاحٍ لِي  
 حَرِسٍ: وَمِنْهُ الْمَثَلُ. ٢ وَدَلٌ لِلشَّحِيحِ مِنَ الْكَلِمَةِ: نُسَدَانِ بَاءُ الْخَمِيعِ: وَرَبَّمَا خُفِّقَتْ بَاءُ الشَّحِيحِ  
 وَنَقِلَتْ بَاءُ الْكَلِمَةِ مَعَالٍ: وَدَلٌ لِلشَّحِيحِ مِنَ الْكَلِمَةِ ۞

a) MS أَغْلَبٌ with *iqoṭ*, undoubtedly a blunder.

b) So MS. we should however read مُضَرٍّ, as the nouns are in the accusative; the complete verse (Escorial MS, fol. 17b) is —  
 وَدَا قَتَبَهُ حَامِصًا كَلْنُهُ وَأَحَرَدَ مُضَرًّا كَالشَّطْرِ  
 مُضَرٍّ for أَجَرَدَ is said by Tha'lab to be Abu 'Ubadah's reading.

c) MS نَسْكِبِ; Prof. Noldeke prefers نَسْكُبُ (neut.) or نُسْكَبُ, with *iqoṭ*.

d) The name (or nickname) of this poet's father (or grandfather) is variously given. The poet's name was سَعْلَانُ بْنُ أَوْسٍ (Agh. X, 47<sup>22</sup>); he was called مُعَقِّرٌ on account of a verse made by him. His grandfather is called حَمَادٌ in Agh. X, 37<sup>8</sup>, حَمَارٌ in Agh. X, 46<sup>27</sup>, and (father) حِمَارٌ in LA XIII, 158<sup>10</sup>. This verse is cited at the last mentioned place as follows: —

فَأَخْلَقْنَا مَوَدَّبِيَا فَعَاَصَتْ وَمَائِي عَيْنِيَا حَدَلٌ تَطُوفُ  
 (Our MS, corruptly, وَدَسَاتِيَّةٍ وَصَنَتْ وَمَائِي عَيْنِيَا حَدَلٌ تَطُوفُ) e) Diw. 'Ajz. XXIX, 2, LA XIII, 157<sup>10</sup>.

f) MS in both places وَدَلٌ لِلشَّحِيحِ: see LA XIX, 150<sup>25</sup>.

١١ وَلَقَدْ لَكِثَتْ بِخَيْلِنَا ۖ فَكَرِهَتْهَا ۖ وَصَدَدَتْ عَنْ خَيْشُومِهَا الْمُسْتَكْلِبِ  
(41b) خَبَشُومُهَا أَنْفُهَا وَلِجَمْعِ الْخَيْشُومِ: وَخَشُومٌ كُلُّ شَيْءٍ مَا تَقْدَمُ مِنْهُ: فَأَرَادَ: لَكِثَتْ أَوَائِلَ الْخَيْلِ  
قَوَّيْتُ عَنْهَا وَفَرَّتْ ۖ

١٢ فَبَنَى فَرَارَةً قَدْ عَلَوْنَ بِكُلْكِ ۖ وَالْحَيَّ أَشْجَعَ قَدْ رَمَيْنَ مِمَّنْكِبِ  
٥ الكلكل الصدر وهو مُعْطَمُ القوم: أَيْ أَلْعَوْا عَلَيْهِمْ أَنْعَالَهُمْ. وَالْمَنْكِبُ أَرَادَ بَاحِيَّةً مِنَ النَّوَاجِي ۖ  
١٣ غَادَرْنَ مِنْهُمْ نِسْعَةً فِي مَعْرِكِ ۖ وَقَلَانَةً قَرَنَهُمْ فِي الْمِشْعَبِ  
غَادَرْنَ تَرَكَنَ وَخَلَقْنَ. فِي مَعْرِكِ فِي مَوْضِعِ اعْتِرَاكِ وَهُوَ الْإِزْدِحَامُ يَعْنِي مَوْضِعَ الْعِتَالِ: فَبَلَّوْا هُنَاكَ  
بَعْدَ ثَلَاثَةِ أُسْرُوا فَعَرَنُوا فِي حَبَلٍ. وَالْمِشْعَبُ الْمَوْتُ الَّتِي تَسْعَبُ: وَاسْمُ الْمَوْتِ سَعُوبٌ بَلَا إِلْفٍ وَلَا مِ  
وَلَا صَرْفٍ: كَأَنَّهُ قَالَ سُدُّوا فِي حَبَلٍ فَاسْلُبُوا إِلَى الْمَوْتِ ۖ

## IX.

١ نَرَعَى فَرَارَةً فِي مَفَرِّ بِلَادِهَا ۖ وَنَهَبُ بَيْنَ شَقَائِقِي وَرِمَالِ 10  
بِعَوْلِ فَرَارَةٍ لَبَسَ لَهَا أُنْعَاءٌ وَلَا عِرٌّ فَتَسَرَّحَ مَا لَهَا فِي الْمَرَاغَى لِعَلَّيْهَا وَصَعَفِيهَا: هِيَ تَرَعَى دَارَهَا خَوْفًا  
مِنَ الْغَارَةِ إِذَا انْتَشَرَتْ فِي الْمَرَعَى. وَالشَقَائِقُ جَمْعُ شَعْبَةٍ مِنَ الرَّمْلِ فَطَعَّ عِلَاطٌ نَسَنَ جَبَلِي رَمْلٍ ۖ  
٢ يُعْطُونَ خُرْجَهُمْ بِغَيْرِ هَوَادَةٍ ۖ وَالسَّهْرُ ذُو غَيْثٍ وَذُو تَلْبَالِ  
الْخُرْجُ الْخِرَاجُ. أَيْ لَبَسُوا بِأَعْرِهِ وَلَا لَمْ قَنَصٌ وَلَا تَسَطُّ فِي الْأُمُورِ: أَيْ لَمْ أَذِلَّاءُ نُسَامُونَ الصَّنَمَ  
15 تَعَقَّلُونَهُ. وَالْهَوَادَةُ الْمُحَابَاةُ: بَعَالُ لَبَسَ مِنَ التَّرَبُّ ۖ وَبَنَ الْخُرْجَ هَوَادَةً أَيْ مُحَابَاةً. وَالتَّلْبَالُ الْعُيُومُ وَالْهُيُومُ  
وَالْجَمْعُ التَّلَالُ. قَالَ ذُو الرُّمَّةِ (42a)

٣ نَحْنُ الْكُمَاةُ لِيَذِي الرُّغَى فِي هَوْلِهِ ۖ وَالْوَاحِدُ أَوْ تَسْعَى نَحْيَى التَّلَالِ  
وَالْخَاصِصُونَ مُجَبَّوْبَ السَّرْبَالِ

a) MS وَكَرِهَتْهَا.

b) Notice الْمَوْتُ treated as fem. because of the neighbourhood of the equivalent سَعُوبٌ.

IX. Kamil: no citations found.

c) MS وَبَنَ أَحَدَ وَهَوَادَةً

d) Dh. R., Diw. LXVI, 2; MbdKam. 521<sup>b</sup>.

الكُماه الأَشْدَاء. وَالْوَعَى اراد للرب. وَالْمَحْجُوب الذى له حَبِيبٌ. اى <sup>a</sup> يُفْتَلُونَ فَتُخَصَّبُ بِالْذَمِّ سَرَابِيلُهُمْ  
وفي الدُّرُوع: وَقَالَ أَوْسُ بْنُ حَجَرٍ

سَرَابِيلُنَا فِي الرُّوْعِ بَبْصٌ كَانَتْهَا <sup>b</sup> أَمَّا اللَّوْبُ هَزَّتْهَا مِنَ الرِّيحِ شَمَلٌ  
م وَتَصَتَّكُمْ بِكُرِّ قَضَاءٍ وَاحِبًا وَتَبُو قَرَارَةً جُلْنَ حَبْنِ مَجَالٍ

## X.

١ جَاوُوا بِشَهْرَانِ <sup>d</sup> الْعَرِيضَةِ كُلِّهَا وَأَكْلَيْهَا <sup>e</sup> مِبْلَانِ بَكْرٍ بَنِي وَائِلٍ  
شَهْرَانُ مِنْ خَنَعَمَ <sup>f</sup> وَأَكْلُبُ مِنْ شَهْرَانِ. بقول <sup>g</sup> مِبْلَانِ بَكْرٍ مِنْ وَائِلٍ فَتَحْنُ ذُوئِهِمْ سَاءَ نَحْوِ  
مِنْ عَسْرَةٍ

٢ وَسَعَتْ شُيُوخُ الْكَحَى بَيْنَ سُوَيْقَةٍ وَبَيْنَ حُنُوبِ الْقَهْرِ مِثْلَ الشَّمَائِلِ  
الْقَهْرُ جَبَلٌ وَسُوَيْقَةُ مَوْصِعٌ. وقوله مِثْلَ الشَّمَائِلِ اى <sup>g</sup> أَمَالُهَا بِالرَّمْيِ: وَنَقَالَ نَدَى تَأْخُذُونَ ذَاتَ السَّمَاءِ  
٣ فَلَوْ كَانَ حَمْعٌ مِثْلُنَا لَمْ يَبْرَنَا وَلَكِنْ أَتَانَا كُلُّ حِجٍّ وَخَايِلٍ  
قوله لَمْ تَبْرَنَا اى لَمْ تَسْلُبْنَا وَالْتَرَّ السَّلْبُ: ذَلْ امْرُؤُ الْعَبَسِ  
هَذَا مَا الصَّجِيعُ انْتَرَهَا مِنْ يَبَايَا نِمِلُ عَلَيْهِ قَوْنَةً عَبْرَ مِجَالٍ

a) MS يُفْتَلُ.

b) MS أَضَاءَ اللَّوْبِ. This verse is not in Geyer's edn. of Aus, it may perhaps belong to No.

XXIX of that collection.

X. *Tawil*. Vv. 1, 4 and 3 of this poem are quoted, with an additional verse, in BATHIR KAM. I, 475—6, and Naq. 472<sup>9</sup>; for vv. 1 and 3 cf. vv. 13 and 12 of No. XI, *post*.

c) BA, Naq. أَوَيَا; cf. XI, 13.

d) MS الْعَرِيضَةُ here, but as text in XI, 13, and so BA, Naq.

e) MS مِبْلَانُ; Naq. مِبْلَانِ, BA مِثْلُ, the scholion shows that the commentator read the second.

f) According to Wüst., Tab. 9, Aklub is not a branch of Shahrān, but a brother's son.

g) MS أَمَلُهَا وَالرَّمْيَ.

h) BA and Naq. أَعَادِلُ لَوْ كَانَ اتَّيَدَانِ تَعُونِلُوا (BA false reading لَعُونِلُوا); see LA IV, 457. For another verse in which حَيْلٌ and حَابِلٌ are collocated see LA XIII, 210<sup>8</sup>. i) Diw. LII, 16.

وَالْحَائِلُ الْحَيْنُ ٥

٤ ٥ فَمِتْمَنَا وَمَنْ يَنْزِلُ بِهِ مِثْلُ ضَمِنَا يَبْتُ عَنْ قِسَى أَضَافِهِ غَيْرَ غَائِلِ

## XI.

وفال عمر بن الطفيل تَوَمَّ قَبِفِ الرِّيحِ الدِّى أُصِبَتْ فِيهِ عَبْنُهُ:

١ لَقَدْ عَلِمْتُ ٦ عَلَّمَا هَوَايَ أَنْبَى أَنَا الْقَارِسُ الْحَامِي حَقِيقَةً جَعْفَرِ

٢ ٥ وَقَدْ عَلِمَ الْمَرْفُوقُ أَنبَى أَكْرَهُ ٧ عَشْبَةً قَبِفِ الرِّيحِ كَرَّ الْمَشْهَرِ

المرنوف قرسه. وقبف الرِّيح مكان كالت الوقعة فيه. ٥ وبروى. \* على جمعهم كَرَّ الْمَشْهَرِ الْمَشْهَرِ. \*

وَالْمِنْجِ يَعْنِي الْعِدَجَ الدِّى نَكْتَرُ بِهِ الْعِدَاجُ تَبَسَ لَهُ عَنْمٌ وَلَا عَلَيْهِ غُرْمٌ: كُلَّمَا حَرَجَ رَدٌّ حَتَّى تَخْرُجَ

(42b) آخِرُ الْعِدَاجِ ٥

٣ إِذَا أُرْوَرَّ مِنْ ٨ وَقَعَ الرِّمَاحُ رَجْرُنُهُ وَفُلْتُ لَهُ أَرْجَعُ مُقْبِلًا ٩ غَيْرَ مُدِيرِ

10 أُرْوَرَّ عَدَلٌ وَمَالَ إِلَى بَاحِنِهِ أُخْرَى: يقال فلان مَرُورٌ عَنْ صَدِيقِهِ أَيْ عَدِلَ عَنْهُ: أَيْ إِذَا مَالَ عَنْ

الطَّعْنِ رَدَدْنَاهُ إِلَيْهِ ٥

٤ ٥ وَأَنْبَأْنُهُ أَنَّ الْفِرَارَ خَزَائِكُهُ عَلَى الْمَرْءِ مَا لَمْ يُبْدَلْ ٦ عُدْرًا فَنَعْدَرِ

a) No BA and Naq. The additional verse in these is as follows: —

وَحَنَعُمْ حَتَّى نَعْدَلُونَ بِمَدْحِهِمْ وَهَلْ حَتَّى إِلَّا مِثْلَ إِحْدَى الْعِبَائِلِ

XI *Tawil*. This celebrated and much quoted poem is No. CVI of the *Mufaqqalat*; as the citations and various readings are given there, they are not repeated here, except where our text differs from that of al-Mufaqqal. For the Day of Faif ar-Rih see Bathir, I, 474 ff., and Naq. 469—472.

b) MS عَلَبَا.

c) MS وَلَعَدَ.

d) Bakri 721<sup>17</sup> has our text, Mfdt, BQut. 191, and LA XII, 12<sup>1</sup>, have the alternative reading mentioned in the scholion. Buht. Ham 61 reads عَلَيْهِمْ يَغْنَبُ الرِّيحُ كَرَّ الْمُدَوِّرِ by confusion with v. 9 below.

e) In the MS the parts of the scholion have suffered dislocation, but have now been replaced in their proper order.

f) Buht. Ham. كَرَّ الرِّمَاحِ, apparently a copyist's error.

g) MS عَرَّ.

h) Mfdt جُهْدًا فَنَعْدَرِ; our reading is al-Athram's.



خَرَابَه اسْبَحَاء. يقال فلان قد خَرِيَ اذا اسْتَحْيَا يَخْرِي خَرَابَةً: قال ذو الرِّمَّةِ  
 « خَرَابَةٌ اُتْرَكْتُه عِنْدَ جَوْلَتِهِ مِنْ جَانِبِ الْكَبَلِ مَحْلُوطًا بِهَا الْغَضَبُ  
 وَخَرِيَ نَخْرِي خَرَبًا اذا بَلَغَ: وَخَرَا يَخْرُو اذا سَاسَ: قال لَيْبِدٌ: \*وَاخْرُهَا بِالْبَرِّ لِلَّهِ الْأَجَلُ\* ه  
 ه أَلَسْتَ تَرَى أَرْمَاحَهُمْ فِي شُرْعَا وَأَنْتَ حِصَانٌ مَّاجِدُ الْعِرْقِ فَاصْبِرْ  
 نُخَاطِبُ فَرَسَهُ: يقول: أَنَا صَابِرٌ عَلَى مَا تَرُدُّ عَلَيَّ مِنَ الرِّمَالِ الْمَشْرَعَةِ تَحْوِي. يقال أَشْرَعْتُ الرَّمْحَ فَبَلَّهْ  
 أَي وَجْهَهُ تَحْوَةً. وَأَنْتَ حِصَانٌ [أَي] قَرَسٌ كَرِيمٌ شَرِيفُ الْعِرْقِ مَا صَرَبَ فِيهِ ه فَاجْبِرْ: فَاصْبِرْ مَعِيَ ه  
 ٩ أَرَدْتُ ه لِكَيْمَا يَعْلَمَ اللَّهُ أَنَّي صَبَرْتُ وَأَخْشَى مِثْلَ يَوْمِ الْمُسْقَرِ  
 الْمُسْقَرُ مَدِينَةٌ فِي مَدِينَةِ هَجَرَ. وَكَانَتْ نَمُو تَبِيمٍ وَأَلْعَافٍ مِنَ الْقَتَائِلِ فِيهَا قَطَعُوا عَلَى لَطِيمَةٍ لِكِسْرَى  
 جَاءَتْ مِنْ فَيْدٍ بَادَانَ مِنَ السَّنَنِ فَلَمَّا صَارَتْ فِي أَرْضٍ تَجِدُ حَقَّهَا قَوْدَهُ مِنْ عَلِيٍّ الْحَقِيقِيِّ. فَعَرَصَتْ  
 لَهَا نَمُو مِمَّ مَوْصِغٌ بِعَالٍ لَهُ نَطْلُجٌ فَأَخَذُوا مِنْهَا سُوقًا وَأَتَتْهُ وَمَسَاطِقَ وَجَوْقًا وَعِطْرًا. وَكَانَ الزَّرْفَانُ 10  
 فَمِمْ هُوَ قَوْلُهُ (43a)

اللَّهُ أَعْطَانِي فَأَنْعَمَ تَوْمَ رَمَلَةِ الْأَعَاجِمِ  
 فَادْعَى الْقَرَرَتِ أَنْ صَعَصَعَتْ مِنْ بَاحَةِ حَدِّهِ كَانَ رَأْسُ النَّاسِ فِيهَا فِي قَوْلِهِ:  
 ٩ وَرَثَيْسَ تَوْمٍ نَطْلَجِ صَعَصَعَةُ الَّذِي حِينًا تَصُرُّ وَكَانَ حِينًا تَنْقَعُ  
 مَضَى الْأَسَاوِرَةُ الدِّسْنَ كَالسَّوَا فِيهَا وَقَوْدَهُ مَعَهُمْ فَأَخْتَرُوا كِسْرَى الْخَرَّ. فَكُنْ إِلَى ه جَوَانَانِهِ بِأَمْرِهِ أَنْ 15

a) Dh. R., *bṇ'iyah*, v. 96.

b) This sense of خَرِيَ is not found in the Lexx; Mfḏt في الهلاك; وقَعَ في الهلاك; LA XVIII, 247<sup>19</sup>  
 وضع في بليته وسير وسيره قتل بدك وعان  
 perhaps تناعد is used euphemistically.

c) Labrd XXXIX, 22.

d) MS مجس.

e) Mfḏt (Abu 'Ikrimah's text) لَكِي لَا تَعْلَمَ (Alḥmad as our text). Al-Kilābī (see commy Mfḏt)  
 صَبَرْتُ حَقًّا بَعْلَمَ اللَّهُ أَنِّي أَحَدُ تَوْمًا مِنْ تَوْمِ الْمُسْقَرِ.  
 read

f) not in Mfḏt; seems superfluous This account of the Day of al-Mushaqqar is identical  
 with that in al-Anbārī's Commentary on the Mfḏt, it rests on the authority of al-Ḥirmāzī

g) Naq 959<sup>13</sup>.

h) So our MS, Mfḏt has جَوَانُونَانِ; Agh XVI, 79<sup>26</sup>; حواريونان; Tabari I, p. 985 ارادفرور  
 جَوَانُونُهُ (Noldeke, *Sasaniden* 92). Our form perhaps stands for the hypocoristic جَوَانُونُهُ.

بُصِفَ عَلَى مُصَرٍّ: وَوَاقَفَ ذَلِكَ جَدًّا مِنَ الزَّمَانِ: وَكَتَبَ إِلَى عَمَّالِهِ عَلَى عِذَارِ الْعَرَبِ جَمِيعًا  
(وَهُوَ قَصْدُ مَا بَيَّنَّ الْعَرَبَ وَالْعَجَمَ) أَنْ تَمْنَعُوهُمْ مِنَ الْمِيرَةِ. فَقَتَحَ جَوَانِبَهُ عَنِ بَابِ الْمَشْرِقِ وَأَذِنَ لِلْعَرَبِ فِي  
الْبَيْرَةِ: فَجَعَلَ يُدْخِلُهُمْ حَمْسَةً [خَمْسَةً] وَعَشْرَةَ عَشْرَةً مِنْ بَابِ السُّوْفِ عَلَى أَنْ يُخْرِجَهُمْ مِنْ بَابِ جَبَّارِ  
فِي أَنْفُسِهِمْ. فَلَمَّا دَخَلَتْ فِطْعَةٌ كَعَبَرٌ رُؤُسَهُمْ أَيْ قَطَعَهَا. فَلَمَّا طَالَ ذَلِكَ عَلَيْهِمْ وَدَخَلَ النَّاسُ وَلَا  
تَخْرُجُونَ بَعَنُوا فَتَطَرُّوا إِلَى الْأَبْوَابِ ٤ [فَادَا ٥] مَأْخُودٌ بِهَا مَا خَلَا الْبَابَ الَّذِي يَدْخُلُونَ مِنْهُ. فَشَدَّ  
رَجُلٌ مِنْ بَنِي عَبَسَ صَرْبَ السِّلْسِلَةِ يَسْبِغُهُ فَقَطَعَهَا: فَخَرَجَ مَنْ كَانَ تَلِيهِ. وَأَمَرَ الْمُكْعَبِرُ وَهُوَ جَوَانِبُهُ  
بِإِغْلَافِ الْبَابِ: دَمَ قَتَلَ مِنْ بَقِيَّ فِي الْمَدِينَةِ. وَكَانَ كَسْرَى قَدْ وَقَدِمَ عَلَيْهِ هَوْدَةُ وَأَوْجَهَهُ وَنَادَمَهُ وَأَلْبَسَهُ  
بَاجًا مِنْ تَبِجَانِهِ وَحُلًّا مِنْ حُلِّهِ: فَرَعَمَتْ نَوَاحِيَهُ أَنَّهُ كَانَ لَا تَرَاهُ أَحَدٌ مِنَ الْعَجَمِ إِلَّا سَجَدَ لَهُ  
لِلدَّاءِ النَّاجِ لِصُورِهِ كَسْرَى الَّذِي كَانَ فِيهِ: فَعَالَ الْأَعْسَى

٤ مَنْ تَرَى هَوْدَةَ يَسْحُدُ غَيْرَ مُتَّبِعٍ إِذَا تَعَمَّمَ قَوْفَ النَّجَاجِ أَوْ وَصَعَا  
لَهُ أَكْثَابِلُ بِالْبِاقُوتِ رَفَضَلَهَا ٥ صَوَّغَهَا لَا تَرَى عَمَّا وَلَا طَلَعَا  
مَنْ بَلَقَ هَوْدَةَ أَوْ بَنِرْلَ بِسَاحَتِهِ بَكْنَ لِهَوْدَةَ حَبَا نَابَهُ تَبَعَا  
وَكُلُّ رَوْحٍ مِنَ الدِّسَالِ تَلَسَّسَهُ أَبُو فِدَامَةَ مَحْنُورًا بِذَلِكَ مَعَا

10

(43b) فهذا تذلل على الناج والكسوة. وقدم m على جوانبه لينتد إلى التمام فشهد يوم الصقعة

a) So Mfqt: our MS عامله.

b) So Mfqt; our MS apparently عداد.

c) Mfqt يلقى.

d) So MS; Mfqt حبان or حبان (perhaps حبان is intended); حَسَارٌ means limo-plaster, and  
may be the designation of a gate. Yāq. II, 169<sup>7</sup> gives جَبَّار as the name of a place in Bahrain.  
The following words, فِي أَنْفُسِهِمْ, are not in Mfqt. they perhaps mean "among their own people".

e) Mfqt وَكَلَّمَا.

f) Added from Mfqt.

g) So Mfqt; MS قام.

h) LA II, 291<sup>3</sup>, with نَلَقَ for تَرَى; MbdKam. 239<sup>18</sup>, with v. 2, as text.

i) Mfqt نَعَصَبَ.

j) Mfqt رَنَّتْهَا.

k) So MS; other texts صَوَّغَهَا.

l) This and the following verse are not in Mfqt commy.

m) So Mfqt; MS علمه.

a [فَكَلَّمَهُ قُوْدُهُ فِي مَائِهِ مِنْ نَدَى مِيمٍ: فَوَقَّيَهُمْ لَهُ: فَاعْتَقَهُمْ. وَكَانَتْ الصَّفَقَةُ] يَوْمَ فَصَحَّ النَّصَارَى: فَعَالَ الْأَعَشَى

- b لَمَّا أَتَوْهُ أُسَارَى كُلُّهُمْ c صَرَخَا  
 وَسَطَ الْمَشْرِقِ d فِي عَيْطَاءٍ مُشْرِقَةٍ  
 لا يَسْتَطِيعُونَ e بَعْدَ الْيَوْمِ f مُنْتَعَا  
 5 وَقَالَ لِلْمَلِكِ أَطْلِفْ مِنْهُمْ مَائَةً  
 h فَعَاكَ عَنْ مَائَةٍ مِنْهُمْ i وَنَاقَهُمْ  
 بِهِمْ تَقَرَّبَ يَوْمَ الْفَصِيحِ صَاحِيئَةً  
 ٧ لَعْنَتِي وَمَا عَمَرِي عَلَى يَهْتِنِ  
 ٨ فَيُشَسَّ الْقَتَى إِنْ كُنْتُ أَعَوَّرَ عَاقِرًا  
 ٩ وَقَدْ عَلِمُوا أَنِّي أَكْرُهُ عَلَنَهُمْ  
 المَدَوَّرَ الذِي تَطُوفُ بِالْمَدَوَّارِ وَهُوَ صَنَمٌ: أَرَادَ أَعْبَادًا كَانُوا يَتَّخِذُونَهَا عِدَا أَوَّلَهُمْ نَسَبُهُمْ ذَلِكَ 10  
 بِالضَّوْافِ. وَالْكَرُّ الرُّجُوعُ إِلَى الْعِنَالِ. وَيَقَالُ كَرَّ الْمَدَوَّرِ أَرَادَ عِدَا تَخْرُجُ إِلَيْهِ الْأَبْكَارُ: قُلْ عَامِرٌ  
 k أَلَا [نَا] لَنْتَ أَخَوَانِي عَنِيَا لَهُمْ فِي كُلِّ نَالَتِهِ دَوَّارٌ  
 ١٠ وَمَا رَمْتُ حَتَّى بَلَّ صَدْرِي وَنَحْرُهُ نَجِبَعٌ كَهْدَابِ الدِّمَقِيسِ الْمُسَيَّرِ  
 وَمَا رَمْتُ أَيْ وَمَا تَرَحُّتُ: وَيَقَالُ مِنْهُ رَمْتُ أَرِيْمَ: وَيَقَالُ رَامَ تَرُومَ أَيْ طَلَّتْ وَرَمَ بَرَمَ أَيْ أَكَلَتْ وَرَمَمَ

a) This sentence, which had fallen out of our text by *homœoteleuton*, has been restored from Mfđt.

b) Mfđt: إِذْ بَانَعُوهُ Tabari I, 987 as text.

c) MS صَرَخَا; see Tabari.

d) MS فِي غَرَاءٍ مُطْلَمَةٍ; Tab. فِي عَيْطَاءٍ مِمْ; Mfđt as text.

e) Mfđt, Tab. بَعْدَ النَّصْرِ.

f) Mfđt مُنْتَعَا.

g) Here Mfđt (q.v.) inserts an interesting verse not in our text or Tab.

h) Mfđt commy. omits the last two vv.; Tabari has them.

i) Tab. إِسَارَعُم.

j) MS صَرِيَّةٌ, Mfđt, BDur, BA, Bakri, BQut, Yāq, all as text; see the story in the commy. to the Mfđt, no other authority supports صَرِيَّةٌ.

k) See fuller scholion and quotation in Mfđt, and *post*, Suppl. No. 8.

l) Mfđt وَنَحْرِي وَصَدْرِي.

يَرَامُ رِيَامًا إِذَا عَطَفَ. وَالنَّجِيعُ الدَّمُ الطَّرِيُّ الْأَحْمَرُ. وَكُهْدَابُ أَيْ كُهْدَبِ الشَّوْبِ. وَالِدِمَقْسُ الْقَرْ.

وَالْمُسَبَّرُ الْمُحَطَّطُ: بَعَالُ نَرْدٍ مُسَبَّرٍ وَمُسَبَّرٌ أَيْ مُحَطَّطٌ ٥

١١ أَقُولُ لِنَفْسٍ لَا ٥ يُجَادُ بِمِثْلِهَا أَفَلَى الْمِرَاحِ إِنِّي غَبِرُ مُقْصِرٍ

١٢ (44a) فَلَوْ كَانَ ٥ جَمْعًا مِثْلَنَا ٥ لَمْ يَبْزُنَا وَلَكِنْ أَتَيْنَا أُسْرَةً ذَاتَ مَقْصِرٍ

٥ لَمْ تَبْزُنَا لَمْ بَسَلْنَا وَلَمْ نَعْلِنَا. وَأُسْرَةُ الرَّجُلِ رَهْطُهُ الْأَدْنَوْنَ مِنْهُ ٥

١٣ ٥ أَنُونَا شَهْرَانِ الْعَرِيضَةِ كُلِّهَا وَأَكْلَبُ طُرًّا فِي ٥ حِجَادِ السَّنَوْرِ

مَدَّ مَرَّ تَسَبُّ شَهْرَانِ قَدْ دَلَكَ. وَطُرًّا كَلًّا. وَالسَّنَوْرُ الدِرْعُ: قَالَ ذُو الرُّمَّةِ / ١ إِذَا أَجْسَبَ لِلْكَرْبِ

الْعَوْنِ السَّنَوْرُ\*. وَتَالِ النَّاعَةِ الْكَعْدَى

نَحْلَى بِأَرْطَالِ اللَّجْبَيْنِ سُنُونَا وَتَعْلُو بِهَا بَوْمَ اللَّعَا ٥ وَالسَّنَوْرَا

## XII.

١٠ وَمَدَّنَا فَأَوَيْنَا بِأَشْرَافِ دَارِمٍ غَدَاةَ جَرَيْنَا الْبَجُونِ بِالْبَجُونِ صَلَمْنَا

٢ وَلَمْ يَكْفِنَا فَوْمٌ مَقَامًا وَلَمْ نَعُدْ بِغَيْرِ الْقَنَا فِي حَشْبَةٍ أَوْ تَجَبَّرَمَا

بَعُولُ لَمْ نَعَمْ أَحَدٌ مَعَامًا نَعُومُ فِيهِ تَحْنُ. وَلَمْ نَعُدْ أَيْ لَمْ تَسْتَعِنْ بِأَحَدٍ غَيْرِ الْعَنَا وَلَا ٥ أَلْحَاكَ إِلَّا

أَلْبَاهَا فِي حَوْفٍ مِنْ عَدُوٍّ أَوْ تَحْرِمٍ أَوْ تَدْبٍ فِي جِنَاتِهِ ٥

٣ وَلَمْ أَرْ فَوْمًا يَرْفَعُونَ لِوَاءَهُمْ لِغَايَتِنَا فِي الْمَجْدِ مِمَّنْ نَكَلَّمَا

١٥ أَلْوَاءُ لِلْأَمِيرِ مَمْدُودٌ. بَعَالُ أَلْوَبْتُ لِوَاءَ أَيْ عَدَدْتُهُ: وَأَمَّا لَوَى الرَّمْلُ مَمْعُورٌ: وَبَعَالُ أَلْوَنَا أَيْ وَمَعَنَا فِي

لَوَى الرَّمْلِ. وَالْمَحْدُ الشَّرَفُ وَالْمَحْدُ الشَّرِيفُ ٥

a) MS تُنَجَادُ (points perhaps by later hand).

b) So MS; the construction is permissible [جَمْعًا] جَمْعًا; Mfđt جَمْعَ مِثْلَنَا, and cf. ante, No. X, 3.

c) Mfđt لَمْ نَبَالِهِمْ.

d) Mfđt يَفْرَسَانِ الْعَرِيضَةِ.

e) Mfđt لِبَاسٍ.

f) Dh. R., Drw: XXX, 48.

g) MS السَّنَوْرُ (sic). This verse should belong to the poem at pp. 145—148 of the *Jamharah*, but it is not found there.

XII. *Tawil*; no citations found.

h) MS اللجبا (!)

٦ مَنِ النَّاسِ إِلَّا يَعْرِفُونَ عَلَيْهِمْ لَنَا فِي جَسِيمِ الْأَمْرِ أَنْ تَكْرَمًا  
وَنَحْنُ الْأُولَى قَدْ نَا الْحَيَاةَ عَلَى التَّوَجَا كَمَا لَوَحَ الْقُرْأَسُ نَبْعًا وَسَاسِمًا

الحَيَاةُ الأَفْرَاسُ الكَرِيمَةُ الْوَاحِدُ جَوَادٌ. وَالتَّبْعُ وَالشَّوْحَطُ سَوَاةٌ فَمَا نَبَتَ فِي الْحَبِيلِ فَهُوَ نَبْعٌ وَمَا ذَبَتَ فِي  
السَّهْلِ فَهُوَ شَوْحَطٌ. وَالسَّاسِمُ شَجَرٌ مِنَ الْأَبْنُسِ: قَالَ النَّبِيُّ بْنُ تَوَلَّبٍ: (44b) \*b [تَرَى] حَوْلَهَا النَّبْعَ  
وَالسَّاسِمَا\*. وَالتَّوَجَا أَنْ يَتَشَكَّى الْعَرَسُ حَافِرَةً: وَالْحَقُّ أَنْ يَرَقَّ الْحَافِرُ. وَقَوْلُهُ: كَمَا لَوَحَ أَيْ أَنْ لِلَّيْلِ  
ضَمَّرَ كَالْعِيسَى فِي يُبْسِيهَا: فَطَوَّلَ الْكَلَامَ فِيهِ كَمَا قَالَ أَمْرُو الْقَيْسِ

هَلَا مَتْنَتَانِ جُطَّانَا كَمَا أَكَبَّ عَلَى سَاعِدَيْهِ النَّبِيُّ

أَرَادَ بِهَذَا التَّطْوِيلِ كَسَاعِدَتِي تَمِيرُ بَارِكًا

٧ وَنَحْنُ صَبَحْنَا حَتَّى أَسْمَاءَ بِالْقَنَا وَنَحْنُ تَرَكْنَا حَتَّى مُرَّةَ مَاتَمَا

حَتَّى أَسْمَاءُ نَعْنَى بَنَى قَرَارَةً: وَمُرَّةُ أَيْنَ عَوْفٍ بِنِ سَعْدٍ. وَقَوْلُهُ مَاتَمَا أَيْ جَمَاعَةً: وَالْمَاتَمُ النِّسَاءُ يَجْتَمِعْنَ  
فِي سُورٍ أَوْغَمَ: قَالَ الشَّاعِرُ

d عَشْبَةٌ قَامَ النَّائِحَاتُ وَشَفَقَتْ خُدُودُ بِيَايِدِي مَاتَمٍ أَيْ مَاتَمٍ

٨ بَقَرْنَا الْكَبَالَى مِنْ شَنْوَةٍ بَعْدَمَا خَبَطْنَ بِقَيْفِ الرِّيحِ نَهْدًا وَخَنَعَا

بَقَرْنَا أَيْ شَفَقْنَا. يُقَالُ بَقَرَّ بَطْنُهُ وَبَعَجَ بَطْنُهُ بَعْرَةً وَبَعَجَهُ بِعَعَى وَاحِدٍ. وَنَهْدٌ وَخَنَعٌ حَبَانٌ

٩ مُجَنَّبَةٌ قَدْ لَاحَهَا الْعَزُؤُ بَعْدَمَا تَبَارَى مَرَاخِيهَا الْوَشِيمُ الْقَوْمَا

مُجَنَّبَةٌ نَعْنَى الْحُلْدُ: وَكَانُوا يَجْتَنِبُونَ الْخَيْلَ وَيُرْكَبُونَ الْإِبِلَ لِلْوُفَى الَّتِي يَتَخَاجَرُونَ فِيهَا فِي الْحَرْبِ:

وَمِثْلُهُ قَوْلُ لَبِيدٍ

f يَطْرُدُ الرُّجَّ يُبَارَى طَلَّةً بِأَسْبَلِ كَالسِّنَانِ الْمُنْتَحَلِ

a) مِنَ النَّاسِ MS.

b) LA XV, 178<sup>17</sup>; *Aqdud* 34<sup>18</sup>; MS omits تَرَى (accidentally in turning the page).

c) I. Q. XIX, 30; Lane 769b.

d) This verse appears to be compounded of parts of two verses of different meanings: see LA XIV, 269<sup>3</sup> and <sup>4</sup>; see also *Aqdud*, p. 67. Perhaps the confusion is due to error of the copyist.

e) Yaq. IV, 336<sup>8</sup> has a verse which may come in before v. 8 (or perhaps be a substitute for it): —

وَحْنُ جَلْنَا الْخَيْلَ مِنْ بَطْنِ لَابَةِ فَجِئْنَا نَبَارِسَ الْأَعْنَةِ سَهْمَا

f) Drw. XXXIX, 46.

والمراخي السراع ٥

١ وَلَنَحْنُ صَبِيحًا حَيَّ نَجْرَانُ غَارَةً تُبْدِلُ حَبَالَاهَا مَخَافَتَنَا دَمًا

نَجْرَانُ ارض اليمن. وتُبدِلُ اى ترمى بأولادها من مخافتنا: فلما حُدِفَ مِنْ تَصَبُّتِهِ: تُبْدِلُ بمعنى الغارة  
وَدَمًا مفعول به كأنه قال: تُبْدِلُ الحَبَالَى دَمًا مَخَافَتَنَا ٥

## XIII.

٢ تَحَنَّبُ نُمَيْرًا وَلَا تُوطِئُهَا فَإِنَّ بِهَا عَامِرًا خُضِرَ ٥

٣ (45a) وَإِنَّ رِمَاحَ بَنِي عَامِرٍ يَقْطِرُونَ<sup>a</sup> مِلَّ عَلَقِ الْأَحْمَرِ

بنو علمر بمعنى رَهْطُهُ. وَالْعَلَقُ الدَّمُ: وَالْعَلَقُ اَيْضًا فِي غَيْرِ هَذَا الْمَوْضِعِ دُوْدَةٌ تَكُونُ فِي الْمَاءِ تَنْشَبُ فِي  
حَلْقِ الشَّارِبِ: وَالْعَلَقُ عَلَقُ الْبَكْرَةِ: وَقَالَ عَجَبِيرُ السَّلُولِيُّ: سَلَالِمَ الْعَلَقِ: وَارَادَ<sup>b</sup> مِنَ الْعَلَقِ فَوْضَلُ  
الْكَلَامِ وَأَنْغَمَ: وَمِثْلُهُ كُنْبَرُ جَائِرٍ ٥

٤ هُمُ الْجَائِرُونَ عِظَامَ الْكَسِيرِ إِذَا مَا الْكَسَائِرُ لَمْ<sup>c</sup> تُجْبَرِ 10

بمعنى نَعْنُونَ وَنُعْطُونَ مِنْ أَفْعَدَةِ الدَّهْرِ عَنِ الْمَصْرِفِ: فَهُوَ كَالْكَسِيرِ اى الْمَكْسُورِ. وَقَوْلُهُ \* إِذَا مَا الْكَسَائِرُ  
لَمْ تُجْبَرِ \* مَثَلٌ: اى حِينَ لَا يُوَاسِي أَحَدٌ أَحَدًا ٥

٥ وَهُمْ يَضْرِبُونَ غَدَاةَ الصَّبَا ح- أَنْفَ الْمَدَجِّجِ ذِي الْيُفْعْرِ

غَدَاةُ الصَّبَاحِ اى غَدَاةُ الْغَارَةِ لِأَنَّ الْغَارَةَ لَا تَقَعُ إِلَّا فِي وَفْتِ الصَّبَاحِ. وَالْمَدَجِّجُ الدَّاخِلُ فِي السِّلَاحِ:  
15 وَمِثْلُهُ الْمَغْنَعُ: وَقَالَ عَنَنْزَةُ

d وَمَدَجِّجٍ كَرِهَ الْكُمَاهُ رِأَاهُ لَا مُبْعِي قَرَبًا وَلَا مُسْتَسْلِمَ

وَالْمَغْفَرُ الْبَيْضَةُ سَمِيَ مَغْفَرًا<sup>e</sup> لِأَنَّهُ يُعْطَى الرَّأْسَ وَالْعُنُقَ: وَمِنْهُ بِقَالَ غَفَرْتُ مَبَاعِيَ اى جَعَلْتُهُ فِي الْوَعَاءِ:

XIII. *Mutaqarib*; no citations found.

a) MS مِلَّ عَلَقِ الْأَحْمَرِ. b) MS مِلَّ عَلَقِ.

c) MS يُجْبَرِ, but correctly in scholion.

d) Mu'all. 48.

e) MS أَلَا أَنَّهُ (sic).

وقال كَيْبِدٌ \*<sup>٥</sup> فِي كَيْلَةٍ غَرَّ النَّجُومَ غَمَامُهَا \* اى غَطَّاهَا: وَغَرَّ الْجُرْحُ اِذَا بَرَأَ رَأْسُهُ وَقَالَ اسْقَلَهُ: وَالْغَفَرُ  
الزُّئْبُرُ: وَالْغِفَارَةُ رِقَابَةٌ كَالْخِرْقَةِ تُوَقَّى الْمَرَأَةَ مَقْنَعَتَهَا: وَقَوْلُهُمْ غُفِرَانَكَ اللَّهُمَّ اى تَغْطِيَتَكَ وَسِتْرَكَ: وَالْغَفِرَةُ  
مِنَ الشَّعْرِ وَالْجَمْعُ الْغَفَائِرُ وَفِي الدَّوَائِبِ ۞

٥ يُقِيمُونَ لِلْحَرْبِ أَصْعَارَهَا إِذَا نُورِ الْقَسْطِلِ الْأَغْبَرُ  
الْأَصْعَارُ جَمْعُ صَعِرٍ وَهُوَ الْبَيْلُ: وَيُقَالُ: وَاللَّهِ لَا تَقِيمَنَّ صَعْرَكَ: (45b) اى مَيْلَكَ. وَتَوَرَّ هَيَّجَ. وَالْقَسْطِلُ ۞  
الْغُبَارُ وَجَمْعُهُ قَسَاطِلُ. يَقُولُ بُقِيمُونَ أَوَدَ الْحَرْبِ فِي هَذَا الْوَقْتِ الَّذِي ثَارَ فِيهِ الْقَسْطِلُ الْأَغْبَرُ ۞  
٦ كُمَاهُ حُمَاهُ إِذَا مَا الشِّفَا ۞ يَعْبِزُ عَنْ صَبِّهَا الْمِشْفَرُ  
كُمَاهُ جَمْعُ كَمِيٍّ وَهُوَ الشُّجَاعُ. وَالْكُمَاهُ الَّذِينَ يَحْمُونَ الْكَفَائِفَ وَحَافِظُونَ الدُّبُرَ. وَالْمِشْفَرُ ارَادَ الشِّدْقَ  
فَاسْتَعَارَ كَمَا قَالَ الْخَطْبَةُ

٦ سَقَى جَارَكَ الْعَيْمَانَ لَمَّا جَعَوْنَهُ وَفَلَصَ عَنْ بَرْدِ الشَّرَابِ مَسَاوِرَهُ  
١٠ يَعْمَلُ ۞ حُمَاهُ فِي مِثْلِ هَذَا الْوَقْتِ الَّذِي تَنْكَسِرُ فِيهِ الشِّفَا وَتُكَلِّحُ فِيهِ الْوُجُوهُ: وَهُوَ مِثْلُ قَوْلِ كَيْبِدٍ  
٥ رَقِيبَانِ عَلَيْهِمَا نَاهِصٌ تُكَلِّحُ الْأَرْوَاقَ مِنْهُمْ وَالْأَبْلُ  
وَالْأَرْوَاقُ الطُّوَلُ الْأَسْنَانُ وَالْأَبْلُ الْقَصِيرُهَا: يَقُولُ نُكَلِّحُ الْجَبِيعَ ۞

٧ يُطِيلُونَ لِلْحَرْبِ تَكَرَّرَهَا إِذَا أَلْهَبَتْ لَهَا تُسْعَرُ  
وَسُرَى: يُطِيلُونَ فِي الْحَرْبِ. وَاللَّهْبُ النَّارُ. وَتُسْعَرُ تُسْعَلُ: بِعَالٍ سَعَرَتِ النَّارُ تَسْعَرُ سَعْرًا وَأَسْعَرْنَاهَا  
أَنَا إِسْعَارًا ۞

٨ وَإِنَّ الَّذِي قَدْ أَتَيْتُمْ بِهِ سَيَكْذِبُهُ عَنْكُمْ <sup>d</sup> الْمُنْخَبِرُ  
[اى] لَنْ الْخَبِيرَ نَعْرِفُ أَمَانًا وَأَنَامَكُمْ وَأَتَمَّ الْجَمِيعِ وَنَعْلَمُ مَنْ لَهُ الْعَصْلُ عَلَى الْآخِرِ ۞  
٩ سَتَعْلَمُ ۞ أَيْ زَمْتُهُمْ إِذَا تَلَقَّى كِتَابَهَا الْخُسْرُ

a) Mu'all. 42; our MS has كَعَرَ, which is the reading of Tibrizi, and the only one which appears to be known to the commentators; on the other hand, the quotation would be inappropriate here unless we read غَعَرَ.

b) Diw. II, 26.

c) Lab. Diw. XXXIX, 72.

d) MS الْمُنْخَبِرُ without vowels: the scholion points to the passive form.

e) So MS; probably we should read لَنْ for اى.

رَمْنَمُومَ اِى طَلَبْنَمُومَ. وَالْكَتَابُ جَمِيعُ كَتِيبَةٍ وَهِيَ الْجَبْشُ الْمُتَكْتَبُ الْمُجْتَمِعُ: يَفْعَالُ تَكْتَبُ الْجَبْشُ  
اِذَا تَجَمَّعَ وَيَفْعَالُ سَمِيَتْ الْكِتَابَةُ كِتَابَةً لِاجْتِمَاعِ الْحُرُوفِ (46a) وَصَمَّ بِعِضِهَا اِلَى بَعْضٍ: وَيُقَالُ كَتَنْتُ  
الْبَغْلَةَ اِذَا جَمَعْتَ حَبَاهَا بِحَلْفَةٍ: قَالَ الشَّاعِرُ

a لَا تَأْمَنَنَّ قَرَارًا خَلَوْتَ بِهِ عَلَى قَلْوِكَ وَأَكْتَنَبَهَا بِأَسْيَارِ

٥ وَالْحَسْرُ جَمَاعَةُ حَاسِرٍ وَهُوَ الَّذِي لَا سِلَاحَ مَعَهُ: اِذَا كَانَ مَعَهُ سِلَاحٌ فَهُوَ مُقَنَّعٌ: قَالَ مَنِيمٌ بِنِ  
نُورَةَ فِي أَخِيهِ مَالِكٍ

b وَلَا بِيَكْهَامٍ بَرَّةً عَنِ عَدُوِّهِ اِذَا مَا هُوَ لَاقَى حَاسِرًا أَوْ مُقَنَّعًا

وَالْحَسِيرُ الْمُعْيَى وَالْحَسْرُ الْأَعْبَاءُ ٥

١٠ تَبَيَّنَ فِي شُبُهَاتِ الْأُمُورِ فَإِنَّ التَّجَارِبَ قَدْ تُؤَوَّرُ

١١ لَقَدْ كَانَ فِيمَا خَلَا عِنْرَهُ وَيَأْلَعِلِمِ يَغْتَبِرُ الْبَصِيرُ

10

١٢ يُلَامُ الْمُفْرِطُ فِي أَمْرِهِ اِذَا صَرَّحَ الْأَمْرُ لِلْمُعْذِرِ

الْمُفْرِطُ الْمُضَيِّعُ وَالنَّفْرِيطُ النَّضِيعُ: يَفْعَالُ فَرَطَ فُلَانٌ فِي أَمْرِهِ اِى ضَيَّعَ. وَأَفْرَطَ اِذَا جَاوَزَ الْمِقْدَارَ:

وَفِي الْمَثَلِ: رَبَّمَا وَفَعَ الْأَفْرَاطُ مَوْضِعَ التَّقْرِيطِ: اِى تَرِيدُ أَنْ تُتْعِرَطَ فِي إِحْكَامِ الشَّيْءِ فُتْبَالُغَ فِيهِ

وَالْمَالِغَةُ فِيهِ تَضْبِيعٌ ٥

## XIV.

١ لَقَدْ تَعَلَّمَ الْكَرْبُ أَنِّي أَنَبُهَا وَأَنَّى الْهَمَامُ يَهَا الْمَعْلَمُ

15

٢ وَأَنَّى أَحْلُ عَلَى رَهْوَةٍ مِّنَ الْمَجْدِ فِي الشَّرَفِ الْأَعْظَمِ

أَحْلُ أَنْزِلُ يَفْعَالُ حَلَلْتُ بِنَزْلِ كَذَا وَأَلَمْتُ بِمَعَى. وَالرَّهْوَةُ الْمَكَانُ الْمُرْتَفِعُ: قَالَ ذُو الرَّمَّةِ

a) LA II, 195<sup>10</sup>, with بِعَرِكَ: see Ham. 1934-6; poet Salim b. Darah of 'Abdallah b. Ghaṭāfaṇ.

b) Mfqt LXVII, 10.

c) MS نَعْرِطُ. The proverb quoted is not in Maidanī. This view of the difference between نَعْرِطُ and إِفْرَاطُ accords with the saying attributed to 'Alī b. Abī Ṭālib in LA IX, 243<sup>9</sup>, TA, V, 198<sup>15</sup>, Lane 2378a مَفْرُطًا أَوْ مَقْرُطًا (LA لَا تَرَى الْجَاهِلَ لَا تَرَى الْجَاهِلَ) (LA لَا تَرَى الْجَاهِلَ لَا تَرَى الْجَاهِلَ).

XIV. *Mutaqarib*; vv. 7 and 8 cited.



a تَنَظَرْتُ كَمَا جَلَى عَلَى رَأْسِ رَهْوَةٍ مِنْ الطَّيْرِ أَقْنَى يَنْقُصُ الطَّلَّ أَرْزَقُ

وَأَمَّا رَهْوَةٌ بِلاَ أَلِفٍ وَلَا مٍ فَهِيَ جَدَلٌ: قَالَ عمرو بن كلثوم

b نَصَبْنَا مِثْلَ رَهْوَةٍ ذَاتِ حَدٍّ نَطْلَعُ دُونَهُ حَتَّى بَيَّيْنَا

وَالرَّهْوُ الْمَكَانُ الْوَاسِعُ وَالرَّهْوُ الطَّرِيفُ وَالرَّهْوُ الْكُرْكِيُّ (46b) وَالرَّهْوُ الْمُسْتَرْخِي الْمُنْتَدِي الْأَحْفَفُ: قَالَ الْمُكَبَّلُ

c فَأَنكَحْنَهُ رَهْوًا كَأَنَّ عَجَانَهَا مَشَقَّ إِهَابٍ أَوْسَعَ السَّلَاحِ نَاجِلُهُ

وَالْمَجْدُ وَالشَّرَفُ وَاحِدٌ مَجَاءُ بِهِمَا لَمَّا اخْتَلَفَ لَفْظَاهُمَا

٣ وَأَنْبَى أَشْبِصُ بِالْدَّارِعِيِّنَ فِي ثَوْرَةِ الرَّهَجِ الْأَقْتَمِ

أَشْبِصُهُ أَزْجَحُهُ. وَثَوْرَةُ الرَّهَجِ ارْتِفَاعُ الْغُبَارِ. وَالْأَقْتَمُ الْغُبَارُ الْكَدِرُ فِيهِ فُتْمَةٌ أَيْ سَوَادٌ: وَالْقَتَمُ الْغُبَارُ:

قَالَ رُبْنَةُ يَصِفُ طَرِيقًا أَغْبَرَ: \*d وَقَانِمِ الْأَعْمَاقِ خَايَ الْمُخَنَرِقِ \*

10 ٤ وَأَنْبَى أَكْرُ إِذَا أَحْجَبُوا بِأَكْرَمِ مِنْ عَطْفَةِ الصَّبْعِ

أَكْرُ أَزْجَعُ إِلَى الْكَرْبِ. إِذَا أَحْجَبُوا جَبَنُوا: بَعَالَ أَحْجَمَ فَلَانٍ عَنِ الْأَمْرِ إِذَا لَمْ يُقَدِّمْ عَلَيْهِ وَلَمْ يَجْسُرْ

وَالْأَحْجَامُ الْمَأْخِذُ. وَقَوْلُهُ بِأَكْرَمِ مِنْ عَطْفَةِ الصَّبْعِ أَيْ كَرِي أَكْرَمُ مِنْ كَرِي الصَّبْعِ وَهُوَ الْأَسَدُ: وَأَصْلُ

الصَّبْعِ الْعَصُ

ه وَأَضْرَبَ بِالسَّيْفِ يَوْمَ الْوَعَى أَقْدُبُ بِحَلْقِ الْمُبْرَمِ

الْوَعَى لِلْحَرْبِ وَالْجَلَبَةِ: قَالَ الْهَذَلِيُّ

15

ه كَانَ وَعَى الْخَمُوشِ بِحَابِيَتِهِ وَعَى رَكِبٍ أَمَمَ دَوَى رِبَاطِ

a) LA XIX, 62<sup>9</sup> and XX, 66<sup>4</sup>, as text: XVIII, 164<sup>23</sup> with أَوْفَى; Drw. LII, 45.

b) This verse is made up of the first hemist. of v. 40 and the second of v. 29 of 'Amr's *Mu'allahah* (Tibriz's text).

c) MS corruptly أَنْكَحَتْهَا بِأَجْلِهِ and إِهَابٍ وَالسَّلَاحِ بِأَجْلِهِ; for the verse see LA XIV, 170<sup>11</sup> and XIX, 59<sup>10</sup>; also Agh. XII, 42<sup>5</sup>, and No. 112 of Mr Krenkow's MS of Selections from the *Mift* and *Ašmt.*, v. 42 (last mentioned and Agh فَأَنكَحْنَهُ, LA فَأَنكَحْنُم).

d) Drw. XL, 1.

e) LA IX, 180<sup>7</sup> (as text), and XX, 277<sup>20</sup> (with هِبَاطِ; latter reading in Ham. 571<sup>2</sup>); poet al-Mutanakhkhil; see Jamharah 120<sup>18</sup>.

وَأَفْدَّ أَفْطَعُ <sup>a</sup> وَالْقَدُّ الْقَطْعُ وَالْقَدِيدُ الْمَقْطُوعُ. وَالْمُبَرَّمُ الْمُبْحَكَمُ: يعنى به الذُّرُوعُ وَالْجَوَاشِينَ الَّتِي أُحْكِمَ صَنْعُهَا وَعَمَلُهَا: وبمعنى أَتَرَمَّتْ الْحَبْلُ إِذَا أَحْكَمْتَ فَتَلَهُ وَحَلَّ مُبَرَّمٌ <sup>b</sup> وَتَحِيلٌ وَتَحْدَرْجٌ وَمَشْزُورٌ أَيْ مُخْخَمٌ الْقَتْلُ <sup>c</sup>

٩ فَهَذَا عَتَادِي لَوْ أَنَّ الْفَتَى يُعَمَّرُ فِي غَيْرِ مَا مَهْرَمٍ  
<sup>d</sup> وبروى: \* فَهَذَا أَوَانِي لَوْ أَنَّ الْفَتَى \*: أَيْ وَفَنِي وَحِيِي. وَالْعَتَادُ الْعُدَّةُ وَالِاسْتِعْدَادُ لِمَا يُحْتَاجُ إِلَيْهِ:  
 وقال الشاعر: <sup>e</sup> \* وَتَفَوَّى الْأَلِهَ خَيْرُ الْعَتَادِ \*. وما هنا صِلَةٌ وَصَلَّ بِهَا كَلَامُهُ <sup>(47a)</sup>

٧ وَقَدْ عَلِمَ الْحَيُّ مِنْ عَامِرٍ بِأَنَّ لَنَا ذُرْوَةَ الْأَجْسَمِ  
 ذِرْوَةٌ كُلِّ شَيْءٍ أَعْلَاهُ: وَذِرْوَةٌ وَغُرَّةٌ وَاحِدٌ. وَالْأَجْسَمُ الْأَصْحَمُ الْأَعْظَمُ <sup>f</sup>

٨ وَأَنَا الْمَصَالِبْتُ يَوْمَ الْوَعَى إِذَا مَا الْعَوَاوِيرُ لَمْ تُقَدِّمِ  
 10 الْمَصَالِبْتُ جَمْعُ مَصْلَاتٍ وَهُوَ الْمَاضِي فِي الْأُمُورِ: وبمعنى سَبَقْتُ صَلَّتْ وَإِصْلَيْتُ إِذَا كَانَ مَاضِيًا فِي الصَّرِيحَةِ:  
 وَأَصْلَتْ السَّبْقُ مِنَ الْعَيْدِ إِذَا أَتَجَرَّتْ: وبمعنى أَصْلَتْ سَبَقَهُ إِذَا جَرَّتْ: وَجَبَّيْنِ صَلَّتْ أَيْ مُشْرِقٌ: وَرَجُلٌ  
 صَلَّتْ وَصَلَّدَ أَيْ صَادَفَ الْفُلَاءَ: وَحَاجَرَ صَلَّتْ وَصَلَّدَ أَيْ سَدَّيْدَ صُلْبٌ: وبمعنى صَلَّدَ الرُّنْدُ وَأَصْلَدَ إِذَا  
 لَمْ يُورِ نَارًا. وَالْعَوَاوِيرُ جَمْعُ عَوَارٍ وَهُوَ الْجَبَانُ: قَالَ الْأَعْنَشِيُّ

غَيْرِ مِيلٍ وَلَا عَوَاوِيرٍ فِي الْهِنَاجَا وَلَا عُزْلٍ وَلَا أَكْقَالِ

1٥ الْعُزْلُ جَمْعُ أَعْرَلٍ وَهُوَ الَّذِي لَا سِلَاحَ مَعَهُ. وَالْعَوَاوِيرُ الْجَبَنَاءُ. وَالْأَكْقَالُ جَمْعُ كِفْلٍ وَهُوَ الَّذِي لَا تَبْتُّنَ  
 عَلَى طَهْرِ الدَّابَّةِ: وَفِيهِ لِلْأَعْرَابِيِّ رَاكِبٌ وَأَبْوَةٌ تَمْشِي مَعَهُ: لَمْ رَكِبْتَ وَأَبْوَكٌ رَاحِلٌ: مَعَالٍ: إِنَّ أَيْ لِكِفْلٍ:  
 بى لَا تَبْتُّنَ عَلَى طَهْرِ الدَّابَّةِ

a) MS الْعُدَّة.

b) So our MS; سَحَبَلٌ however means "of single strand", not twisted; see Lane, s. v., and Zuhair, Mu'all. 18.

c) MS وَتَفَوَّى اللَّهُ; the half-verse is in met. *Khafif*: a syllable is wanting at the beginning.

d) In LA XIV, 366<sup>21</sup>, TA VIII, 228 foot, this v. is cited with a different rhyme: —

بِأَنَّ لَنَا الذَّرْوَةَ الْأَجْسَمَا

e) Cited LA II, 358<sup>18</sup>, with الْمَعَاوِيرُ لَمْ تَقْدَمِ.

f) al-A'shà, *Mu bukk'u*, 57; LA VI, 294<sup>19</sup>, XIV, 108<sup>15</sup>, etc. (MS incorrectly الْأَكْقَالِ).

## XV.

١ لِلْمُقَرَّبَاتِ عُذُو حِينَ نُحْضِرُهَا وَغَارَةٌ تَسْتَيْبِرُ النَّفْعَ فِي رَهْجِ  
 الْمُقَرَّبَاتِ لِلْجِيلِ إِلَى تَدْنَى مِنْ أَحَابِهَا لِكِرَامَتِهَا عَلَيْهِمْ: تَرْتَبُطُ عِنْدَ الْبُيُوتِ لَا تُشْرَحُ مَعَ غَيْرِهَا: الْوَاحِدَةُ  
 مُقَرَّبَةٌ. وَنُحْضِرُهَا تَحْمِلُهَا عَلَى الْحَضَرِ وَهُوَ عُذُو: بِقَالَ أَحْضَرَ الرَّجُلُ وَالْقَرْسُ إِذَا عَدَا. وَالنَّفْعُ الْغُبَارُ  
 ٢ فَمَا يُفَارِقُنِي الْمَرْنُوقُ مُحْتَمِلًا رِحَالَةً شَدَّهَا الْبِضْمَارُ بِالتَّبَجِ  
 (47b) الْمَرْنُوقُ قَرْسُهُ. وَالرِّحَالَةُ السَّرَجُ: وَمِنْهُ قَوْلُ الشَّاعِرِ

٥ إِذْ لَا أَرَأَى عَلَى رِحَالَةٍ سَابِجٍ تَهْدِي مَرَائِلُهُ تَبِيلَ الْمَحْرَمِ  
 وَالْبِضْمَارُ السَّعْدُ وَالْإِثْمَةُ عَلَيْهِا: قَالَ النَّابِغَةُ: \* b وَرَقٌ مَرَائِلُهُ مِنَ الْبِضْمَارِ \* c وَالنَّجْدُ الصَّدْرُ وَجَعَهُ أَتْبَلَ  
 ٣ إِذَا نَعَى الْكَرْبَ نَاعُوهَا بَدَتْ لَهُمْ أَبْنَاءُ عَامِرٍ تُرْجَى كُلُّ مُخْتَرَجٍ  
 وَبُرَى: نَاعُوهَا بَدَتْ أَصْلًا: أَيْ عَشِيْبَةُ الْوَاحِدِ أَصْبَلٌ. وَهُوَ تُرْجَى أَيْ تَسُوقُ: وَالتَّرْجِيَةُ d أَصْلُهَا أَنْ  
 قَدَعَ الطَّبِيْبَةُ غَزَالَهَا بِصَدْرِهَا إِذَا أَرَاتَتْ أَنْ تُرْخَعَهُ. e وَخَرَجَ خَارِجِيٌّ فِدَ خَرَجَ مِنَ الصَّبَةِ وَهُوَ السَّابِقُ: 10  
 قَالَ أَوْسُ بْنُ حَكِيمٍ

f وَخَارِجِيٌّ تَرَمُّ الْأَرْضَ مُعْتَرِمًا وَبَيْنَتْ ذَاتَ شِرَاحٍ وَأَحْجَالٍ  
 وَالْخَارِجِيُّ مِنَ النَّاسِ الَّذِي يَسُودُ بَغْيٌ لِرِثِّ. g وَهُوَ نَعَى [الْحَرَبَ] لِعَوَايَا أَيْ ذَكَرَهَا ذَاكِرُهَا h  
 ٤ عَلَيْهِمُ الْبَيْضُ وَالْأَنْدَانُ سَابِغَةٌ يُقْحِمُونَ كَأَنَّ الْقَوْمَ فِي رَهْجِ  
 15 الْبَيْضُ جَمْعُ بَيْضَةٍ وَهُوَ الْمَغْفَرُ وَهُوَ الْقُرْدُمَانِيُّ: قَالَ لَيْبُدُ بْنُ رَبِيعَةَ  
 h فَحَمَّةٌ ذَفْرَاءُ نَرْنَى بِالْعَرَى قُرْدُمَانِيًّا وَتَرَكَا كَالْتَصَدِّ

XV. *Basit*; no citations found.

a) This verse is made up of the first hemist. of v. 45 and the second hemist. of v. 21 of 'Antarah's *Mu'allaqah*.

b) *Dirw.* X, 24 (Ahlw. *وَرَقًا*).

c) This explanation is not correct, see Lane.

d) MS *أَصْلُهُ*.

e) MS *وَمُسَخَّرٌ*.

f) This v. is not in the *Dirw.*, ed. Geyer; it may belong to No. XXXII in that Collection.

g) MS *وَهُوَ نَاعَا أَيْ*.

h) *Dirw.* XXXIX, 59.

وَالْأَبْدَانِ جَمْعُ بَدَنٍ وَهُوَ الدِّرْعُ. وَالسَّابِغَةُ الْفَضْفَاصَةُ. وَيُقَالُ حَمَمٌ أَيْ هَجَمُوا عَلَيْهَا عَلَى دُخُولِ الرَّهَجِ  
وَأَفْجَحَ الْقَوْمُ. وَالرَّهَجُ الْغُبَارُ

ه صَبَحَنَ عَبَسًا غَدَاةَ الرَّوْعِ آوَنَةً وَهْنٌ عَالَيْنَ بِأَبْنِ الْجَوْنِ فِي دَرَجٍ  
صَبَحَنَ بِعِي الْغَارَةِ لِأَنَّهَا لَا تَفْعُ إِلَّا فِي الصَّبَاحِ. وَالرَّوْعُ الْقَرْعُ وَارْتَلَعَ وَارْتَلَعَ قَرْعًا. وَآوَنَةً أَيْ وَفَتًا جَمْعُ  
ه أَوَانٍ. وَالْدَّرَجُ الْمَشَقَّةُ ه (48a)

٤ وَأَنْقَضَتِ الْكَيْلُ مِنْ وَادِي الدَّنَابِ وَقَدْ أَصْغَتْ هَاسِنَتَهَا حُمْرًا مِّنَ الْوَدَجِ  
أَنْقَضَتْ قَبِطَتْ كَانْفِصَاصِ الْعُقَابِ. وَأَصْغَتْ أَمَلَتْ وَالصَّغَا الْمَيْلُ: يُقَالُ صَغَا إِلَى كَذَا أَيْ مَالَ إِلَيْهِ:  
وَمِنْهُ ه فَقَدْ صَغَتْ فَلَوْيُكُمَا. وَالْوَدَجُ أَرَادَ دَمَ الْأَوْدَاجِ كَأَنَّهُ خَصَّهَا بِالدَّمِ فَصَارَتْ حُمْرًا بِهِ. وَأَمَّا قَالَ  
أَصْغَتْ لِأَنَّهَا تَرِيدُ أَنْ تَطْعُنَ بِهَا فَعَدَّ هَاسِنَتَهَا لِلطَّعْنِ: وَقَالَ الشَّاعِرُ فِي مَعْنَاهُ: \* ه خَفَضُوا أَسِنَّتَهُمْ فَكُلُّ  
10 نَالِي \* أَرَادَ بِالْوَدَجِ الْأَوْدَاجَ: وَمِثْلُهُ: \* ٢ فِي حَلْفِكُمْ عَطْمٌ وَقَدْ تَجَبَّنَا \* ه

٧ إِنْ نَسَّالِي الْخَيْلِ عَمَّا فِي مَوَاقِفِهَا يَوْمَ الْمُشَقَّرِ وَالْأَبْطَالِ فِي رَعَجٍ  
يَوْمَ الْمُشَقَّرِ يَعْنِي يَوْمَ الصَّفَقَةِ وَكَانَ قَدْ أَبْلَى ه فِيهِ. وَالْأَبْطَالُ الْأَشِدَّاءُ الَّذِينَ تَنْطَلُ الدِّمَاءُ عِنْدَهُمْ فَلَا  
يُؤْخَذُ مِنْهُمْ نَارًا. وَرَعَجٌ قَلْعٌ وَسَدَّةٌ: وَيُقَالُ رَعَجٌ قَرْعٌ. وَهَذَا مَرَّرَ دُرَّ الْمُشَقَّرِ  
٨ تُخَيِّرُكَ أَنَّى أُعِيدُ الْكَرَّ بَبْنَهُمْ إِذَا أَلْقَيْنَا حُطَمَتَ فِي يَوْمٍ مُّغْتَلَجٍ  
15 تُخَيِّرُكَ جَوَابُ إِنْ نَسَّالِي. وَحُطِمَتُ كُسِرَتْ وَالْحَطْمُ الْكُسْرُ: وَمِنْهُ مَا يُقَالُ: حَطَمَ اللَّهُ ظَهْرَ عَدُوِّكَ.  
وَيَوْمٌ مُّغْتَلَجٌ يَوْمٌ أَعْلَاجٍ وَارْتِلَاجٍ ه

a) MS هَجَمُونَهَا.

b) MS هَاسِنَتَهَا.

c) Qur LXVI, 4.

d) MS أَمَلَهَا.

e) LA XX, 208<sup>80</sup>; poet الْأَحْدَعُ الْهَمْدَانِيّ.f) LA XIX, 150<sup>10</sup>; poet الْمُسَيَّبُ بْنُ زَيْدٍ مَنَاةَ.

g) It is scarcely probable that the Mushaqqar mentioned here means the fortress in al-Bahrain; it seems more likely that it is the valley in Mount Aja' mentioned in Yaq. IV, 542<sup>8</sup>.

h) MS فِيهَا.

## XVI.

١ أَلَا مَنْ مُبْلَغٌ عَنِّي <sup>هـ</sup> زِيَادًا غَدَاةَ الْقَاعِ إِذْ أَرَفَ الصَّرَابُ

٢ غَدَاةَ تَثْرُبُ خَيْلُ بَنِي كِلَابٍ عَلَى لَبَائِهَا عَلَقٌ يُشَابُ

العلق الأرض الحرة الطين تُمسك الماء والجمع أثواعٌ وبيعانٌ: وبيعَةٌ وقطعٌ يبعثُ. وأَرَفَ قَرَبٌ: بقال أَرَفَ

خُرُوجُ الْحَيِّ اى ذنا: والأزوف الذنوّ والقرب لِلشَّيْءِ الرَّاحِلِ. وتَنُوبُ تَرْجِعُ. واللبات الصدور. والعلق

الدّم الطرى: وبشاب اللحم بالدم من عقره <sup>هـ</sup> (48b).

٣ فَإِنَّ لَنَا حُكُومَةً كُلِّ يَوْمٍ يُبَيِّنُ فِي مَفَاصِلِهِ الصَّرَابُ

٤ وَإِنِّي سَوْفَ أَحْكُمُ غَيْرَ عَادٍ وَلَا قَدِيعٍ إِذَا أَلْتَمِسَ الْجَوَابُ

القَدِيعُ الكلام القبيح. وبرى: وَلَا قَدِيعٍ: والقَدِيعُ الهَيَبُوبُ للنسبِ وعلل ذلك قَدِيعٌ والاسم القَدِيعُ <sup>هـ</sup>

٥ حُكُومَةً حَارِمٍ لَا عَيْبَ فِيهَا إِذَا مَا الْقَوْمُ كَظَّهُمُ الْخِطَابُ

كَظَّهُمُ عَلَيْهِمْ وَمَلَّعُمُ غَيْطًا: ويقال <sup>هـ</sup> كَظَطْتُ السَّابَّ اى سَدَدْتُهُ. والخطابُ المَخَاطَبَةُ <sup>هـ</sup>

٦ فَإِنَّ <sup>هـ</sup> مَطْبَةَ الْحِلْمِ الثَّانِي عَلَى مَهَلٍ وَلِلْجَهْلِ الشَّبَابُ

المَطْبَةُ كُلُّ مَا رُكِبَ طَهْرُهُ: وإنما هذا مله <sup>هـ</sup>

٧ وَلَيْسَ الْجَهْلُ عَنْ سِنٍّ وَلَكِنْ غَدَتْ بِنَوَائِدِ الْقَوْلِ الرِّكَابُ

يقول ما قلناه من السَّعْرِ تَحْمِلُهُ الرُّوَاءُ اى كُلُّ قَدِيعٍ عَلَى رِكَابِهِم اى إِلَيْهِمْ: اى هُوَ مِثْلُ نَوَائِدِ السَّهْمِ اى

خَرَجَ عَنِ الْقَوْمِ لَمْ تَرُدَّهُ أَحَدٌ <sup>هـ</sup>

٨ فَإِنَّ بَنِي بَغِيضٍ قَدْ أَنَاهُمْ رَسُولُ النَّاصِحِينَ فَمَا أَجَابُوا

بنو بَغِيضٍ عَبَسَ وَذُبَّانُ وَأَثَمَارُ بنو بَغِيضٍ بن رَثْتِ بن غَطَفَانَ. يقول: قد أَنَاهُمْ رَسُولٌ مِمَّنْ نَصَحَهُمْ

مَا قَبِلُوا النَّصِيحَ <sup>هـ</sup>

٩ وَلَا رُدُّوا لِمَسْخُورَةٍ ذَاكَ حَتَّى أَنَا <sup>هـ</sup> الْجِلْمُ وَأَنْتَ خَرَقَ الْحِجَابُ

XVI. *Wafir*; v. 4 cited.

a) Ziyād is an-Nābighah of Dhubyān; see next piece.

b) Cited in LA X, 132<sup>19</sup>, with قَدِيعٍ.

c) MS القَدِيعُ، قَدِيعٌ، القَدِيعُ. d) MS كَظَمْتُ.

e) Cf. No. XVIa, v. 1; either مَضَّةٌ here should apparently be corrected to مَطْبَةٌ, or the reverse correction be made in the other passage; the scholia however show that the commentator read the text as printed.

f) MS مَسْخُورَةٍ.

g) Prof. Nöldeke suggests that for الْجِلْمُ

الْمَحُورَةُ وَالْمَحَاوِرَةُ وَالْحَوَارُ وَالْحَوِيرُ كُلُّهُ الْجَوَابُ: قَالَ طَرْفَةُ

ا وَأَصْفَرَ مَضْبُوحَ تَطَلَّرَتْ حَوِيرُهُ عَلَى النَّارِ وَأَسْتَوْدَعْنَهُ كَيْفَ مُحَمَّدٍ

وَبَرَى: تَطَلَّرَتْ حَوَارُهُ عَلَى النَّارِ

١٠ فَإِنْ مَقَالَتِي مَا قَدْ عَلِمْتُمْ وَخَيْلِي فَنَدَّ يَكِدُّ لَهَا النَّهَابُ

هـ اى قَوْلُ الذِّى اَقُولُهُ مَدَّ عَلِمْتُمْ اَتَى لَا يَغْنُوْنِي عَمَّا اُرِيدُهُ (49a) سَيُّ لَا اَهْلُ اَحَدًا بَتْنِي عَزَمِي

وَقَوْلُ. وَالنَّهَابُ جَمْعُ نَهَبٍ

١١ إِذَا يَمْنَنَ خَبَلًا مُسْرَعَاتٍ جَرَى بِمُخُوسٍ طَبْرِهِمُ الْغَرَابُ

تَمَنَّنَ قَصْدُنْ: بِعَالٍ تَمَنَّنَكَ وَتَمَنَّنَكَ اى قَصْدْتُكَ

١٢ وَإِنْ مَسَّرْتَ عَلَى قَوْمٍ أَعَادٍ بِسَاحَتِهِمْ فَقَدْ خَسِرُوا وَخَابُوا

## XVIa.

فَاجَانَهُ النَّابِغَةُ الدُّبَيَانِيُّ

10

١ أَلَا أُنْبِغُ عُوَيْمَرَ عَنْ رِيَادٍ فَإِنْ مَطْنَةُ الْجَهْلِ الشَّبَابُ

وَبَرَى \* أُنْبِغُ عَامِرًا عَنِّي رَسُولًا \* فَإِنْ مَطْنَةُ الْجَهْلِ السَّبَابُ \*. وَمَطْنَةُ الرَّحْلِ حَيْثُ بَابُهُ وَلَا بَرَجُ

مِنَهُ: وَنَقَالَ: أَطْلُبُوا الْعِلْمَ فِي مَطْنَتِهِ

٢ فَإِنَّكَ سَوْفَ تَحْلُمُ أَوْ تَنَاهَى إِذَا مَا شَبَبْتَ أَوْ شَابَ الْغَرَابُ

١٥ اى اَنْتَ لَا تَحْلُمُ كَمَا أَنَّ الْغَرَابَ لَا تَسْبِبُ. وَهَذَا مَثَلٌ

٣ فَكُنْ كَأَبِيكَ أَوْ كَأَبِي بَرَاءٍ نُوَافِقَكَ الْكُحُومَةُ وَالصَّوَابُ

(which is quite clear in the MS) we should read الْكُحْمُ; this view is supported by v 3 of No. XVIa and its scholion, and, it may be added, by vv. 3—5 of our poem. (It appears probable that, instead of No. XVIa being the answer to No. XVI, the latter is the answer to the former: this seems best to explain v. 1 of XVIa and vv. 6—7 of XVI). a) Mu'all. 101.

XVIa. *Wafir*. This poem is No. IV of Nab. Diw. (ed. Ahlw.); see the occasion explained in Ahlw., p. 209. Vv. 1, 2, 3, 4 are in Bāthir, Kam. 483.

b) Cited and rendered, Lane 1925c, LA XVII, 145<sup>6</sup>: both as in Diw., where first hemist. is فَإِنْ تَكُ عَامِرٌ قَدْ قَلَّ حَهْلًا, and so BA; the Lexx mention السَّبَابُ as alternative reading in hemist. 2.

c) In the Diw. this verse comes after vv. 3—4; BA agrees with our order. MS has نُنَاقِي. Ahlw. misprints شَبَبْتَ for شَبَبْتَ.

أبو براء عَمُّ عَمْرِو بْنِ جَعْفَرٍ. أَيْ كُنْ كَعَمِّكَ فَتَأْتِي لَكَ الْحُكْمُ كَمَا كَانَ يَتَأْتِي لَهُ ٥

٤ وَلَا تَذْهَبْ بِحِلْمِكَ هَافِيَاتٍ مِّنَ الْخِيَلِ لَيْسَ لَهُنَّ بَابُ

هَافِيَاتٍ مَا تَسْتَخِفُّكَ فَتَطِيشُ لَهَا. مِّنَ الْخِيَلِ أَيْ مِنَ الْكِبَرِ. وَمَوْلَهُ تَبَسَّ لَهُنَّ بَابُ أَيْ إِذَا طَلَبْتَ مُحَلِّصًا لَمْ يَحْدِ بَابُهُ ٥

٥ هَافِيَاتٍ يَكُ رَبُّ أَدْوَادٍ بِحِسْمِي أَصَابُوا فِي لِقَائِكَ مَا أَصَابُوا ٥

أَدْوَادٌ إِيْلٌ وَهُوَ جَمْعُ دَوْدَ وَهُوَ مَا بَنَى الثَّلَاثَةَ إِلَى الْعَشْرِ. وَحِسْمِي مَوْضِعٌ. وَرَبُّ السَّيِّءِ صَاحِبُهُ وَرَبُّ الدَّارِ وَرَبُّ الصَّبْعَةِ صَاحِبُهَا وَمَالِكُهَا؛ وَمِنْهُ رَبُّ السَّمَاوَاتِ أَيْ مَالِكُهَا ٥

٩ فَمَا إِنْ كَانَ مِنْ نَسَبٍ بَعِيدٍ وَلَكِنْ أَدْرَكُوكَ وَهُمْ غَضَابُ

ذَكَرَ أَبُو الْعَبَّاسِ دَعَلَ أَنْ حِسْمِي يَوْمَ لَبِي نَغْبَصَ عَلَى بَنِي عَمْرِو (49b) فَنِدَلَ فِيهِ حَنْطَلَةُ بْنُ الطُّغَيْلِ أَخُو عَمْرِو بْنِ الطُّغَيْلِ ٥

٨ فَوَارِسُ مِنْ مَّنْوَلَةٍ غَيْرِ مَيْلٍ ٥ وَنَمْرَةٌ فَوْقَ جَمْعِهِمُ الْعُقَابُ

مَّنْوَلَةٌ أُمُّ مَازِنٍ وَسَمِيحٌ أَنْتَى قَرَارَةً؛ وَنَمْرَةٌ أَنْتَى عَوْفٍ بَنِي سَعْدٍ. وَمَوْلَهُ غَيْرِ مَيْلٍ جَمْعُ أَمِيلٍ ٥ وَهُوَ الَّذِي لَا تُرْسَ مَعَهُ. وَالْعُقَابُ الرَّائِيَّةُ وَجَمْعُهَا عُقَابٌ ٥

## XVII.

١ يَا رَبِّ قِرْنِي قَدْ تَرَكْتُ مُجَدَّلًا ضَخْمُ الدَّسِيعَةِ رَأْسِ حَيٍّ جَحْفَلٍ

بَعَالٌ هُوَ قِرْنُهُ فِي الْعِمَالِ وَالْحَرْبِ إِذَا كَانَ تَحَاكَمَتُهُمَا وَاحِدَةً؛ وَهُوَ قِرْنُهُ فِي السِّنِّ إِذَا كَانَ مِبْلَانُهُمَا وَاحِدًا. 1٥

تَجَدَّلًا أَيْ مُضْرُوعًا عَلَى الْجَدَالَةِ وَفِي الْأَرْضِ: هَالِ الرَّاحِرِ

وَقَدْ أُرْكَبُ الْآلَةَ بَعْدَ الْآلَةِ وَأَنْزَلْتُ أَنْعَاجَزَ بِالْجَدَالَةِ

a) DIw. طَامِيَاتٍ, BA ضَامِيَاتٍ.

b) DIw. قَانُ نَكْنِ الْقَوَارِسِ يَوْمَ حِسْمِي, and مِنْ لِقَائِكَ.

c) DIw. وَنَمْرَةٌ. d) MS أَمْرَةٌ sic!

e) For the meanings of أَمِيلٌ see LA XIV, 161<sup>1</sup> ff.; that given in the scholion does not suit here.

XVII. *Kāmil*, no citations

f) MS تَرَكْنِي: all the following verbs are in the 1st pers. sing.

g) See *ante*, p. 103<sup>1</sup>.

وقوله صَحْمٌ a الدَّسِيعَةُ اى الخَلْف. جَحَعَلْ عَلِيْطٌ: وَرَجُلٌ جَحَعَلٌ وَجَحَعْلٌ اِذَا كَانَ غَلِيْظَ الشَّقَةِ ۞

٢ وَتَرَكْتُ نِسْوَتَهُ لَهْنٌ تَفَجَّعٌ يَنْدُبْنَهُ اُصْلًا بِنَوْحٍ مُّغَوِّلٍ

تَفَجَّعٌ وَتَوَّحَّعٌ وَاحِدٌ. اُصْلًا عَشِيًّا. وَالْمُغَوِّلُ الَّذِى يَرْقِعُ صَوْتَهُ فِي النُّكَاءِ وَالْاَعْوَالِ: بِعَالٍ اَعْوَلَتِ الْمَرْأَةُ تُغَوِّلُ اِلْعْوَالًا ۞

٣ مِنْ آلِ عَمِيسٍ قَدْ شَفَيْتُ حَرَارَتِي وَغَنِمْتُ كُلَّ غَنِيْمَةٍ لَّمْ تَضْهَلِ ٥

تَضْهَلُ تَحْتَجِعُ: يَقُولُ قَرَفْنَاهَا حِينَ جَمَعْنَاهَا: بِعَالٍ ضَهَلٌ لِلرَّجُلِ مَالٌ وَضَهَلٌ فِي صَرْعِ النَّافَةِ لَبَسٌ اِى اجْتَمَعَ: وَيَتَرُ صَهُولٌ ۞

٤ وَنَجَا بِبِعْتَرَةِ الْاَغْرُ مِنَ الرَّدَى يَهْوِي عَلَى عَجَلٍ هُوِيَّ الْأَجْدَلِ

الْاَغْرُ قَرْسُهُ وَالْاُنْتَى عَرَاءٌ وَفِي اِلَى فِي وَجْهِهَا غُرَّةٌ: وَالْعُرَّةُ فَوْقَ الْفَرْخَةِ. وَالرَّدَى الْهَلَاكُ. كَأَنَّهُ قَالَ: قَرَّ 10 عَلَى قَرْسِهِ (50a) فَكَانَتْ تَحَا بِهِ: وَهُوَ يَهْوِي قُوْسًا اِذَا اُنْحَطَّ فِي الْمَصِي. وَالْاَجْدَلُ الصَّغَرُ وَالْجَمِيعُ الْأَجْدَلُ وَبَعَالٍ لِلصَّغَرِ ابْضًا قَطَامِيٍّ وَطَامِيٍّ ۞

٥ وَتَرَكْتُ عَبْلَةً فِي السَّوَاءِ لِفَتْنَةٍ نَاتُوا عَلَى كُتْفِ الْخُنُولِ الْجَوْلِ

عَبْلَةٌ صَاحِبَةُ عُنْدَةٍ. وَالسَّوَاءُ وَالسَّوَى الْوَسْطُ اِى تَرَكْتُ بَيْنَهُمْ. وَكُتِفِ الْخُنُولِ اِى تَبِينُونَ عَلَى اَكْنَافِ خُبُولِهِمْ. الْجَوْلُ مِنَ الْجَوْلَانِ ۞

٦ رَاخُوا يَهْنِدُ وَالْوَجِيهَةَ عَمَوَةً بَيَّومَ الْوَقَاعِ عَلَى نَجَائِبِ ذُمَلِ 15

كَاتِبُ اِيْلٍ كِرَامٍ. d [وَذُمَلٌ] مِنَ الذَّمِيلِ وَهُوَ ضَرْبٌ مِنَ السَّيْرِ سَرِيعٌ. عَمَوَةٌ اِى عُمَّلَةٌ: وَبَعَالٍ مِنْ عَنَا نَعْمُو. وَالْوَقَاعُ مَضْدَرٌ وَاقْعُهُ مَوَاقِعَةٌ وَوَقَاعًا ۞

a) This explanation of صَحْمٌ الدَّسِيعَةُ appears to be incorrect; see LA IX, 439<sup>1</sup> ff, and Lane 879c.

b) The mention of 'Antarah and his mistress 'Ablah (v. 5) in this poem seems to make it impossible that it can be by 'Āmir: for the latter was born in the year of the Battle of Shih Jabalah, when 'Antarah was already a mature warrior of full age; he must have been old while 'Āmir was still a youth.

c) MS الْحَلِّ.

d) Accidentally omitted in MS.

e) MS عُمَّلَةٌ (1)



## XVIII.

١ صَبَحْنَا الْكَفَى مِنْ عَنَسٍ صَبُوحًا بِكَأْسٍ فِي جَوَانِبِهَا التَّمِيلُ  
التَّمِيلُ وَالتَّمِيلُ وَالتَّمِيلُ الشَّمُ وَالصَّبُوحُ شُرْبُ الْعَدَاهُ. وَالْقَدْلُ شُرْبُ نِصْفِ النَّهَارِ وَالْعَنُوفُ شُرْبُ الْعَشِيِّ  
وَالْجَانِبَةُ شُرْبُ السَّكْرِ. وَالتَّمِيلُ الَّذِي أُتِّقِعَ وَبَقِيَ فِي الْأَتْعَاعِ حَتَّى نَذَرَ فِيهِ وَتَجَرَّى الشَّمُ فِي أَصُولِهِ.  
وَمِنْهُ تَبَايَةُ النَّافَةِ لِلْعَلَفِ [الذي] تَبَقَّى فِي جَوَانِبِهَا

٢ وَأَبْقَيْنَا لِمُرَّةٍ يَوْمَ نَحْسٍ وَإِخْوَتِهِمْ فَقَدْ ذَهَبَ الْغَلِيلُ  
يَوْمَ نَحْسٍ يَوْمَ رِيحٍ وَغَبْرَةٍ. وَأَنَا أَرَادَ بَوْمًا صَعْدًا. وَالْغَلِيلُ حَرَارَةٌ فِي الصَّدْرِ مِنْ عَطِشٍ أَوْ غَبْطٍ: وَالْغَلَّةُ  
وَالْغَلِيلُ وَاحِدٌ. أَيْ اسْتَقْبْنَا مِنْهُمْ لَأَنَّا خَدَّيْنَا مِنْهُمْ وَأَبَكْنَا مِنْهُمْ فَعَدَّ زَالَ الْغَلِيلُ

٣ تَرَكْنَا دُرُوهْمَ فِيهَا دِمَاءً وَأَجْسَادُ فَقَدْ ظَهَرَ الْعَوِيلُ  
الْعَوِيلُ الْكُفَاءُ وَالصَّبَاحُ: بِعَالٍ أَعُولَتِ الْمَرْأَةُ نُعْوِلُ (50b) إِعْوَالًا. وَامْرَأَةٌ مُعْوِلَةٌ أَيْ مَكِبَةٌ صَبَاحَةً  
فِي بُكَاءِهَا

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٤ فَذَلَّ الْأَبْلَحُ الْمُخْتَالُ إِنَّا نَحْيِيْسُهُ وَعَزَّيْنَا الدَّلِيلُ  
الْأَبْلَحُ الْمُبْتَكِرُ. وَالْمُخْتَالُ ذُو الْخُبْلَاءِ. نَحْيِيْسُهُ أَيْ نَذَلُّهُ: وَمِنْهُ سَمِيَ الْمُخْيِسُ a بِالْبَصَرَةِ: b وَالْحَيْسُ  
الْأَجْمَةُ تَرْبِطُ فِيهِ الْأَسَدُ: وَبَعَالٍ حَاسَ السَّبْعِ بِحَيْسٍ حَسًّا إِذَا بَعِيَ وَكَسَدَ

٥ قَتَلْنَا مَالِكًا وَأَنَا زَرِينُ غَدَاةَ الْقَاعِ إِذْ لَمَعَ الدَّلِيلُ  
لَمَعَ الدَّلِيلُ [أَيْ] لَمَّا رَأَوْهُمُ رِبْعُنَا وَدَلِيلُنَا لَمَعَ إِلَيْنَا بِتَوْبِهِ. وَانْعَافَ الْأَرْضُ الْخَرَّةَ الطِّينِ نُمِسُكُ الْمَاءِ 15  
وَحَمَعَهُ فَبَعَانُ وَأَفْوَاعُ: قُلُ السَّاعِرِ: \* وَأَفْقَرُ أَفْوَاعُ اللَّوِيِّ وَخَمَاتِلُهُ\*: وَالْخَمَاتِلُ جَمْعُ خَبِيلَةٍ وَهِيَ رَمْلٌ  
بُنِيَتْ الْخَسْبِشُ

٦ لَنَا فِي الرُّوعِ أَبْطَالُ كِرَامٍ إِذَا مَا الْكَيْدُ جَدَّ بِهَا الصَّهْلُ  
الرُّوعُ الْعَزُّ وَالرَّائِحُ الْعَزُّ. وَالْأَبْطَالُ الْأَسْدَاءُ تَضِلُّ عَدَدُ الْأَنْسَارِ لَا نُقَدِّرُ عَلَيْهِمْ لِعَوْنِهِمْ وَأَمْنَانِيَّةً: فَمَنْ  
فَنَلَهُ نَطْلٌ ذَهَبَ دَمُهُ هَدْرًا

XVIII *Wafir*; no citations found

a) This prison, built by the Caliph 'Alī, and used by al-Ḥajjāj, is generally said to have been at al-Kufah. LA VII, 377<sup>3</sup>.  
b) So LA VII, 378<sup>2</sup>; MS الْخَيْسُ.

- ٧ عَلَى حُرْدٍ مُسَوِّمَةٍ عِتَاقٍ تَوَقَّصُ بِالشَّبابِ وَبِالْكُهُولِ  
 الجُرْدُ الجبل العصار الشعور: وطول الشعر هُجْنَةٌ والواحد أَجْرَنُ والانثى جرداء. وَمُسَوِّمَةٌ مُعَلَّمةٌ. عِتَاقُ  
 كِرَامٍ بِعَالٍ مِسْ عَتِيفٌ اِى كَرِيمٌ. «وَتَوَقَّصُ اِى تَوَقَّلْ وَهُوَ أَشَدُّ الْعَدُوِّ حَتَّى يَكُونَ نُصْرُهُ»  
 ٨ إِذَا مَا الرُّكُصُ أَسهَلَ جَانِبَيْهَا وَجَدَّ السَّيْرُ وَأَنْقَطَعَ النَّقِيبُ  
 ٥ أَسهَلَ جَانِبَيْهَا أَسهَلَ بِالْعَرَفِ. وَالنَّعِيبُ الْوَاحِدَةُ نَعِيبَةٌ وَهِيَ النِّعَالُ الَّتِي نَتَّخِذُ لِلخَيْلِ وَالْإِبِلِ اخْذَاهَا.  
 يَعْمَلُ نَقْطَعُ بِعَالِهَا مِنْ سِدَّةِ السَّيْرِ. وَالنَّعِيبُ مَا خُصِفَ مِنَ النِّعَالِ. (51a) وَالنَّعِيبُ ضَرْبٌ مِنَ السَّيْرِ  
 ٩ وَيَوْمَ الشَّعْبِ غَادَرْنَا لَقِيطًا بِأَبْيَضَ صَارِمٍ عَصْبٍ صَقِيلِ  
 غَادَرْنَا تَرَكْنَا: وَمِنْهُ سُمِّيَ الْغَدِيرُ لِأَنَّ السَّبِيلَ غَادَرَهُ اِى تَرَكَهُ. وَالصَّارِمُ السَّبْفُ الْفَاطِعُ. وَالْعَصْبُ اِبْصًا  
 الْفَاطِعُ: وَبِعَالٍ لِسَانٍ عَصَبٌ اِى حَادٌّ  
 ١٠ غَدَاةٌ أَرَادَ أَنْ يَسْمُوَ إِلَيْنَا بِأَسْرَتِهِ وَأَخْلَفَهُ الْقَيْلُ  
 10 يَسْمُوُ تَرْتِيعٌ وَالسُّمُوُ الْارْتِفَاعُ. بِأَسْرَتِهِ بِقَوْمِهِ الِدى أُسِرَ بِهِمْ اِى سُدِّدَ بِهِمْ: وَالْأَسْرُ وَثَاقَةُ الْحُلْفِ وَإِحْكَامُهُ:  
 وَبِعَالٍ أَسْرَتُ الْعَنْبِ: وَهَلِ اللَّهُ نَبَارَكَ وَتَعَالَى: «وَسَدَدْنَا أَسْرَهُمْ: اِى خَلَعَهُمْ وَاللَّهُ أَعْلَمُ»  
 ١١ فَأَبْنَا غَانِيَيْنِ مِمَّا اسْتَفَاقَنَا نَسُونُ الْبَيْضَ دَعَوَاهَا الْأَلْبَلُ  
 أَبْنَا رَحَعْنَا وَالْأَوْبُ الرَّجُوعُ وَالْأَوْبَةُ الرَّجْعَةُ وَالْأَبُ الْرُجُوعُ اِصْطًا: فَالْغَنِيُّ «وَالْأَبُ حَبِيبٌ. وَاسْتَفَاقَنَا مِنْ  
 15 الْقَيْءِ». وَالْأَلْبَلُ وَالْأَبُ مِنَ الصَّرَاخِ وَهُوَ أَنْ تَتَوَلَّى وَتَصْرَحَ لِأَنَّهُا مَدَّ أُسْرَ فِى غَرِيبَةٍ نَبْكَى»

## XIX.

- ١ بَنِي عَامِرٍ غَضُوا الْمَلَامَ إِلَيْكُمْ وَهَانُوا فَعُدُّوا الْبَوْمَ d [فِيكُمْ] مَشَاهِدِي  
 ٢ وَلَا تَكْفُرُوا فِي النَّائِبَاتِ بِإِلَاءِنَا إِذَا عَصَكُمْ خَطْبٌ بِإِخْدَى الشَّدَائِدِ  
 ٣ سَلُّوا نَتَخَبَّرُوا عَنَّا غَدَاةً أَقْبَصِيرَ وَأَيَّامَ حِسْمَى أَوْ صَوَارِسَ حَاشِدِ  
 حِسْمَى مَوْصِعٌ أَوْ تَلَدٌ. وَبُرَى أَتَمَّ بِالْحَرِّ وَالنَّصَبِ. وَحَاشِدٌ مِنْ هَمْدَانَ. وَصَوَارِسُ مَا صَرَسَهُمْ مِنَ الْحَرْبِ.  
 20 وَبِعَالٍ فَلَانٌ صَرَسَ شَيْئٌ اِى سَيَّءٌ الْحُلْفِ. وَكَذَا أُعْرِبَ»

a) This does not agree with the explanations of al-Aṣma'ī and Abu 'Ubaydah in LA VIII, 376 ff.; see Lane 2961c, and Aṣm., *Khail*, 269 ff.

b) Qur. LXXVI, 28; and see Lane, 58a.

c) Not found in Ṭufail's *Diwan*.

XIX. *Tawīl*.

d) Omitted by copyist: conj.

- ٤ وَالْكُورُ إِذْ ثَابَتْ حَلَاتِبُ جَعْفَرٍ إِلَيْكُمْ وَجَاءَتْ خَتْنَمٌ لِلتَّحَاشِدِ  
(51b) الْكُورُ جَبَلٌ. وَثَبَتْ رَجَعَتْ نَنُوبٌ نَوْبًا. وَالْحَلَاتِبُ الْجَمْعُ: يَجْتَمِعُونَ لِلنَّعَاوِينَ. وَالتَّحَاشِدُ مِنَ  
الْإِحْشَادِ لِلْأَمْرِ وَهُوَ الْجَمْعُ وَالْإِنْفَافُ: نَقَالَ تَحَاشَدَ عَلَيَّ بَنُو فُلَانٍ أَيْ تَعَاوَنُوا عَلَيَّ ✽
- ٥ لِيَذْتَرِعُوا عِلْقَانَنَا ثُمَّ ٥ يَزْتَرِعُوا ٥ فَأَزَدْتُ قَنَاتِي مِنْهُمْ كَدَّ مَاجِدِ  
الْعِلْقَانُ وَالْعِرْقَانُ الْمَعَالُ وَالْعِلْمُ. أَرَدْتُ أَهْلَكَتُ وَالرَّكْبَى الْهَلَاكُ. وَالْمَاجِدُ الشَّرِيفُ ✽
- ٦ ٥ فَأَذْفَدْتُ عَبْدَ اللَّهِ ثُمَّ بِضْرَتِي ٥ وَقَدْ خَامَ عَنْهَا كُلُّ حَامٍ وَدَائِدِ  
خَامَ جَبْنٌ وَضَعْفٌ يَجِبُ. وَفُلُهُ كُلُّ حَامٍ أَيْ كُلُّ مَنْ يَجِيءُ عَلَى إِنْسَانٍ مِنْ جَبْنٍ لَشِدَّةِ الْأَمْرِ. وَالدَائِدُ  
الْمَانِعُ: نَقَالَ مَنْ دُذِنَتْهُ عَنْ كَذَا وَكَذَا أَيْ مَنَعْنَاهُ ٥ وَالْمَدُودُ السَّبْعُ ✽
- ٧ تَرَكْتُ صَرِيحًا بِالْعَرَاءِ مُجَدَّلًا ٥ صَبَعَةً إِذْ تَجَّى شَتِيرَ بَنٍ خَالِدِ  
صَبَعَةً رَجُلٌ مِنْ بَنِي عَبَسَ. مُجَدَّلًا مَضْرُوعًا مُلْقَى فِي الْحَدَالِ. وَالْعَرَاءُ الْقَفْرُ مِنَ الْأَرْضِ ✽
- ٨ طِيرٌ وَزَيْدٌ الْخَبْلُ قَدْ نَالَ طَعْنَةً ٥ إِنَّ الْمَرْءَ زَيْدٌ جَائِرٌ غَيْرُ قَاصِدِ  
أَرَادَ تَجَّى شَتِيرًا طِيرٌ وَهُوَ الْعَرَسُ الْوَدُوبُ نَقَالَ طَمَرٌ أَيْ وَتَبَّ: وَنُسِمَى ٥ الْبَرْعُونُ ضَامِرٌ بَنٍ ضَامِرٌ. وَالْجَائِرُ  
وَالْجَائِصُ وَالْجَائِدُ وَالْعَادِلُ الْمُنْحَرِفُ عَنِ الطَّرِيقِ ✽
- ٩ قَدْ لِكَ مَا أَعْدَدْتُ فِي كُلِّ مَا فِطِ ٥ كَرِيهِ وَغَامٍ لِلْعَشِيرَةِ آئِدِ  
الْمَافِطُ مَصِفٌ لِلْحَرْبِ. وَأَيْدُ مَنْعِلٌ مِنْ فِطِ اللَّهِ جَدٍّ وَعَزْ: ٥ وَلَا تَوَدُّهُ حَقِصِيًّا. أَيْ لَا نُبْعِلُهُ: نَقَالَ 15  
أَدْنَى النَّسَبِ إِذَا أُنْعِلِي: وَالْأَنْدُ وَالْأَدُّ الْعَوَّةُ وَالشِّدَّةُ ✽ (52a)

## XX.

- ١ قَتَلْنَا يَزِيدَ بْنَ عَنَدِ الْمَدَانِ ٥ عَلَى غَيْرِ جُرْمٍ وَلَمْ نَطْلِمِ  
٢ بِأَعْوَى وَيَوْمَ لَفِبَنَاهُمْ ٥ بِأَرْعَنَ ذِي لَجَبٍ مُبْهِمِ

a) MS نَبْرَعُوا.

b) MS فَأَقْدَعْتُ.

c) MS الممدود (l)

d) MS انْبِرَاعِي.

e) Qur. II, 256.

XX. *Mutaqarib*, v. 2 cited (without name) in Yūq. I, 317<sup>8</sup>.

f) So in MS, and also in scholion, but the second time مَبْهِمٌ (فَعْلٌ); Lane has only مَبْهِمٌ, but the active form seems better where the subject is not a manufactured article.

الْأَرْعَنُ الْجَيْشِ الدى له رَعْنٌ مِثْلُ رَعْنِ الْجَبَلِ وهو أَنْفٌ يَنْقَدُّ مِنْهُ. ولى لَحَبٍ دى صَوْتٍ  
وَجَلَنَةٍ. وَمُبْهِمٌ مِنَ النِّهَمِ: بقال فارسٌ بَهْمَةٌ إذا كان لا يَدْرَى كيف بُوتَى لَهُ: ومنه يعال فَعْلٌ مُبْهِمٌ  
لى عَسِرٌ عند الامتناع ٥

## XXI.

أَعَارَ عَمْرُ بْنُ الطُّفَيْلِ عَلَى بَنِي عَبَّسٍ فِي «حَبَلٍ»: وَرَبْدٌ لِلْجِلْدِ بِنِ مَهْلِهِلٍ مُخَاوِرٌ فِي بَنِي عَبَّسٍ. فَأَخَذَ  
طَائِفَةً مِنْ إِيْلِهِمْ. فَأَدْرَكَهُ زَبْدٌ لِلْجِلْدِ: فَعَالَ لَهُ وَهُوَ حَامِيَةُ الْعُومِ: مَا تُرِيدُ. فعَالَ زَبْدٌ: لَقَدْ عَلِمْتَ ذُو  
أُرَيْدُ (يعنى الذى أُرِيدُ: قال الرياضى في لَعْنَةِ طَيْبِيَّ: قال رجلٌ منهم

قَالَ نَسْتِ تَمِيمٍ ذُو سَمِعَتَ بِهِ فِيهِ تَنَمَّتْ وَأَرْسَتْ عِرْقًا مُضَرَّ

وَأَنشَدَ لِنَعَصِ الْأَسَدِيِّينَ \* أَلَا أَنْظُرَاهَا فِي الْقَطِيعِ ذُو مَضَى \*: وَأَنشَدَ غَيْرُهُ

فَإِنَّ الْمَاءَ مَاءُ أَبِي وَجَدِي وَبَيْتِي ذُو حَقَرٍ وَذُو طَوْنٍ

10 اى الذى حَقَرْتُ وَطَوْنْتُ). وقال له عَمْرٌ: ما كانت بنو عَبَّسٍ لِنَنْتَرِكَ وَسَلِّي وَمَا أَظُنُّكَ ذَنَالُ ذَلِكَ  
حَى أَذْنَعَكَ بَعْضَ مَا تَكْرَهُ. قال له زَبْدٌ: أَلَا تَرَى تَعَلَّتْ رُحْيُكَ مِنْهَضِيًّا. قال له عَمْرٌ: لَكِنَّ السَّبَبَ لَيْسَ  
بِهِ بَأْسٌ. قال زَبْدٌ: أَمَلَا أُعْطِيكَ رُحْيَ هَذَا. قال: نَلَى قَارَكْرَهُ فَسَجَّ عَنْهُ. فَعَعَلَ. وَلَحِقَهُ ضَبَبَعَةٌ بِنِ  
لِخَارَتٍ فعَالَ: بِا زَبْدٌ ذُو نَدَكِ وَالرَّجَدِ فعَالَ زَبْدٌ: إِيَّتَى أَرَى مِمَّ ذُو تَرَى (اى أَهَانُهُ كَمَا [تَهَانُهُ]). (52b)  
فَحَمَلَ ضَبَبَعَةً فَطَعَنَ عَمْرًا قِمَارَ الرُّمَحِ. وَحَمَلَ عَلَيْهِ فَطَعَنَهُ. فعَالَ عَمْرٌ

15 ا فَإِنْ قَنُجٍ مِنْهَا يَا ضَبِيعُ فَإِنِّي وَجَدِكَ لَمْ أَعْقِدْ عَلَيْكَ التَّمَائِمَا

التَّمَائِمُ الْعَوْنُ الواحدة نَيْسَمَةٌ وَهى مَا نُسِطَ عَلَى الْعَرَسِ وَالصَّيِّ خِبَعَةُ الْعَبْسِ ٥

٢ فَأَنزَلْتُهُ إِنْزَالَ مِثْلِي مِثْلُهُ بِنَجْلَاءَ بَلَّتْ ظَهْرُهُ وَالْمَاكِمَا

تَجْلَاءَ طَعَنَةً وَاسِعَةً وَسِنَانٌ مِنْجَلٌ إِذَا كَانَ وَاسِعَ الطَّعَنِ: وَعَبْنٌ تَجْلَاءُ وَعُورٌ نُجَلٌ: وَأَنشَدَ فَعَلَبٌ

\* ذَوَاتُ السِّقَاهِ مِ الْكُحْوِ وَالْأَعْبِي الثَّجَلِ \*. وَالْمَاكِمُ لَكَمَا ٥

XXI. *Tawil*; verses 4 and 9 cited.

a) MS حَبَلٍ.

b) Ham. 292<sup>10</sup>.

c) MS لَنْتَرِكَ.

d) Accidentally omitted between two pages.

e) MS الواحد.

f) MS الْجَوِّ.

- ٣ وَأَدْنَيْتَ زَيْدًا بَعْدَ مَا كَانَ ثَارِيًا إِلَى أَهْلِهِ يَوْمَ الثَّيْبَةِ سَالِمًا  
 ٤ هـ فَأَصْبَحْتُمْ لَا فِي سَوَامٍ فِدَائِهِ وَأَصْبَحَ فِي تَيْمَانَ يَخْطُرُ نَاعِمًا  
 السَّوَامُ مَا رَعَى مِنَ الْمَالِ. وَتَيْمَانُ مَوْضِعٌ. تَخْطُرُ نَاعِمًا لِأَنَّهُ سَلِمَ مَتَى لَمْ أَقْلُهُ فَهُوَ نَاعِمٌ الْبَالُ لِسُرُورِهِ بِتَحَاكِيهِ هـ  
 هـ يُرَجِّي حِنَادَ الْكَنْدِلِ نَحْوَ دِيَارِكُمْ وَقَدْ كَانَ فِي جِلْدٍ مِنَ الْقِدِّ آرَمًا  
 نَزَجِي بِسُوفٍ. وَآرَمٌ صَيْقَبٌ: نَزَعُمْ عَمِيرٌ أَنَّ زَيْدَ الْبَيْلِ كَانَ أَسِيرًا فِي أُنْدِيهِمْ وَأَنَّهُمْ اسْتَكْرَهُوهُ عَلَى فِتَالٍ هـ  
 عَمِيرٌ: فَلَمَّا أُعْطِيَ الرُّمَحَ اسْتَنْقَذَهُ مِنْهُمْ وَهُوَ قَوْلُهُ: فِي سَوَامٍ فِدَائِهِ: يَعُولُ: هـ لَمْ تَأْخُذُوا فِدَاءَهُ سَوَامًا:  
 فَاصْبَحَ تَغْرُوكُمْ وَفَدَ كُنْ فِي فِدَاكُمْ وَأَسْرِكُمْ هـ  
 ٩ فَلَا نَعْبَجَلَنْ وَأَنْظُرْ بِأَرْضِكَ فَارِسًا يَهْرُ زَيْنِيًا وَأَنْيَضَ صَارِمًا  
 زَيْنِيٌّ رُمَحٌ مَنْسُوبٌ إِلَى زَيْنَةَ وَهِيَ امْرَأَةُ كَلْتٍ نَعْمُ الرِّمَاحُ بِالْخَطِّ: وَالْخَطُّ قِرْنَةٌ بِالْحَرْتَيْنِ وَمِنْهُ يُقَالُ  
 رُمَحٌ خَصِيٌّ وَرِمَاحٌ خَطِيَّةٌ: وَكَلْبٌ سَفْنُ الْبَحْرِ نَرْفَأُ إِلَيْهَا فِي الْعَدَمِ هـ  
 ١٠ (53a) لَهْ كُلَّ يَوْمٍ غَارَةٌ عُرِفَتْ لَهْ إِذَا قَادَهَا لِلْمَوْتِ جُرْدًا سَوَاهِبًا  
 إِذَا قَادَهَا يَعْنِي لِلْحَيْلِ وَلَمَّا لَمْ يَأْبِ بِدَكْرِهَا. وَجُرْدًا فَصَارَ الشَّعْرُ وَالْوَاحِدُ أَحْرَدٌ وَطُولُ الشَّعْرِ هُجْتَةٌ فِي  
 الْحَيْلِ. وَقَوْلُهُ سَوَاهِبٌ إِلَى صَوَامِرٍ مُنْقَبَرَةٍ. يُقَالُ سَيِّمٌ وَجِبَّةٌ أَيْ تَعَبَّرَ هـ  
 ٨ وَعَبْدٌ هـ تَبَيَّ بَرَشًا تَرْكَنَا مُجَدَّلًا غَدَاةً ثَوَى تَيْنَ الْقَوَارِسِ كَارِمًا  
 مُجَدَّلًا مَصْرُوعًا بِعَالِ جَدَّلِهِ وَقَصْرُهُ وَجَعَلَهُ إِذَا صَرَعَهُ. وَثَوَى أَقْلَمَ أَيْ مَاتَ مَتَعِي هُنَاكَ. وَكَارِمًا 15  
 يُقَالُ هـ كَرِمَ بَأَنَفِهِ هـ  
 ٩ مَرَقْنَاوَلْتُهُ فَاخْتَلَّ سَيْفِي ذُبَابُهُ شَرَّاسِيفَةُ الْعُلَيَّا وَجَدَّ الْمَعَاصِمَا  
 إِخْتَلَّ انْتَضَمَ. وَذُبَابُ السَّيْفِ مَوْضِعُ الْمَضْرِبِ مِنْهُ. وَشَرَّاسِيفَةُ الْوَاحِدُ شَرْسُوفٌ وَهُوَ مَقَاطُ الْأَصْلَاحِ مِمَّا  
 يَلِي الصَّدْرَ. وَالْمِعْصَمُ مَوْضِعُ السِّوَارِ وَالْجَمْعُ الْمِعَاصِمُ هـ  
 ١٠ وَأَنْتَ قَرِيبٌ قَدْ رَأَيْتَ مَكَانَهُ نُنَادِي شَتِيرًا يَوْمَ ذَاكَ وَعَاصِمًا 20

a) Cited as text in Bakrī 210<sup>6</sup>; Bakrī appears to be in error in bringing this verse as evidence that Taimān was in the country of 'Abs; the verse implies that Zaid was in his own country, that of 'Taiyī'.

b) MS لَمْ يَأْخُذْ *sic*.

c) MS سَيِّمَ وَجِبَّةً مَا تَعَبَّرَ.

d) The name تَنُوَانْتَرَسَاءَ occurs as that of a sub-tribe in Nab. Diw. XXI, 11: LA VIII, 151<sup>24</sup>.

e) So LA vocalizes: MS كَرِمَ.

f) Cited 'Askari, *Kit. as-Sinā'at* 82, as عَلِي غَانِمِ الْكَلَفِ.

## XXII.

١ أَفْرَاسُنَا بِالسَّهْلِ تَدْلُنَ مَذْجَجًا    ذُرَى شَعْفٍ شَتًّا وَبَانَا وَغَرَعَرَا  
ذِرْوَةُ كُلِّ شَيْءٍ أَعْلَاهُ. وَالشَّعْفُ رُؤُوسُ الْجِبَالِ الْوَاحِدَةُ شَعَقَةً: بَرِيدٌ لِحِفَّتِهِمْ بِالْحِبَالِ. وَهَذِهِ  
كُلُّهَا شَجَرَةٌ

٢ فَاصْبَحْنَا لَمْ يَتْرُكْنَا حَظًّا لِعَالِمٍ    مِّنَ النَّاسِ إِلَّا لَاحِقًا قَدْ نُغْبِرَا  
هَذَا يُغَالِ مَدَّ لِحِفَّتِ حَقِي إِذَا أَذْرَكْنَاهُ. وَنُغْبِرُ أَخَذَ غُرَّةً وَهُوَ وَاحِدُ الْأَعْبَارِ وَفِي الْبَيْتَةِ مِنْ كُلِّ شَيْءٍ: قَالَ  
لِحَارِثُ بْنُ حِلَّةٍ الْبَيْشُكِيُّ

هَذَا لَا تَكْسَعُ الشُّوْلَ بِأَعْبَارِهَا    إِنَّكَ لَا تَذِرِي مَيَّ النَّاتِجِ  
أَيُّ بَتَقٍ فِيهَا وَلَا تَسْتَفْصِلُ عَلَيْهَا فَاتَّكَ مَيِّتٌ

## XXIII.

١ لَعَمْرِي لَقَدْ أَهْدَى زِيَادٌ مَّقَالَةً    عَلَيْنَا فَهَلْ إِنْ كَانَ ذَا مِرَّةٍ ضَرَّرَ  
10 (53b) زِيَادٌ بَعَى السَّابِعَةَ الدِّبْيَانِيَّ. وَالْمِرَّةُ الْأَحْكَامُ: يُغَالِ حَبْلٌ مُّزَّرٌ أَيْ مَعْمُولٌ مُّحْكَمٌ: وَمَدَّ أَمَرَ قَتْلَهُ  
إِذَا أَحْكَبَهُ

٢ نُعَبِّرُنَا يَوْمَ الْمَرْوَرَةِ سَادِرًا    وَعِنْدَكَ مِنْ آيَامِنَا قَتْلَهَا غَيْرَ  
سَادِرًا رَاكِبًا رَأْسَهُ جَهْلًا. وَالْمَرْوَرَةُ يَوْمٌ طَفَرَتْ سَوْدُ دُبْيَانَ بَيْتِي عَالِمٍ. وَرَوَى عِزُّ

٣ فَمِنْ مَبْلَغِ دُبْيَانَ عَنَى رِسَالَةً    مُغْلَغَلَةً مَيِّ وَمَا تَنْفَعُ الْعِدَرُ

XXII. *Tawil*; no citations found

a) Mfqt No. CXXVII, 2; LA X, 185<sup>6</sup>. MS corruptly الشُّوْلَ.

b) MS بَعَى and نَسْتَفْصِلُ. The explanation here given does not agree with that in LA, *i.e.*

XXIII. *Tawil*; no citations traced.

c) MS عَلَيْهِ; the correction seems necessary.

d) MS الْمَرْوَرَاتِ, and so often elsewhere; the reasons for preferring the spelling in the text are stated in Yaqt IV, 505<sup>20</sup> ff.

المُعْلَغَة الرسالة <sup>a</sup> نَتَعْلَغُ [بها] حتى تَصِلَ إلى صاحبِها. والعِدْرُ جمع عِدْرَةٍ وفي العِدْرَةِ ابْصًا: قال النابغة

هَـ هَا لِيَنَّ تَا عِدْرَةٌ إِلَّا تَكُنْ نَعَعْتُ فَإِنَّ صَاحِبَهَا مُشَارِكُ التَّكِدِ

م وَقَدْ عَلِمْتُ عَلِيًّا هَوَازِنَ أَفْنَا بَنُو الْكَرْبِ لَا نَعِيًّا يَورِدُ وَلَا صَدْرَ

ه نَشُدُّ عِصَابَ الْكَرْبِ حَتَّى يُدْرِهَا إِذَا مَا نُفُوسُ الْقُومِ طَالَعَتِ الثُّغْرَ

قال تَشُدُّ عِصَابَ الْكَرْبِ مَثَلٌ: وأصل ذلك أن النافعة إذا اُمتنعَت من الحلب عَصِبَ فخذها فتدُرُّ: <sup>5</sup>

قال ومنه قول الحطيئة

تَدُرُونَ لِيَنَّ شُدَّ الْعِصَابِ عَلَيْكُمْ وَيَأْتِي إِذَا شُدَّ الْعِصَابُ فَلَا نَدْرُ

ومعنى في مَثَلٍ: لَأَعَصِبَنَّكَ عَصَبَ السَّكِينَةِ لِي لَأُصِيبَنَّ عَلَيْكَ. والثُّغْرُ جمع ثُغْرَةٍ وفي نُفْرَةٍ التَّحَرُّ

٩ تَرَى رَائِدَاتِ الْكَفِيلِ حَوْلَ بُيُوتِنَا أَبَا بَسَلٍ تَرْدِي بِالْعِشِيِّ وَبِالْبُكْرِ

الرائدات إلى <sup>d</sup> تَرَوْنَ تَحِيءُ وتَذَقُّبُ: ومثال <sup>e</sup> الرائد لا تَكْذِبُ أَهْلَهُ: وهو <sup>f</sup> الذي تَذَقُّبُ فِي طَلَبِ <sup>10</sup>

الكَأَلِ بِنَفْسِهِ الْقَوْمَ فَيَنْتَظِرُ مَوَاقِعَ الْكَلَالِ. وَأَبَا بَسَلٍ حَمَلَتْ وَاحِدَهَا لِيَيْلٍ وَلِيَبْرُلَ. وتَرْدِي مِنَ الرَّدَّانِ وهو

صَرَبٌ مِنَ الْعَدُوِّ: <sup>g</sup> وفيل للمُنْجِيعِ بِنِ تَبْهَانِ: ما الرَّدَّانِ. معال: الذَّهَابُ بِنِ آرِيَةٍ إِلَى مُنْعَكِهِ: معال

رَدِي تَرْدِي رَدْبًا <sup>h</sup> [وَرَدْبَانًا] (54a) <sup>5</sup>

## XXIV.

١ لَعَمْرُكَ مَا تَنَفَّكَ عَنِّي مَلَامَةً بَنُو جَعْفَرٍ مَا هَبَّجَ الضُّغْنُ جَعْفَرًا

٢ إِذَا قُلْتُ هَذَا حَسَنٌ رَاجِعٌ وَهَذَا أَبَى حَقْدُهَا فِي الصَّدْرِ إِلَّا قَدْ كَرَا <sup>15</sup>

٣ لِمَهْلِكِ أَفْرَاسِ أَصْبَنَ وَرُبَّمَا أَصَابُوا بِهَا أَمْثَالَهَا ثُمَّ أَكْثَرَا

٤ مِنْ الْأَرْضِ أَهْلًا نَعْدَ مَالٍ وَجِيرَةٍ وَأَبْقَتْ لَهُمْ مِنِّي مَآئِمَ حُسْرَا

a) MS نَتَعْلَغُ بها; added conj.

b) Mu'all. 50; usual text حَذَّ نَادِي إِلَى الْكَلِّ; Tibrizi mentions our reading as variant.

c) Diwan, XIX, 19.

d) MS تَرْدُ.

e) For this proverb see Lane 1185c, and Ham. 547<sup>24</sup>.

f) MS has نَطْلَبُ in place of الذي.

g) See Lane 1071a b.

h) Added conj.; probably dropped between two pages.

XXIV. *Tawil*; no citations.

الْمَاتَمُ اجْتِمَاعُ النِّسَاءِ وَتَغَابُلُ بَعْضِهِنَّ بِبَعْضٍ فِي فَرْحٍ أَوْ تَرْجٍ وَالْجَمْعُ الْمَاتَمُ: قَالَ الْأَعَشَى

ا. وَأُقْسِمُ بِاللَّهِ الَّذِي أَنَا عَبْدُهُ لَتَصْطَفِعَنِّي يَوْمًا عَلَيْكَ الْمَاتَمُ

بمعنى النساء. والخسر جمع حاسر وهو المكشوف عن رأسه ٥

## XXV.

١ يَا لَهْفَيَّ عَلَى مَا ضَلَّ سَعْيِي وَسَيَّرِي فِي الْهَوَا حِرَّ مَا أَقْبِلُ

٢ فَإِنَّ الْحَيَّ خَنَعَمَ أَحْرَزَتْهُمْ وَمَاخَهُمْ وَنُسِذَرُهُمْ سَلُولُ ٥

سَلُولُ يربد بنى سَلُول. [وهم] بنو مَرَّةَ بن صَعَصَعَةَ بن هَوَازِنَ: وَأَمَّهُمْ سَلُولُ بِنْتُ ذُهَلِ بن شَيْبَانَ.

٥ وكانوا احتملوا من خَنَعَمَ أَنْ نُسِذِرُوهم من كِلَابٍ إِنْ أَرَادْتَهُمْ وَإِنْ تَكُنُّوا عَلَيْهِمْ إِنْ أَرَادُوهم ٥

٣ بِمَخْرَجٍ مَا فَلَا نَخْفَى عَلَيْهِمْ وَيَأْتِيهِمْ بِعَوْرَتِنَا الدَّلِيلُ

العورة موضع الوصول إلى العوم وهو التغر: ومنه يقال. فلان يجامى عورة آل فلان. يقول تَحْنُ لَا تَخْفَى

١٥ عليهم لِكَبَرَتِنَا ٥

٤ وَلَوْ أَنِّي أَطِغْتُ لَكَانَ مِنِّي لِمُدْرِكَ أَكْلِبِ يَوْمَ طَوِيلِ

مُدْرِكَ أَكْلِبِ ابو أَنَسٍ بن مُدْرِكَ طَرِسُ خَنَعَمَ. وقوله يَوْمَ طَوِيلِ من الشرّ فهو أَطْوَلُ ما يكون عِنْدَهُمْ ٥

٥ وَلَكِنِّي عُصِيتُ وَكَانَ جَهْلًا بِهِمْ أَلَّا يُبَالُوا مَا أَقُولُ

٤ (54b) يَلُومُنِي الدِّبْنَ تَرَكْتُ خَلْفِي وَيَعْصِبُنِي الَّذِينَ بِهِمْ أَصُولُ

١٥ ضَلْتُ أَصُولُ من الصَّوْلَةِ: وهو أَنْ تَعَرَّكَ الْعَقْلَانِ من الْجِمَالِ ٥

a) al-A'shà, Diw. Escorial MS fol. 42a, with قَأْسِمُ and لَتَصْطَفِعَنِّي; a somewhat different reading of first hemistich in MbqKam. 396<sup>10</sup>.

XXV. *Wafir*; no citations.

b) i. e. "They had taken upon them the duty, or office, by agreement with Khath'am".

c) MS broken away: restoration certain.



## XXVI.

١ إِذَا شِئْتَ أَنْ تَلْقَى الْمَنَاعَةَ فَاسْتَجِرْ خِدَامَ بَنِ زَيْدٍ إِنْ هُ أَجَارَ خِدَامُ

الْمَنَاعَةُ الْعِزُّ وَالْمَنَعَةُ. وَخِدَامُ بَنِ زَيْدٍ مِنْ بَنِي زَيْدٍ ٥

٢ دَعَوْتُ أَبَا الْجَبَّارِ هُ أَخْتَصَّ مَالِكًا وَلَمْ يَكْ قِدْمًا مِّنْ أَجَرَتْ يُضَامُ

أَبُو الْجَبَّارِ مَالِكُ بْنُ حِمَارٍ السَّمَخِيُّ مِنْ قُرَازَةَ. نُضَامٌ تَنْتَفِصُ: وَالضَّبْمُ وَالذُّوُّ وَاحِدٌ وَهُوَ ابْنُ الْفُضَالِ ٥

٣ فَقَامَ أُنُو الْجَبَّارِ يَهْتَزُّ لِلْنَدَى كَمَا أَهْنَزَّ عَضْبُ الشَّفَرَتَيْنِ حُسَامُ

الشَّفَرَتَانِ حَدَا السَّيْفِ وَشَفَرَةُ السِّكِّينِ حَدُّهُ. وَحُسَامٌ قَاطِعٌ: وَالْعَضْبُ أَيْضًا الْغَاطِعُ ٥

٤ وَكُنْتُ سَنَامًا مِّنْ فَرَاةٍ هُ تَامِكًا وَفِي كُلِّ قَوْمٍ ذِرْوَةٌ وَسَنَامُ

ذِرْوَةٌ كُلِّ شَيْءٍ أَعْلَاهُ وَمِنْهُ ذِرْوَةُ الْجَبَلِ وَالْمَعْدَى ٥

ه هُ فَتَكَبَّتْ عَنِّي الشَّارِعِينَ وَلَمْ أَكُنْ مَخَافَةً شَرِّ الشَّارِعِينَ أَنَامُ

بَعَالٌ تَكَبَّ عَنِّي فَلَانٌ أَيْ عَدَلٌ عَنِّي: وَتَكَبَّ عَنْ الطَّرِيقِ أَيْ اتَّخَذَ عَنْهَا: وَالنَّكِيْبُ الَّذِي بَطَّلَعَ: 10

قَالَ لِبَيْدٍ: \*فَيَنْكَبِ مَعِيَ دَامِي الْأَطْلُ\* أَيْ تَكَبَّتْهُ الْحِجَابَةُ ٥

## XXVII.

١ أَلَسْنَا نَقُودُ الْخَيْلَ قُبَا عَوَائِسًا وَنَخْضِبُ يَوْمَ الرُّوْعِ أَسْبَاقَنَا دَمَا

عَوَائِسُ كَوَالِجُ أَيْ عَسَسَتْ وَجُوهَهَا لِكِرَاعِيَةِ الْحَرْبِ. وَالْقُبُّ مِنَ الْجَبَلِ الصَّوَامِرُ الْبُطُونُ وَالْوَاحِدُ أَقْبُ ٥

٢ وَنَحْبِي الدِّمَارَ حِينَ يَشْنَجِرُ الْقَنَا وَنَنْنِي عَنِ السَّرْبِ الرَّعِيدِ الْمُسَوَّمَا

XXVI. *Tawil*. This poem occurs in the account of the Day of Raqam given in the commentary to the *Mufaḍḍaliyyat*, p. 33<sup>15</sup>, where it is stated by Ibn al-Kalbi to have been copied from "the Book of Ḥammād ar-Rāwiyah". The version there given enables some corrections to be made in the text of our MS.

a) MS أَحَابَ; Mfḍt as text.

b) So Mfḍt; MS فَاخْتَصَّ.

c) MS وَنَنْتُ.

d) Mfḍt نَامًا, with تَامِكًا as v. l.

e) Mfḍt فَتَكَلَّتْ.

f) Labrd Drw. XXXIX, 7.

XXVII. *Tawil*. Vv. 3, 4, 5 cited.

هـ [الذمار الذي] يَحْفُفُ انْ جَمِيَّةً. واشْتَجَارَ القَنَا اخْتِلَافَهُ بِالطَّعْنِ (55a). وَالسَّرْبُ مَذَقُ الْحَيِّ  
وَالسَّرْبُ ابْضًا مَا رَعَى مِنَ الْمَالِ. قَالَ الْأَصْبَعِيُّ: الرَّعِيلُ لِلْجَمَاعَةِ مِنَ الْحَيْلِ <sup>ب</sup> [وَالْجَمْعُ] أَرَابِيلُ. وَقَوْلُهُ الْمُسَوِّمًا  
إِى الْمَعْلَمِ مِنَ السِّمَةِ ٥

٣ هـ وَنَسْتَلِبُ الْخَوَّ الْعَوَائِسَ كَالْقَنَا سَوَاهِمَ يَحْمِلُنَ الْوَشِيحَ الْمَقْرَمًا  
٥ الْخَوَّ الْوَاحِدَ أَحْوَى وَالْأُنثَى حَوَاءُ وَالْأَسْمُ الْخَوَّةُ: وَفِي كُدُورَةٍ نَضْرِبُ إِلَى السَّوَادِ: يَمَالُ فَرَسٌ أَحْوَى  
وَكُنْتُ أَحْوَى وَحَبْلٌ حَوْ: وَفِي أَصْلَبَ الْحَيْلِ. وَسَوَاهِمُ مُتَعَبِّرَةٌ قَدْ أَصَرَّتِ الْغَارَةُ وَالْحَرْبُ بِهَا قَعْدٌ  
أَقْوَرُ. وَالْوَشِيحُ الرِّمَاحُ. وَشَتَّةُ الْحَيْلِ بِالْفَنَاءِ لِدَفْعِهَا وَصُورُهَا وَطُولُهَا. وَالْمَقْرَمُ وَالْمَنْقَفُ وَاحِدٌ  
٤ هـ وَنَحْنُ صَبَحْنَا حَتَّى أَسَاءَ غَارَةً أَتَاكَ حَبَالِي الْحَيِّ مِنْ وَقْعِهَا دَمًا  
هـ وَبِالنَّقْعِ مِنْ وَادِي أَيْدَةٍ جَاهَرَتْ أَنْتَسَا وَقَدْ أَرْدَيْنَ سَادَةً خَنْعَمًا  
10 أَبْبَدَهُ أَرْضَ خَنْعَمٍ. بَرْدٌ أَنْتَسَ بَنُ مَذْرِكِ الْخَنْعَمِيِّ. وَأَرْدَنَ نَعَى الْحَبْلِ أَهْلَكُنَ وَالرَّحَى الْهَلَاكُ  
٩ وَيَوْمَ عَكَاظٍ أَنْتُمْ تَعْلَمُونَهُ شَهِدْنَا مَا قَدَمْنَا بِهَا الْحَيِّ <sup>ج</sup> مُقَدَّمًا  
بِهَا بَعْنَى حَرَبِ الْعِجَارِ إِلَى بَيْنِ كِنَانَةٍ وَنَسِ ٥  
٧ وَنَحْنُ فَعَلْنَا بِالْحَلِيقَيْنِ فَعَلَةً نَفَتَ دَعْدَهُ <sup>هـ</sup> [هَآ] عَنَّا الظُّلُومَ الْعُشْمَشَا  
الْحَلِيقَانِ أَسَدٌ وَعَطْفَانٌ. <sup>ز</sup> وَالْعُشْمَشُ مِنَ الْعُشْمِ وَهُوَ الظُّلْمُ: يَمَالُ فَلَانٌ ظُلُومٌ عُشُومٌ ٥  
15 ٨ وَمَا بَرَحْتُ بِي الدَّهْرِ مِمَّا عِصَابَةٌ يَذُرُّونَ عَنَّا أَحْسَانَنَا مَن نَعَرَمَا  
وَمَا بَرَحْتُ إِي مَا زِلْتُ. وَعِصَابَةٌ جَمَاعَةٌ نَحْوُ مِائَتَيْنِ وَأَكْثَرُ. تَذُرُّونَ إِي تَبْنَعُونَ وَالِدَادَ الْمَنَعُ.  
وَقَوْلُهُ مَن نَعَرَمَا إِي مَن جَهْلٍ مِنَ زَالِغَرَامٍ وَهُوَ الشَّرُّ ٥

a) MS broken away.

b) Omitted by copyist.

c) Vv. 3—4 in BQut. *Shi'r*, p. 191<sup>10</sup>; v. 3 there differs considerably from our text:

وَنَسْتَلِبُ الْأَفْرَانَ وَالْخَوَّ كَلَحَ عَلَى الْهَوْلِ بَعْصَيْنَ الْوَشِيحَ الْمَقْرَمًا

d) Bakri 63<sup>8</sup>, as text; second hemist. in BQut.: وَنَعَيْنَا دَمًا.

e) MS أَبْبَدَهُ; both Bakri and Yaq. give the vocalization as text. This v. in Bakri, l.c.

f) See ante, No. XXV, v. 4, scholion.

g) MS مُقَدَّمًا.

h) Omitted in MS.

i) MS وَالْعُشُومُ.

j) MS الْعُرَامُ.

٤ يَقُودُونَ جُرْدًا كَالسَّرَاحِينَ تَسْتَبِي صُدُورَ الْعَوَالِي <sup>a</sup> [---] وَأَذْهَمَا

(55b) الجُردُ لليل [القصير الشعرة الواحد أَجْرَدٌ وهو عَتِيقٌ إذا كان قصير الشعر. والسراحين الذئاب

الواحد سِرْحَانٌ. وتَسْتَبِي تَصِيدُ. والعوالى عوالى الرمل ما دون السنان يَقْدِرُ ذِرَاعٌ: وسافَلَنَّهُ أَسْفَلَهُ ۝

١٠ وَتَحْنُ أَبْرَنًا حَيَّ أَشْجَعُ بِالْقَنَا وَتَحْنُ تَرَكْنَا حَيَّ مُرَّةً مَاتَمَا

أَبْرَنًا أَهْلَكْنَا وَاسْتَأْصَلْنَا. وَأَشْجَعُ ابْنُ الرَّثِ بْنِ غَطَفَانَ بْنِ سَعْدِ بْنِ قَبَسِ بْنِ عَيْلَانَ. وَمُرَّةُ ابْنِ

عَوْفِ بْنِ سَعْدِ بْنِ ذُبْيَانَ بْنِ بَعِصِ بْنِ الرَّثِ ۝

### XXVIII.

١ رَهْبْتُ وَمَا مِنْ رَهْبَةٍ الْبُوتِ أَخْرَعُ وَعَالَجْتُ هَمًّا كُنْتُ بِأَلْهَمٍ أَوْلَعُ

٢ وَلَمَّا إِلَى أَنْ خَالَطَ الشَّيْبُ مَفْرِقِي وَالْتَسِي مِنْهُ الثَّغَامُ الْمُنْرَعُ

الثغام سَجَرٌ أَنْصَ نُسَبَةُ بِهِ الشَّيْبُ: قَالَ أَبُو الْعَبَّاسِ: بَلْ لَهُ نَمْرٌ أَنْصَ كَالْقُصْنِ: إِذَا هَتَّتْ عَلَيْهِ

الرَّيْحُ طَبَّرَتْهُ ۝

٣ دَعَانِي سَمِيطٌ يَوْمَ ذَلِكَ دَعْوَةً فَهَنَهْتُ عَنْهُ وَالْأَسِنَّةُ شُرْعُ

\* \* \* \* \*

الدِّمَارُ الْكُرْمَةُ. وَالسَّمِيطُ السَّيْدُ السَّرِيفُ وَجَمْعُ السَّادِجِ ۝

٤ وَلَوْلَا دِفَاعِي عَنْ سَمِيطٍ وَكَرَّتِي لَعَالَجَ قَدًّا قَفْلُهُ يَتَقَفَعُ

قَفْلُهُ مَا تَبَيَسَ مِنْهُ: لَعَالَجَ جِلْدٌ قَفْلٌ أَيْ بِلَاسٍ. يَتَقَفَعُ مِنَ النُّوسَةِ: وَمِنْهُ الْمَتَلُ: هَذَا يَتَقَفَعُ نَهْ

بِالْشَّيْبَانِ: أَيْ لَا تُقَرِّعُهُ سَيِّئٌ. وَيُرْوَى فَعْلُهُ نَضَمَ الْعَافِ وَفَحَّه ۝

هـ وَأَقْسَمْتُ لَا يَجْزِي سَمِيطٌ بِنَعْمَةٍ وَكَيْفَ يُجَارِيكَ الْكِمَارُ الْمُبَجَّدُ

الْأَجْدَعُ وَالْمُبَجَّدُ الْمُعْطَوُّ الْأَنْفِ وَالْأُدْنِ: وَمَوْلَى إِلَى ذَوْبِ الْبُهْدَلِيِّ: وَأَفْتَابِ وَأَجْدَعُ: فَارَادَ بِأَوَائِيهِ أَيْ

وَلَهَا آذَانًا وَأَجْدَعُ الْأُدْنِ: وَالْجَدْعُ الْقَضْعُ ۝

a) MS broken away. Perhaps we may read كَمَيْتٍ.

b) Cf. ante, No. XII, 6.

XXVIII. *Tawil*. No citations found.

c) I.e. Thafab.

d) Here follows a hiatus (not indicated in the MS), the scholion dealing, not with the verse

immediately above, but with one which has fallen out and ended with سَمِيطٌ.

e) For this phrase see MbdKam. 216<sup>7</sup> (in *Khutbah* of al-Hajjaj), and Lane 1602c.

f) Mfdt CXXVI, 40.

g) MS نَبَا.

٩ <sup>a</sup> وَأَمَكَنَ مِنِّي الْقَوْمَ يَوْمَ لَقِيْتُهُمْ نَوَافِدُ قَدْ خَالَطَنَ جِسْمِي أَرْبَعُ  
٧ <sup>b</sup> فَلَوْ [شِئْتُ] فَجَّيْتُ سُبُوحَ طِمْرَةٍ قَحْلُكَ بِخَدَّيْهَا الْعِنَانُ وَتَمَزَّعَ  
(56a) سُبُوحُ مَرَسٍ يَجْرِي جَرَى الْمَاءِ تَذْخُو بِيَدَيْهِ دَحْوَةٌ بَتَلَقَّفَ بِهِمَا. وَطِمْرَةٌ وَتَابَةٌ. وَتَمَزَّعَ  
مَرَعًا تَمَرٌ مَرًّا سَرِيعًا

## XXIX.

٥ ١ لَتَسْأَلَنَ أَسْبَاءَ وَهَى حَفِيبَةٍ نَصَحَاءَهَا أَطْرَدْتُ أَمْ لَمْ أَطْرِدِ  
حَبِيبَةً بَارَةً مُشْفِقَةً تَسْأَلُ نَصَحَاءَهَا عَنِّي وَتَسْعَدُ أَحْوَالِي  
٢ قَالُوا لَهَا <sup>d</sup> إِنَّا طَرَدْنَا <sup>e</sup> حَبِيبَتَكَ فَرَفَلَحَ الْكِلَابُ وَكُنْتُ غَبَرَ مُطَرَّدِ  
٣ <sup>g</sup> فَلَا بُغْيَتَكُمْ الْمَلَا وَغَوَارِضًا <sup>h</sup> وَلَا دُرْدَنَ الْخَيْلَ لَابَةً صَرْغَدِ  
الْمَلَا مُنْسَعٍ مِنَ الْأَرْضِ: وَيَقَالُ لَهَا مِنْ أَرْضِ كَلْبٍ. وَغَوَارِضُ جَدَلٍ لَبِي أَسَدٍ: وَهُوَ الذِي قَالَهُ فِي  
10 شِعْرِهِ أَبُو مُحَمَّدٍ الْقَفْعَسِيُّ

وَكُنَّهَا وَقَدْ بَدَا غَوَارِضُ وَاللَّبْلُبُ بَيْنَ قَتَوِي رَايَصُ  
٤ <sup>k</sup> وَالْخَيْلُ تَرْدِي بِالْكُمَاةِ كَأَنَّهَا حِدًا تَتَابَعُ فِي الطَّرِيقِ الْأَتَصِدِ  
الْحِدَا جَمَاعَةُ الْحِدَاةِ: وَرَعَمَ بَعْضُ النَّاسِ أَنَّهَا كَانَتْ تَصِيدُ لِسُلَيْبَانَ بْنِ دَاوُدَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.  
وَالْكُمَاةُ الْأَسْدَاءُ. وَتَرْدِي مِنَ الرَّتَبَانِ وَهُوَ صَرْبٌ مِنَ الْمَشْيِ <sup>l</sup>

a) MS broken: word not quite certain.

b) Conj.; MS broken.

XXIX. *Kamil*; this poem is No OVII of the *Mufaqqalat*, q. v. for other citations and various readings. Our version follows the text of al-Athram as cited in the scholia of the Mfdd.

c) MS حَبِيبَةٍ; see ante, III, 1.

d) Mfdd فَلَقَدْ.

e) MS حَبْلَةً (sic).

f) See ante, No VIII, 4.

g) Mfdd فَلَا تَعْتَنُكُمْ.

h) Mfdd وَلَا تُحِطُّنَ.

i) So MS; Mfdd لَهُ.

j) These lines are attributed to ash-Shammukh in his *Diwan*, p. 113, and see Geyer, *Altarab. Diamben*, p. 207.

k) Mfdd تَعْرُفِي الْعَصِيدِ.

l) After v. 4 the Sh. Sh. M. 316 inserts the following:

فِي نَاشِيٍّ مِنْ عَامِرٍ وَمُحَرَّبٍ مَاصٍ إِذَا انْقَلَبَتِ الْعِنَانُ مِنَ الْبَدِ

هـ ٥ فَلَا تَارَنَ بِمَالِكٍ وَبِمَالِكٍ وَأَخِي الْمَرْوَرَةَ الَّذِي لَمْ يُوَسَّدِ

ديوى يُسْنَدُ: أى لم يُؤَلَّرَ فى القبر: وهؤلاء قوم قُتِلُوا من قَوْمِهِ ٥

٦ ٥ وَقَتِيلَ مُرَّةً أَثَارَنَ فَإِنَّهُ فَرَعٌ وَإِنَّ أَخَاهُمُ لَمْ يُقْصَدِ

قَتِيلَ مُرَّةً حَنْطَلَهُ بن الطَّعِيلِ أَخُوهُ. فَرَعٌ شَرِيفٌ. وَأَخَاهُمُ لَمْ يُقْصَدِ أى لَمْ يُقْتَلْ: يقال أَقْصَدَهُ السَّهْمُ ٥

5

أى قَتَلَهُ: قال النابغة

هـ ٥ فَمِى إِثْرِ غَانِبَةٍ رَمَنَكَ سَهْمُهَا فَاصَابَ قَلْبَكَ غَيْرَ أَنْ لَمْ نُقْصِدِ

أى لَمْ تَقْتُلْ ٥

٧ ٥ مَرِيَا أَسْمُ أُحْتِ بَنَى فَرَارَةً إِنْنِى غَازٍ وَإِنَّ الْمَرْءَ غَيْرُ مُخَلَّدٍ

٨ ٥ فَيُثْبِتِى إِلَيْكَ فَلَا هَوَادَةَ بَيْنَنَا بَعْدَ الْفَوَارِسِ إِذْ ثَرَوْا بِالْمَرْصَدِ

(56b) مَثَى أى أَرْجِعِى مِنْ هَـ تَعِىْ بَقَا إِذَا رَجَعَ وَانْعَمِى الرَّجُوعَ: قال الله جَلَّ ذِكْرُهُ: وَحَتَّى تَعِىْ 10

إِلَى أَمْرِ اللَّهِ فَإِنْ قَاءَتْ فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ. وَثَرَوْا فَبَلُوا فى الْمَعْرَكَةِ مَرَكُوا هُنَاكَ ٥

٩ ٥ إِلَّا بِكُلِّ أَحَمٍّ نَهْدٍ سَابِحٍ وَعُلَاةٍ مِنْ كُلِّ أَسَمَرٍ مِدْوَدٍ

أَحَمٌّ فَرَسٌ بَصْرِبٌ إِلَى السَّوَادِ وَالنَّهْدُ الْعَظِيمُ الطَّوِيلُ. وَوَلَهُ سَابِحٌ أى تَجْرِى جَرًّا كَلِمًا. وَعُلَاةٌ كُلٌّ سِىءٌ

سِىءٌ بَعْدَ سِىءٍ مِنْ جَرِّى أَوْ طَعْنٍ أَوْ غَيْرِهِمَا. وَأَسَمَرٌ رُمَحٌ وَإِذَا كَانَ أَسَمَرٌ كَانَ أَحْوَدٌ لَهُ وَأَصْلَبَ لَأَنَّهُ

15

تَصْبِجُ. وَمِدْوَدٌ [مَا] بُدَادٌ بِهِ أَيْ نَمَّعَ بِهِ وَالِدِيَا النَّمْعِ وَالدَّائِدُ الْمَانِعُ ٥

١٠ ٥ وَأَنَا ابْنُ حَرْبٍ لَا أَرَا أَسْبَهَا ٥ سَعْرًا وَأَوْدُهَا إِذَا لَمْ تُؤَوَّدِ

أَسْبَهَا أى أَسْعَلَهَا. وَسَعْرًا نَارًا. وَتُسَمَّى الْعُودُ الَّذِى تُحَرِّكُ بِهِ النَّارُ الْمِسْعَرًا. وَسَمَّى الرَّجُلُ الْمُبْحَرَكُ الْبَيْطَانُ

فِي أُمُورِهِ مِسْعَرًا مُسَبَّهَاً بِذَلِكَ الْعُودِ الَّذِى يُهَيِّجُ النَّارَ ٥

a) MS فَلَا تَارَنَ sic; Mfqt فَلَا تَارَنَ.

b) Mfqt يُسْنَدُ.

c) MS وَقَتِيلَ.

d) MS لَا تَارَنَ sic.

e) Nab. Drw. VII, 6.

f) This is the order of Mfqt, which makes a much better sequence: in our MS. vv. 7 and 8 are transposed.

g) Qur. XLIX, 9.

h) Mfqt سَمَرًا.

i) Mfqt has another verse, which however is not consecutive with v. 10:

وَأِذَا تَعَدَّرَ الْبِلَادُ فَاتَّخَلَّتْ مَحَارِقًا نَمَاءً أَوْ سَائِلًا

Yāq. I, 119 has the verse (with a differing first hemist, وَاتَّخَلَّتْ نَمَاءً بَاغِلِيًا) between vv. 2 and 3 of our text.

## XXX.

- ١ *a* أَلَا مَنْ مُبْلِغُ أَسْمَاءَ عَنِّي وَلَوْ حَلَّتْ بَيْنِي أَوْ جَبَارِ  
 ٢ بِأَنَّ حَلِيلَهَا دَرَهَتْ عَلَيْهِ خُطُوبٌ لَا تُفَرِّجُ بِالسِّرَارِ  
 بُمْنٌ وَجَبَّارٌ بِالْحِجَارِ. وَلِلْبَلَدِ الرَّوْجُ وَلِلْبَلَدِ الْمَرْأَةُ: قَالَ عَنَتَرَةُ  
 ٣ وَحَلِيلٍ غَانِيَةٍ تَرَكْتُ مُجَدَّلًا تَمْكُو فَرِصَنَهُ كَشَدَقِ الْأَعْلَمِ  
 ٤ وَدَرَهَتْ وَأَنْدَرَهَتْ وَأَنْدَلَنْتُ بَمَعَى. وَالْخُطُوبُ الْأُمُورُ: يَقُولُ: لَا أَقْدِرُ عَلَى إِسْرَارِهَا لِعَظَمِهَا ٥

## XXXI.

- ١ وَيَلُّ لِيَحْيِلِ سَيْلِ خَيْلٍ مُغِيرَةٍ رَأَتْ رَغَبَةً أَوْ رَهْبَةً وَهِيَ تُلْجِمُ  
 ٢ صُدُورُ الْقَنَا قَالُوا جَبِيحًا تَقْدُمُوا \* \* \* \* \* *c* (58b)

## XXXII.

- وَقَالَ عَامِرُ بْنُ الطُّغَيْلِ تَرَى أَبَاهُ طُفَيْلًا *d* وَبَدْرُ جَدِّهِ  
 ١ أَلَا كُلُّ مَا هَبَّتْ بِهِ الرِّيحُ ذَاهِبٌ وَكُلُّ فَتًى بَعْدَ السَّلَامَةِ شَاحِبٌ  
 ١٠ شَاحِبٌ أَيْ هَالِكٌ وَالشَّاحِبُ الْهَالِكُ: نَعَالٌ شَاحِبٌ فَلَانٌ تَشَاحِبُ سَاحِبًا إِذَا هَلَكَ ١٠  
 ٢ *e* أَلَا إِنَّ خَيْرَ النَّاسِ رِسْلًا وَنَجْدَةً بِهِرْجَابَ لَمْ تُخْبَسْ عَلَيْهِ الرِّكَائِبُ  
 الرِّسْلُ الرَّخَاءُ وَالنَّجْدَةُ السِّدَّةُ: قَالَ الرَّاجِزُ  
 ٢ لَوْ أَنَّ عِنْدِي مِنْ فُرْتَمٍ رَجُلًا لَمَنْعُونِي نَجْدَةً أَوْ رِسْلًا

XXX. *Wafir*; first verse cited.

a) Bakrī 856<sup>7</sup>, Yāq II, 15<sup>9</sup>, and IV, 1037<sup>18</sup>, as text.

b) Mu'all. 42.

XXXI. *Tawil*; no citation found.

c) Head of page cut away so that nothing can be read.

XXXII. *Tawil*; v. 2 cited.

d) *Sic*; the grandfather is nowhere mentioned in the text of our MS.

e) Bakrī 880<sup>9</sup>, Yāq. IV, 960<sup>9</sup> (both incorrectly with رِسْلًا).

f) Poet Ṣakhr al-Ghaiy: see LA XIII, 299<sup>15</sup>, Lane 1082<sup>c</sup>, Drw. Hudh. No. 12, Qalī, Amālī I, 210.

وَرَجُلٌ تَحْدُ ٥ وَذُو تَجْدَةٍ اِى شُجَاعٌ وَنَوْمٌ اَنْجَادٌ: وَالنَّاجِدُ بِفَتْحٍ لَئِيْمٌ الْعَرَفُ وَالْكَرْبُ: رَجُلٌ مَنَاجِدٌ  
اِى مَكْرُوبٌ ٥

٣ وَهَوْنٌ وَجَدَى اَنْبَى لَوْ رَأَيْتُهُ يُسَارِرُهُ ذُو لِبَدَتَيْنِ مُكَالِبُ  
نَسَارُهُ بَوَائِبُهُ. وَذُو لِبَدَتَيْنِ اَسَدٌ: وَاللِّبْدَةُ الشَّعْرُ بَيْنَ كَتَفَيْ اَلْاَسَدِ: قَالَ زُهَيْرٌ  
٥ ذَلِكِى اَسَدٌ شَاكَ السِّلَاحَ مُقَادِفٍ لَهْ لِبَدٌ اَطْفَارُهُ لَمْ يَقْلَمِ  
مُكَالِبٌ مِى الْكَلْبِ عَلَى الشَّيْءِ: بِقَالَ كَلْبٌ فَلَانٌ يَكْلَبُ كَلْبًا اِذَا اشْتَدَّ حِرْصُهُ ٥  
٣ لَمَارَسْتُ عَنْهُ الْخَيْلَ غَيْرَ مُهْلِلٍ لَعَنَرُ اَبَى اَوْ تَشْتَعِبْنِى الشَّوَاعِبُ  
لَمَارَسْتُ عَلَّاجَتٌ. مُهْلِلٌ مَفَالٌ مَدَّ هَلَّلَ الرَّجُلُ اِذَا احْتَجَمَ وَكَفَّ. وَتَشْتَعِبْنِى تَجْدُبْنِى وَالشَّوَاعِبُ  
الْحَوَازِبُ: وَنُسِمَى الْمَوْتُ شُعُوبٌ ٥

## XXXIII.

١٠ رَاهَنَ عَامِرُ بْنُ الطَّمِيلِ عَلَى قَوْسٍ لَهُ يَعَالُ لَهُ الْكَلْبُ قَسِيفٌ: فَعَالٌ عَامِرٌ فِى ذَلِكَ  
١ اَظُنُّ الْكَلْبَ خَانِيَّ اَوْ ظَلَمْتُهُ بِبَرْقَةٍ اَحْلَيْتِ وَمَا كَانَ خَائِنًا  
٢ وَاعْدِرُهُ اَنْبَى خَرُقْتُ وَاِنَّمَا لَقِيتُ اَخَا رَحِبٍ وَصُودِفْتُ بَادِنَا

## XXXIV.

(58a) [وَقَالَ عَامِرُ بْنُ] الطَّمِيلِ نَوْمَ لَعَى زَيْدَ الْكَلْبِ \*\*\*\* عَامِرُ بْنُ الطَّمِيلِ. وَحَمَلَ عَلَيْهِ ضَبْعَةً  
قَعْلَةً: فَتَنَسَّاهُمَتْ بَنُو عَامِرٍ بِعَامِرٍ:

a) The words وَذُو تَحْدَةٍ have been misplaced in the MS and entered by mistake in the next scholion.  
b) Mu'all. 42.

c) The scholion omits to notice the use of اَوْ with the jussive in this verse, which is exactly parallel to its use in Labrd, Mu'all. 56. اَوْ تَرْنِيْطُ بَعْضَ النَّفْسِ حَمَامِيَا; two more examples are cited in Noldeke, *Zur Grammatik*, p. 72, top; اَوْ is equivalent to لَمْ اِنْ.

XXXIII. *Tawil*; both vv. cited in Yaq. I, 580<sup>6-7</sup>, and the first in Bakrī 2827.

d) MS حَلِبٌ; the correct spelling is fixed by Yaq. and Bakrī.

e) Yaq. اِنْبَى خَرِفْتُ مُوَرَعًا.

f) Yaq. خَفِ (!)

XXXIV. *Tawil*. The greater part of the first line on the page has been cut away, and the

١ أَذْبُتْ قَوْمِي أَتَبْعُونِي مَلَامَةً      لَعَلَّ مَنَآيَا الْقَوْمِ مِمَّا أَكَلَفُ  
٢ فَإِنْ تَكُ أَفْرَاسُ أَصْبَنَ وَفَتِيَّةٌ      فَإِنِّي لَجَرَّافٌ بِهِنَّ مُجَرَّفُ

## XXXIVa.

## مُحَابَبَةُ ضَبَيْعَةٍ

١ رَعِمَ الْوُشَاةُ بِأَنَّ <sup>a</sup>دُومَةَ أَخْلَقَتْ      ظَنِّي وَقَلَّصَ خَيْرُهَا الْمَوْعُودُ  
٢ صَدَقُوا وَبَتَّنَ لِي شَوَاكِلُ أَمْرِهَا      وَجَرَى بِهِ حَرْفُ الْكِنَاحِ قَعِيدُ  
العبد الذي تجيء من خلعك وهو يُنْقَلُ به: والنَّطِيجُ من أَمَامِكَ: والسَّابِجُ ما لَقِيتَ مَبَامِنَهُ مَبَامِنَكَ:  
والْبَارِجُ [ما لَقِيتَ] مَيَاسِرُهُ مَيَاسِرَكَ. وشَوَاكِلُ مَشَاهِدُ. حَرْفٌ قد سَقَطَ رِيشُهُ من الْكَبِيرِ  
٣ 'مُتَقَارِبُ الْكُنُكَيْنِ' <sup>b</sup>شَحَاجُ الضُّكَى      أَرِنُ كَأَنَّ جَنَاحَهُ مَشْدُودُ  
يُقَالُ <sup>c</sup>شَحَجَ الْغُرَابُ وَنَعَفَ وَنَعَفَ وَصَاحَ نَمَعَى وَاحِدًا. وَأَرِنُ تَنْسِبُ مَصَوِّتٌ  
٤ فَزَجَرْتُهُ أَنْ لَا يُفَرِّخَ بَيْضُهُ      وَيُصِيبَهُ صَدْيُ الرِّصَافِ <sup>d</sup>سَدِيدُ  
الرِّصَافُ ما شُدَّ عَلَى تَصَلِّ السَّهْمِ من الْعَقَبِ. وقوله سَدِيدٌ أى فَاصِدٌ: ومنه سَدَدَ السَّهْمَ  
٥ أَمَرَحْتَ أَنْ جَرَحَ أَلَمَ بِفَارِسٍ      لَمْ يَبْقَ مِمَّنْ سُدَّتْ <sup>e</sup>غَيْرَ مَسُودِ  
٦ وَكَأَنَّ هَادِيَهُ إِذَا اسْتَعْرَضَتْهُ      حِذْعٌ نَكَسَرَ لَيْفُهُ مَجْرُودُ

sense is obscure; but it is clear from the verses that one of 'Amir's tribe was slain, or possibly more, by Dubai'ah b. al-Ḥarith of 'Abs; see *ante*, No. XXI, and *cf.* also No. XXIV.

XXXIVa. *Kamil*; the superscription of this piece is evidently incorrect. the poem cannot be an answer to the one before, (in itself a mere fragment), because it is not (as the laws of such a contest require) in the same metre and rhyme. The verses moreover contain nothing that has personal reference to 'Amir, unless it be v. 5; they are themselves but a fragment.

a) MS دُومَةُ, but no root دُوم exists in the language.

b) MS شَحَاجُ.

c) MS نَعَفَ وَنَعَفَ.

d) MS سَدِيدُ.

e) Words indistinct: apparently مَسُودِ; meaning obscure.

f) This verse seems to be part of the description of a horse, and to have nothing to do with what precedes.



## XXXV.

- ١ وَأَنْتَ لِسَوْدَاءِ الْمَعَاصِمِ جَعْدَةٌ وَأَقْعَسَ مِنْ نَسْلِ الْأَمَاءِ الْعَوَارِكِ  
 واحدُ الْمَعَاصِمِ مِعْصَمٌ وهو موضعُ السوار. والأَقْعَسُ الذي (57a) في ظَهْرِهِ أَحْنَاءٌ. وَالْعَوَارِكُ الطَوَامِثُ ٥
- ٢ تَبِيعَ لِقَوْمٍ لَمْ يَكُنْ مِنْ صَبِيهِمْ وَلَكِنَّهُ مِنْ نَسْلِ آخَرٍ هَالِكٍ  
 ٥ تَبِيعَ لى مَتَّبِعٌ فعيل معنى مَعُولٌ مثل قَتِيلٍ ومَفْنُونٌ وجَرْجٌ ومَجْرُوحٌ: وَيَجِئُ فعيل معنى فاعل:  
 قَعِيدَةٌ بَيَّتْ لى قَاعِدَةٌ مدر بمعنى قَادِرٌ وَعَلِيمٌ عَالِمٌ وَرَصِيعٌ رَاصِعٌ لى تَحِيدٌ. وَالصَّبِيهِمِ لِلْأَصْلِ الْمَخْصُ ٥  
 وبغال هو فى صَبِيهِمِ قَوْمُهُ لى خَالِصِهِمِ: وَصَبِيُّ الْقَلْبِ حَبَّةُ الْقَلْبِ: وَالصَّبِيهِمِ الْقَارُورَةُ الْمَصْبُومَةُ: وَالصَّبَّةُ  
 ٥ الشُّجَاعُ وَجَمْعُهَا صَبَمٌ: وَبِهِ سَمَّى الرَّجُلُ صَبَّةً وهو أبو ذَرَبْد بن الصَّبَّةِ: وَهِيَ الْأَكْبَرُ وَالْأَصْغَرُ ٥
- ٣ أَبُوكَ أَسْوَرٌ وَحَالُكَ مِثْلُهُ وَهَلْ تُشَبِّهَنَّ إِلَّا أَبَاكَ وَحَالُكَ  
 وفى هذه الْأَبْيَاتِ إِفْوَاكُ وَلَكِنَّهَا تُنْشَدُ مُقَبَّدَةً. وَلِحَالِ أَخِي أُمِّ الرَّجُلِ: وَلِحَالِ التَّبَخُّرِ وَالْكِبَرِ: قُلِ الْعَجَّاجُ:  
 ٥ \*وَالْحَالُ تَوْبٌ مِنْ ثِيَابِ الْجَهْلِ\*: وَلِحَالِ السَّحَابِ الْمُخَيَّلَةِ لِلْمَطَرِ: وَلِحَالِ مَنْ يَرُدُّ الْيَمِينَ: وَلِحَالِ الْمَكَانِ: 10  
 وَحَالُ الشَّيْءِ طَنَّةٌ وَحَسْبَةُ ٥

## XXXVI.

- ١ قَرَكْتُ نِسَاءَ سَاعِدَةِ بَنِي مُرٍّ لَهْنٌ لَدَى مَرَاكِفِهِ عَوِيلٌ  
 الْعَوِيلُ الْبُكَاءُ. وَسَاعِدَةُ رَجُلٌ مِنْ عَبَسَ قَلْبُهُ عَامِرٌ. مَرَاكِفُهُ حَبْثٌ تَرَاحِفُونَ لِلْعِتَالِ وَهُوَ مُعْتَرِكُ الْعُومِ.  
 وَالْعَوِيلُ وَالْعَوِيلُ الصَّاحُ بِالْبُكَاءِ وَالرَّغْنِ ٥
- ٢ جَمَعْتُ لَكَ يَدَيَّ بِدَى كُغْرٍ يُقَدِّمُ نَصْلَهُ أَطْبَى طَوِيلٌ  
 15

XXXV. *Tawil*, no citations.

a) This note suggests an impossible sense for تَبِيع in this place; it is evidently the equivalent of تَابِع, and means a follower (or member of another tribe in subordinate alliance), as opposed to a member of the tribe of full blood; see Qur. XVII, 71, Quṭāmī, Drw. VI, 26.

b) Drw. frag. 41, 11.

XXXVI. *Wafir*. Vv. 1 and 2 in Abu Zaid, *Nawādir*, 148.

c) عَلَى مَرَاكِفِهِ *Nawādir*.

تَصْلُهُ سَنَانُهُ. وَأُظْمِيَ رُمُوحُ أَسْمَرٍ وَقَنَاءُ طَبْيَاءٍ: وإذا كان أَسْمَرٌ فهو أَصْلَبُ لَهُ: وَمِنْهُ يُقَالُ شَقَّةٌ

طَبْيَاءٌ أَيْ سَمَرَاءٌ <sup>a</sup>

٣ شَكَّتُ بِهِ مَجَامِعَ رُحْبَيَيْنِ <sup>b</sup> [فَصَارَ] رِدَاوَةً مِنْهُ طَبْيِيلُ  
(57b) رُحْبَيَاهُ <sup>c</sup> مَرْقَاهُ (P). وَطَبْيِيلٌ <sup>d</sup> قِطْعَةٌ يُسَدُّ بِهِ ثَقْبُ الْحَوْصِ <sup>e</sup>

## XXXVII.

١ إِلَهٍ غَارَتْنَا وَالْبَحْلُ قَدْ شَجِيَتْ مِنْهُ الْبِلَادُ فَصَارَ الْأُنْقُ عُرْيَانًا <sup>٥</sup>  
شَجِيَتْ أَمْتَلَتْ. وَالْأُنْقُ وَلِجَعُ الْآفَاقِ النَّوَاحِي مِنَ الْأَرْضِ وَنَوَاحِي السَّمَاءِ. وَعُرْيَانٌ مِنَ الْغَبْمِ وَالنَّبَاتِ <sup>٥</sup>  
٢ حَتَّى صَبَبْنَا عَلَى هَبْدَانِ صَيِّقَةً سُورُ الْكِلَابِ وَمَا كَانُوا لَنَا شَانَا  
وَبُرَى سُورُ السَّعَاءِ. وَصَيِّقَةٌ ذَاتُ هِ صَبِيفٍ وَهُوَ الْغَمَارُ: قَالَ أَبُو النَّجْمِ \* صَبِيفٌ شَيَاطِينٌ <sup>f</sup> رَقَنَتْ شَمَائِلُهُ \* <sup>٥</sup>  
٣ فَظَلَّ بِالْقَاعِ يَوْمٌ لَمْ نَدْعُ كَتَدًا إِلَّا صَرَبْنَا وَلَا وَجْهًا وَلَا شَانَا  
10 الْفَاعُ الْأَرْضُ الْخَرَّةُ الطِّينُ الْمُسْتَوِيَّةُ تُسَبِّحُ الْمَاءَ: وَلِجَعٌ فَعْلَانٌ وَأَفْلَوَاعٌ وَصَيِّقَةٌ. وَالشَّانُ وَلِجَعُ الشُّوْنِ وَهُوَ  
مَحَارِي الدَّمُوعِ وَهُوَ قَبَائِلُ الرَّأْسِ. وَرَعَمُوا أَنَّ الدَّمُوعَ تَخْرُجُ مِنَ الْعَبَائِلِ: وَقَالَ عَسْدُ بْنُ الْأَبْرَصِ الْأَسَدِيُّ  
g عَبْتَاكَ دَمْعُهُمَا سَرُوبٌ كَانَتْ شَأْبِيهِمَا شَعِيبٌ  
٤ ثُمَّ نَرَعْنَا وَمَا أَنْفَكْتَ شَقَاؤُنْهُمْ حَتَّى سَقَيْنَا أَنْصَابِيًّا وَخِرْصَانًا  
بِعَالٍ مَا أَنْفَكْتَ بَفْعَلٍ كَدَا وَمَا زَالَ وَمَا تَبَرَّحَ وَمَا قَيَّ بِمَعْنَى وَاحِدٍ. وَالْخِرْصَانُ الرَّمْلُ هُنَا: وَالْخِرْصُ  
15 أَلْسَانٌ أَبْصَا <sup>٥</sup>

ه. وَمَا أَرَدْنَاهُمْ عَنْ غَيْرِ مَعْدِرَةٍ مِّنَّا وَلَكِنَّهُ قَدْ كَانَ مَا كَانَا

a) After v. 2 the *Nawādir* adds:

قَانَ سَلْبًا بَنَى حَرْبٍ قَسْلَبًا وَلَوْ حَرْنَا فَقَدْ شُعِيَ الْغَلِيلُ

b) Word cut away; conj.

c) Word partly cut away and indistinct.

d) This meaning of طَبْيِيلٌ does not appear in LA XIII, 434<sup>15</sup> ff., and does not seem to make sense here.

XXXVII. *Bast.* No citations found.

e) MS صَبِيفٌ *sic!*

f) MS رَقَنَتْ.

g) 'Abid, I, 7.

يقال عُدْرٌ وَمَعْدِرَةٌ وَعِدْرَةٌ وَجَبَعُهُ عِدْرٌ: قال النابغة

أَقَاتَهَا عِدْرَةٌ إِلَّا تَكُنْ تَعَعْتُ فَإِنْ صَاحِبَهَا قَدْ تَنَاهَى فِي الْبَلَدِ

وبال له العُدْرَى ابضا: ب [قال الشاعر (وهو الجَمُوح الطُّقْرَى)

لَا تَرِ دَرْكُ إِنْسِي قَدْ رَمَيْتُهُمْ لَوْ لَا حَدِثْتُ وَلَا عُدْرَى لِمَعْدُونِ]

(59a) c والمَعْدُونُ ضِدُّ الْمَجْدُونِ ۞

٩ سِرْنَا نُرِيدُ بَنِي نَهْدٍ وَآخِرَتَهُمْ جَرَمًا وَلَكِنْ أَرَادَ اللَّهُ هَمْدَنَا

d كَمَلْ شِعْرُ عَالِمِ بْنِ الطُّغَيْلِ الْعَامِرِيِّ عَمَلٌ (sic) أَبَى بَكْرٍ (sic) مُحَمَّدٌ

ابْنُ الْغَاسِمِ الْأَنْصَارِيِّ النَّحْوِيِّ. وَالْحَمْدُ لِلَّهِ كَثِيرًا: وَصَلَّى اللَّهُ

عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ. وَذَلِكَ فِي شَهْرِ جُمَادَى الْآخِرَةِ

سَنَةِ (sic) ثَلَاثِينَ وَأَرْبَعَةَ (sic) مِائَةٍ ۞

a) Mu'all. 50; see different reading in scholion to No. XXIII, 3, *ante*.

b) A line has here been cut away; apparently it contained the words within square brackets. For the verse see Drw. Hudh. No. 232, 2 (Wellhausen, *Skizzen*, I), and LA VI, 219<sup>10</sup> (I owe this reference to Prof. Nöldeke).

c) See Lane 526c and 385c, LA IV, 119<sup>8</sup>.

d) The blunders of the copyist in this colophon are given without correction in order that the character of the MS, where he had not the assistance of a good original, may be appreciated. The month in which he finished the transcript began on the 1<sup>st</sup> March 103<sup>8</sup> A.D.

# SUPPLEMENT

VERSES ATTRIBUTED TO 'ĀMIR IBN AṬ-ṬUFĀIL NOT  
CONTAINED IN THE *DIWĀN*.

1.

*Kamil* of al-Mubarrad, 93—4; 'Ain I, 242—3, Khiz. III, 528; SSM 322.

١ تَقُولُ آيَنَةُ الْعَمْرِى مَا لَكَ بَعْدَ مَا أَرَاكَ صَحِيحًا كَالسَّلِيمِ الْمُعَذِّبِ

السَّلِيمِ الْمَلْدُوعِ: وبقيل له سليم تَقُولُ لَهُ بِالسَّلَامَةِ ۞

٢ فَقُلْتُ لَهَا هَتَيْتِ الَّذِي أَتَعْلَمِيَنَهُ مِّنَ الثَّأْرِ فِي حَيِّ زُبَيْدٍ وَأَرْحَبِ

زُبَيْدٍ وَأَرْحَبُ حَبَانٍ مِّنَ الْبَيْتِ. وَالثَّأْرُ مَا يَكُونُ لَكَ عِنْدَ مَنْ أَصَابَ حَبِييبَكَ مِّنَ الْبَيْرَةِ: وَمَنْ هَالِ

٥ تَارَ مَعْدَ أَخْطَأَ ۞

٣ إِنْ أَغْرُ زُبَيْدًا أَغْرُ قَوْمًا أَعْرَةً <sup>b</sup> مُرَكَّبُهُمْ فِي الْكَفَى خَيْرُ مُرَكَّبِ

٤ وَإِنْ أَغْرُ حَتَّى خَنَعَمَ قَدِمَاؤُهُمْ شِفَاءً وَخَيْرُ الثَّأْرِ لِلْمُتَأَوِّبِ

الْمُتَأَوِّبُ الَّذِي تَأْتِيكَ لِيَطْلُبَ تَأْرَهُ عِنْدَكَ. بَعْلُ آتِ بَرُوبٍ إِذَا رَجَعَ: وَالتَّأَوِّبُ فِي عَرِّ هَذَا السَّرِّ

فِي النَّهَارِ يَلَا تَوَفَّى ۞

٥ فَمَا أَدْرَكَ الْأَوْتَارَ مِثْلُ مُحَقِّقِ بِأَجْرَدَ طَاوٍ ۞ كَالْعَسِيبِ الْمَشْدَبِ 10

الْأَوْتَارُ الْأَحْصَادُ وَاحِدُهَا وَتَرٌ وَحِدٌ. وَالْأَجْرَدُ الْقَرَسُ الْمُتَخَسِّرُ السَّعَرُ: وَالْأَجْرَدُ الضَامِرُ الصَّامُ. وَالْعَسِيبُ

1. The text is that of the *Kamil* (copied in Khiz. III, 528); the scholia are those of al-Akhfash, as printed in Wright's edn. and copied in the Khiz. The 'Ainī has slight differences. For vv. 8—10 see 'Askari, *Kitāb as-Sinā'atāin* 298, Qalī, *Amālī*, *Dhail* 118—119. a) 'Ainī يَعْرِفُنَهُ 'Ainī.

b) Both 'Ainī and Khiz. have مُرَاكِبُهُمْ and مَرَاكِبِ; for مُرَكَّبٌ see LA I, 416<sup>26</sup>—417<sup>1</sup>.

c) 'Ainī بِالْعَسِيبِ.

السَّعْفَةُ . وَالْمَشْدَبُ الطَّوْبِلُ الَّذِي قَدْ أُخِذَ مَا عَلَيْهِ مِنَ الْعُقَدِ وَالسَّلَافِ وَالْخُوصِ : وَمِنْهُ فِيلٌ لِلطَّيْلِ  
الْمَعْرِفِ مُشْدَبٌ ۞

وَأَسْمَرَ خَطِيٍّ وَأَنْبَيْصَ بَاخِرٍ وَرَغِيفَ دِلَاصٍ كَالْعَدِيرِ الْمُتَوَبِّ  
خَطِيٍّ رُمَحٌ مَنْسُوبٌ إِلَى الْخَطِّ وَهُوَ جَرِيرَةٌ بِالْبَحْرِينِ بِعَالٍ لِئَنَّا تَنْبِتُ عَصَى الرِّمَاحِ : وَقَالَ الْأَصْمَعِيُّ :  
لَيْسَتْ بِهَا رِمَاحٌ وَلَكِنْ سَقِينَةٌ كَانَتْ وَقَعَتْ فِيهَا رِمَاحٌ وَأُرْفِئَتْ بِهَا فِي بَعْضِ السِّنِينَ الْمُبَقَّدَةِ : ۞  
فَعِيلٌ لِنِلكَ الرِّمَاحِ الْخَطِيَّةُ : ثُمَّ عَمَّ كُلُّ رُمَحٍ قَدْ نَسَبَ إِلَى الْيَوْمِ . وَالرَّغْفُ الدِّرْعُ الرَّفِيفَةُ النَّسِجُ .  
وَالْمُتَوَبُّ ۞ الَّذِي تُصَقِّعُ الرِّمَاحُ فَيَذْهَبُ وَيَجِيءُ : وَهُوَ مِنْ بَابِ بَنُو إِذَا رَجَعَ : وَإِنَّمَا سَمِيَ الْعَدِيرُ غَدِيرًا  
لِأَنَّهُ السَّبَلُ عَادَرَهُ أَيْ تَرَكَهُ ۞

طَلُوبٌ لِّشَارَاتِ الرِّجَالِ مُطَلَّبٌ ۞  
وَفِي السِّرِّ مِنْهَا وَالصَّرِيحُ الْمُهْدَبُ ۞  
أَتَى اللَّهُ أَنْ أَسْمُو بِأَمٍّ وَلَا أَبَ ۞  
أَذَاهَا وَأَرْمَى مِنْ رَمَاهَا ۞ بِمَقْنَبِ ۞  
بِ سِلَاحٍ أَمْرِي قَدْ يَعْلَمُ النَّاسُ أَنَّهُ ۞  
فَإِنِّي وَإِنْ كُنْتُ ابْنُ قَارِسٍ عَامِرٍ ۞  
فَمَا سَوْدَتْنِي عَامِرٌ عَنْ وَرَاقَةٍ ۞  
وَلَكِنِّي أَحْبَبِي جِبَاهَهَا وَأَنْقَى ۞  
وَبَرَى : مِنْ رَمَاهَا بِمَنْكَبِ ۞

## 2.

LA XV, 276<sup>1-3</sup>; also X, 74<sup>10-12</sup>, TA VIII, 388 (first v. only): scholia from LA.

سُودٌ صَنَاعِيَّةٌ إِذَا مَا أَوْرَدُوا ۞  
صَدَرَتْ عَنْهُمْ وَلَمَّا تُحَلَبِ ۞  
صُلْعٌ صَلَامِعَةٌ كَأَنَّ أَنْوَفَهُمْ ۞  
بَعَرٌ يُنْظِمُهُ الْوَلِيدُ بِمَلْعَبِ ۞  
وَبَرَى : وَنُظْمَةٌ وَلِيدٌ تَلْعَبُ . سُودٌ صَنَاعِيَّةٌ تَصْعَوْنَ الْمَالَ ۞ وَنَسِينُونَهُ وَلَا تَسْعَوْنَ أَلْسَانَ إِبِلَيْمِ الْأَصْفَافِ .  
وَالصَّلَامِعَةُ الدِّنَالُ الرَّوْسُ . قَالَ دُعَلَبُ : الْعَوْمَةُ النَّافَةُ الْغَرِيرَةُ الدَّرَّ : وَقَالَ الْأَزْهَرِيُّ : الْعَتُومُ دُفْعَةٌ غَرِيرَةٌ  
نُوحِرُ حِلَابُهَا إِلَى آخِرِ اللَّيْلِ ۞

a) This explanation seems to require the form الْمُسَوَّبُ, which one of Wright's MSS gave together with the active form. b) Omitted in 'Amr.

c) 'Amr agrees with text in Drw. No. I; Ask agrees with text above in verses 8-10; so also

Qalr, except that he has بِمَنْكَبِ in v. 10.

d) 'Amr as text above.

e) 'Amr بِمَنْكَبِ.

f) LA X, 74<sup>10</sup> and 79<sup>6</sup> عَوْمَةٌ.

g) So LA X, 74<sup>11</sup>.

h) LA X, 74 فَصْلَانَهُم.

٣ لَا يَخْطُبُونَ إِلَى الْكَرَامِ بَنَاتِهِمْ وَتَشِيبُ<sup>ه</sup> أَيْمُهُمْ وَلَمَّا نَحْطَبِ

3.

Yaqut III, 466<sup>17</sup>; LA X, 90<sup>9</sup>; scholion from LA.

١ لَا تَسْقِي بِيَدَيْكَ إِنْ لَمْ أَغْتَرِفْ نَعَمَ الصَّجُوعُ بِغَارَةِ أَسْرَابِ  
الصَّجُوعُ اسم موضع: قال الأصمعيّ هُوَ رَحْنَةٌ لِبَنِي أَبِي بَكْرٍ بْنِ كِلَابٍ<sup>ه</sup>

4.

Yaqut I, 527<sup>6</sup>.

5

قال عامر بن الطفيل يترثي ابن أخيه عَبْدَ عَمْرِو بْنِ حَنْظَلَةَ بْنِ الطُّفَيْلِ  
١ وَهَلْ دَاعٍ فَيُسْمِعَ عَبْدَ عَمْرِو  
٢ فَلَا رَأْبِكَ لَا أَنْسَى خَلِيلِي  
٣ وَكُنْتُ صَفِيَّ نَفْسِي دُونَ قَوْمِي  
لِأُخْرَى الْخَيْلِ تَصْرَعُهَا الرِّمَاحُ  
بِبَدْوَةٍ مَا تَحَرَّكَتِ الرِّيَّاحُ  
وَوَدِّي دُونَ<sup>د</sup> حَامِلَةِ السِّلَاحِ

5.

Yaqut IV, 1024<sup>6</sup> (as amended in V, 506).

10

١ وَيَخِيلُ نَزَى دُو جِرَاءٍ كَأَنَّهُ  
٢ فَرُودٌ بِصُكْرَاءِ الْبَفَاجِ<sup>ه</sup> كَأَنَّهُ  
٣ فَعَايَنَهُ فَنَاصُ أَرْضٍ فَأَرْسَلُوا  
٤ إِذَا خَافَ مِنْهُمْ اللَّحَاقُ ارْتَنَى بِهِ  
أَحْمُ الشَّوَى وَالْمُقَلَّتَنِ سَنُوحُ  
إِذَا مَا مَشَى خَلْفَ الطِّبَاءِ نَطِيعُ  
ضِرَاءٍ بِكُلِّ الطَّارِدَاتِ مُشْبِعُ  
عَنِ الْهَوْلِ حَمَشَاتِ الْقَوَائِمِ رُوحُ

a) LA X, 74<sup>13</sup> أَيْمُهُمْ (corruptly). This verse occurs in Drw. VIII, 3, to which the whole piece probably belongs.

b) This v. is printed as in LA, which reproduces it from the *Siḥab*; it is however incorrectly vocalised, and wrongly ascribed to 'Āmir. The correct reading is

لَا تَسْقِي بِيَدَيْكَ إِنْ لَمْ أَلْتِمَسْ نَعَمَ الصَّجُوعُ بِغَارَةِ أَسْرَابِ

and the verse belongs to a poem by Labīd (Khalidī p. 144). The construction نَعَمَ الصَّجُوعُ is grammatically impossible; a proper name cannot be the نَعَمَ (Nöldeke). In LA II, 58, TA I, 361 and VII, 340, and Muḥit 1312 another verse from the same poem, ending in الْأَطْرَابِ, is ascribed to 'Āmir. c) So TA X, 33<sup>11</sup>. d) Yaq. حَامِلَةِ السِّلَاحِ.

e) This repetition of كَأَنَّهُ seems to be a corruption. Compare v. 2 with 'Abid VIII, 9, and vv. 3 and 4 with *id.*, vv. 10—11.



٢ وَلَقَدْ وَرَدَنَ بِنَا الْمَدِينَةَ شَرْبًا وَلَقَدْ قَتَلَنَ بِحَرْبِهَا الْأَنْصَارًا

10.

Yaqut II, 502 (with corrections in V, 179—80).

١ هَلَّا سَأَلْتُ إِذَا اللَّقَاحُ نَرَوَّحْتُ هَرَجَ الرِّثَالِ وَلَمْ نُبْدِ صِرَارًا  
٢ إِنَّا لَدَعَجَلُ بِالْعَبِيطِ لِضَيْفِنَا قَبِلَ الْعِيَالِ وَنَطْلُبُ الْأَوْتَارًا  
٣ وَنَعُدُّ أَيَّامًا لَنَا وَمَا شَرًّا قَدَمًا نُبْدُ الْبَدَوَ وَالْأَمْصَارًا  
٤ مِنْهَا خَوَى وَالذَّهَابُ وَالصَّفَا يَوْمَ تَمَهَّدَ مَجْدُ ذَاكَ فَسَارًا

11.

Al-Anbārī, Commy. to *Mufaḍḍaliyyat*, No. V, p. 31. ("Day of ar-Raqam").

وكان عالم بن الطعل لقي يومئذ رجلاً من بني وائلة أو غاصرة بن صعصعة يقال له عبس بن حذار:  
وكان يئذي أنا أبي ونذعي ذا العنق: وكان شجاعاً وهو الذي قتل يشر بن أبي خازم الأسدي.

10 فَجَعَلَ يَرْجُرُ يَوْمَيْدٍ \* \* \* قَاتَلِي يَوْمَيْدٍ بَلَاءَ حَسَنًا. فعال عالم بن الطعل

١ وَأَبُو أُتَيْ مَا مِنْتُ بِبَيْتِهِ يَا حَبْدًا هُوَ مُمَسِيًّا وَنَهَارًا  
٢ لَقِيَ الْخَمِيسَ أَبُو أُتَيْ تَارِزًا أَلَوَائِي وَحَرَمَ الْإِنْدَارًا  
٣ يَكْصِي إِذَا جَعَلْتَ سَلُولَ وَعَامِرُ يَوْمَ الْهِيَاجِ يُجَبِّبُونَ فَرَارًا  
فعال جئت القوم إذا هربوا

12.

‘Umdah II, 167

15 وَأَنْشَدَ أَبُو رِزْدَ لِعَامِرِ بْنِ الطَّعْلِ

١ وَيَالْقَيْفَا مِنَ الْيَمَنِ اسْتَشَارَتْ قَبَائِلُ كَانَ الْبَهْمُ فِحَارًا

a) Agh. سرا.

b) Yaq. سَأَلْتُ; in such cases the person invited to enquire is invariably a woman.

c) Probably we should read حَوَى; see Yaq. II, 373<sup>10</sup>, and the verses of Labīd (Khālidī 104<sup>4</sup>) there quoted (Naq. 229<sup>8</sup>, q. v., however, has Labīd's verse with (نَحْ) حَوَى. was a Day between ‘Amir b. Ṣaṣaḥ and Khath‘am, in the territory of the latter; حَوَى is described as وادٍ بفرع وراء حفر أبي موسى, and the fight there was between Bakr b. Wail and Tamīm.



## 13.

Yaqut I, 853<sup>10</sup>; LA X, 93<sup>8</sup> and XI, 151<sup>34</sup>; Bakrī 201<sup>14</sup>; TA V, 431 and VI, 198.

تَصْرُوعٌ \*\*\* مَوْصِعٌ عَفَرَ بِهِ عِلْمَرُ بْنُ الطُّقْبَلِ قَرَسَهُ [قُرْزَلًا بِيَوْمِ الرَّقْمِ (LA XI, 151)] قَالَ

١ وَنَعَمَ أَخُو الصُّعْلُوكِ أَمْسِ تَرَكْنَهُ<sup>a</sup> بِتَصْرُوعٍ يَمْرِي بِالْبَدَيْنِ وَيَعْسِفُ

٢ قَالَ ابْنُ بَرٍّ: أَخُو الصُّعْلُوكِ بَعْنَى بِهِ قَرَسَهُ: وَبَمْرِي بِيَدَيْهِ بِحَرْكَيْهِمَا كَالْعَابِثِ: وَنَعْسِفُ تَرْجَفُ

حَنْجَرَنُهُ مِنَ النَّفْسِ ٥

5

## 14.

Aghānī XVI, 54

١ قُلْ لِرَبِّدٍ قَدْ كُنْتَ تُؤَكِّرُ بِالْحِلْمِ إِذَا سَفِهَتْ حُلُومُ الرِّجَالِ

٢ لَيْسَ هَذَا الْقَتِيلُ مِنْ سَلَفِ الْحَكِيِّ ٥ كَلَّاحٍ وَيَخْضِبُ وَكَلَّالٍ

٣ أَوْ بَنِي آكِلِ الْمُرَارِ وَلَا صَيْدٍ بَنِي جَفَنَةِ الْمُلُوكِ الطُّوَالِ

٤ وَأَبْنِ مَاءِ السَّمَاءِ قَدْ عَلِمَ النَّاسُ وَلَا خَيْرَ فِي مَقَالَةٍ غَالِي 10

٥ إِنَّ فِي قَتْلِ عَامِرِ بْنِ طُفَيْلٍ لَبَوَاءٌ لَطِيَّةً الْأَجَنَالِ

٦ إِنِّي وَالَّذِي يَخُجُّ لَهُ النَّاسُ ٤ قَلِيلٌ فِي عَامِرِ الْأُمَثَالِ

٧ يَوْمَ لَا مَالَ لِلْمُكَارِبِ فِي الْكَرِّ بِ سَرَى فَضْلِ أَسْمَرَ عَسَالِ

٨ وَلِبْجَامٍ فِي رَأْسِ ٥ أَجْرَدَ كَالْحِجْدِ عِ طُوَالٍ وَأَنْتَضِ قَصَالِ

٩ وَدَلَامٍ كَالْتِهْيِ ذَاتِ فَضُولٍ ذَاكَ فِي حَلَبَةِ الْحَوَادِثِ مَالِي 15

١٠ وَلِعَبِّي فَضْلُ الرِّئَاسَةِ وَالسِّنِّ وَجِدَّ عَلَى هَوَارِنَ عَالِي

١١ غَيْرَ أَنِّي أَوْلَى هَوَارِنَ فِي الْكَرِّ بِ بِضَرْبِ الْمُتَوَجِّ الْمُخْتَالِ

١٢ وَبِطْعَنِ الْكَبِيِّ فِي حَمْسِ الْمَقْعِ عَلَى مَنْ هَيْكَلٍ جَوَالِ

a) TA VI, 198 بِتَصْرُعٍ, and نَكَبُو for يَمْرِي.

b) Scholion taken from LA X, 93<sup>4</sup>; Bakrī 201, against all the others, explains thus:

بَصِفَ رَجُلًا ضَعِيفًا تَصْرِبُ بَدَنُهُ عَلَى الْأَرْضِ وَالْعَسْفُ أَنْ تَرْتَفِعَ حَنْجَرَتُهُ عِنْدَ الْمَوْتِ ٥

14. These are an answer to some verses by Zaid al-Khalil. see Agh. l. c., p. 53.

c) Names of princes of Himyarite tribes; كَلَّاحٌ stands for ذُو الْكَلَّاحِ (BDur 307<sup>15</sup> and 312<sup>7</sup>).  
For حَضْبُ see LA I, 311<sup>5-6</sup>. كَلَّالٌ is for عَبْدُ كَلَّالٍ (BDur 307<sup>28</sup>). All these names in Wüst. Tab. 3.

d) Probably we should read قَلِيلٌ فِي عَمْرِ أَمْسَالِي.

e) Agh. أَجَوَدَ.

## 15.

*Naqā'id* 229<sup>15</sup> and 408<sup>18</sup> (for the story see p. 407).

[قال عامر بن الطعلب في يوم رَحَرَ حَانَ]

١ قَضَيْتُمَا الْجَوْنَ عَنْ عَبَسٍ وَكَانَتْ مَنِئِيَّةً مَعْبَدٍ فِينَا هُرَاوَا

## 16.

TA VIII, 134<sup>20</sup>; first v. also in LA XIV, 182<sup>21</sup>, Bakrī 157 foot, Khiz. III, 44, Naq. 284<sup>18</sup>.

١ أَنَارِلُهُ أَسْمَاءُ أَمْ غَيْرُ نَارِلِهِ أَمِيلِي لَنَا يَا أَسْمَ مَا أَنْتِ فَاعِلَةٌ  
٢ فَإِنْ تَنَرِلِي أَنْزِلْ وَلَا آتِ مَوْسِيًا وَلَوْ رَحَلْتُ لِلْبَيْعِ جَسْرًا وَتَاهِلَةً

## 17.

LA XVIII 254<sup>15</sup>; second v. in TA X 116<sup>10</sup>, and Lane 769b.

١ وَأَهْلَكِي لَكُمْ فِي كُلِّ يَوْمٍ تَعَوَّجُكُمْ عَلَيَّ وَأَسْتَقِيمُ  
٢ رِقَابُ كَالْمَوَاجِنِ خَاطِيَاتٍ وَأَسْتَاهُ عَلَى الْأَكْوَارِ كُومُ

## 18.

'*Umdah* II, 171—2; the verses are said to have been uttered by 'Amir b. al-Ṭufail at the court of an-Nu'mān, when Bisṭām b. Qais of Shaibān was preferred before him for honour among the Arabs visiting the king.

١ كَانَ أَسْبَاحُ دِي دَهْرٍ لَّهُمْ سَلَفُ وَأَنْتَ الْمَرَارِ وَأَمْلَاكَ عَلَى الشَّامِ  
٢ حَتَّى انْتَهَى الْمَلِكُ مِنْ لُحْمٍ إِلَى مَلِكٍ بَادِي السِّنَانِ لِمَنْ لَمْ يَرْمِهِ رَامِي  
٣ أَنْصَحِي عَلَيْنَا بِأَطْفَارِ مَطَوَّقِنَا طَرِيقَ الْكَمَامِ بِإِنْعَاسٍ وَإِرْغَامِ  
٤ إِنْ يُمَكِّنِ اللَّهُ مِنْ دَهْرٍ نَسَاءَ بِي فَتَرْكُكَ وَحَدِّكَ تَدْعُو رَهْطَ بَسْطَامِ  
٥ فَانْظُرِي إِلَى الصِّدِّ لَمْ يَحْمُوكَ مِنْ مُضَرٍّ هَلْ فِي رِبْعَةٍ إِنْ لَمْ تَدْعُنَا حَامِي

17. LA ascribes the verses to عامر بن الطعلب السعديّ, no poet of this name can be found in the genealogies of the many tribes called Sa'd, and in TA this *nisbah* is not given against the name.

a) Edition has التتابع.

b) Edn. نساء.

## 19.

Ḥamāsah, 72 (but see commy. on v. 2 on p. 73, where the verse is ascribed to 'Abd 'Amr b. Shuraih).

١ طَلَّقْتَ إِنْ لَمْ تَسْأَلِي أَيَّ فَارِسٍ حَلِيلِي إِذْ لَأْتَى صُدَاً وَخَنَعَا  
٢ أَكْرُ عَلَيْهِمْ دَعَلَجَا وَلَبَانُ إِذَا مَا أَشْتَكَى وَفَعِ الرِّمَاحُ تَحْمَكَمَا

## 20.

Ibn Qutaibah, *Shi'r*, 191.

١ وَمَا الْأَرْضُ إِلَّا تَيْسٌ عَيْلَانُ أَهْلُهَا لَهُمْ سَاحَتَاهَا سَهْلُهَا وَحَزُونُهَا  
٢ وَقَدْ نَالَ آمَانُ السَّيَاطِ مَجْدُنَا لَنَا الصَّكُّ مِنْ آفَاقِهَا وَغُيُومُهَا

## 21.

Agh. X, 146: vv. 1—5 and 9 again in Agh. XVIII, 161; a reply to a poem of self-praise by Yazīd b. 'Abd al-Madān of the Bal-Ḥarith, who had contended with 'Āmir as to rank and distinction when both were suitors for the hand of the daughter of Umayyah b. al-Askar of Kinānah.

10 Abu-l-Faraj al-Isfahānī expresses the opinion (XVIII, 161, foot) that the whole story is one of the inventions of Ibn al-Kalbī, and that the verses are plainly of late origin, being weak and paltry, and quite unlike the genuine work of the age to which they are ascribed.

١ عَجَبًا لِوَاصِفِ طَارِقِ الْأَحْرَانِ وَلِمَا قَحِيءٍ بَعَثَ نَبُو الدِّيَانِ  
٢ فَخَرُّوا عَلَيَّ بِمَجْبُوءَةٍ لَمْ يَخَرِّقْ وَأَتَاوَةً سَبَقَتْ إِلَى النُّعْمَانِ  
٣ مَا أَنْتَ وَأَبْنَى مُكَرَّرِي وَقَبِيلَهُ وَأَتَاوَةً اللَّخْمِيِّ فِي عَيْلَانِ  
٤ فَاقْصِدْ بِدَرْعِكَ قَصْدَ قَوْمِكَ نَصْرَهُمْ وَدَعِ الْقَبَائِلَ مِنْ تَبَى فَحْطَانِ  
٥ إِنْ كَانَ سَالِفَةُ الْأَنْوَارَةِ فِيكُمْ أَوْلَى فَخَرُّكَ فَخَرُّ كُلِّ يَمَانِي  
٦ وَأَنْفَخْ بِرَهْطِ بَنِي الْحِمَاسِ وَمَالِكِ وَبَنِي الصَّبَابِ وَرَعْدِلِ وَقِيَانِ  
٧ فَأَنَا الْمُعْظَمُ وَأَنْتَ فَارِسُ قُرْرُلِ وَأَبُو بَرَاءَ رَانِي وَنَمَانِي

a) Agh. XVIII نَا لِلرَّحَالِ يُضَرِّقُ الْأَحْرَانِ.

b) Agh. (X and XVIII) حَمُو.

c) Agh. سَلَعَتْ مِنَ النُّعْمَانِ.

d) Agh. X غِلَانِ.

e) Agh. X فَاقْصِدْ بِعَجْرِكَ.

f) Agh. XVIII قَصْدَ أَمْرِكَ قَصْدَ.

g) Agh. XVIII (sic) إِنْ كَانَ سَالِفَةُ الْأَنْوَارَةِ فِيكُمْ.

h) Some of these names in Wustenfeld, Tab. 8; perhaps قِيَانِ should be read for قِيَانِ.

٨ وَأَبُوجَرِّي دُو الْفَعَالِ وَمَالِكُ      مَنَعَا الدِّمَارَ صَبَاحَ كُلِّ طِعَانِ  
٤ وَإِذَا نَعَاظَمْتَ الْأُمُورَ هَوَازِنَا      كُنْتُ الْمُنَوَّةَ بِأَسْمِهِ وَالْبَانِي

22.

Yaqut IV, 493<sup>12</sup>; for some corrections see V, 428.

١. وَإِنَّكَ لَوِ رَأَيْتَ أُمَيْمَ قَوْمِي      غَدَاةَ قُرَافِرٍ لَنَعِمْتَ عَيْنَا  
٢ وَهَنْ خَوَارِجٍ مِّنْ حَيِّ كَلْبٍ      وَقَدْ شِيعَى الْكَرَارَةَ وَاشْتَفَيْنَا  
٣ وَقَدْ صَبَّخْنَ يَوْمَ غَوِيرَضَاتٍ      قُبَيْلَ الشَّرْقِ بِالْيَمَنِ الْكُصْنَا  
٤ وَبِالْمُرْدَاتِ قَدْ لَاقَيْنَ غُنْمَا      وَمِنْ أَهْلِ الْبَهَامَةِ مَا بَعْبْنَا

23.

LA III, 172<sup>20</sup>; TA II, 88<sup>20</sup>.

١ تَوَضَّخْنَ فِي عِلْبَاءٍ قَفَرٍ كَانَتْهَا      مَهَارِقُ فُلُوجٍ يُعَارِضْنَ نَالِبَا

a) Agh. X هَوَازِنَ. XVIII (sic) مَوَارِيا.

b) Agh. XVIII والنَّانِي.

c) This v. in Yaq. III, 749<sup>11</sup>, with قُبَيْلَ الصُّبْحِ. For Ḥuṣayn see No. II, 18 and III, 3.

## INDEX TO THE DĪWĀN OF ‘ABĪD

The Roman numerals refer to Odes, the Arabic to fragments. The rhyme-words are those of the second hemistich of the first couplet; they are arranged alphabetically, the *muqayyad* rhyme being put first, then the others in order of the vowels of the *‘arab* — ’, \_ , ٲ. The sign † after a rhyme ending in ’ or \_ indicates that the poem contains one verse or more exhibiting a change to \_ or ’, called *iqwā*. The asterisk after the name *Basīṭ* means that the poem is in a peculiar or rare form of this metre.

Rhyme.	Number of poem.	Metre.	Number of verses.	Page.
† الْعَرَابُ	1	<i>Wāfir</i>	3	81
وَنَكَنُوا	II	<i>Kāmil</i>	29	12
قَوَاحِبُ	XVIII	<i>Tawīl</i>	5	53
قَنَدَنُوبُ	I	<i>Basīṭ</i> *	45	5
كَائِنَابِ	XXVII	<i>Khafīf</i>	18	73
مَعْلُوبِ	IX	<i>Ṭawīl</i>	16	31
بِالْأَرَبِ	2	<i>Wāfir</i>	1	81
مُرْدَحُ	VIII	<i>Ṭawīl</i>	14	29
أَصْبَحِي	XXVIII	<i>Basīṭ</i>	15	75
نَلَّاحِي	XXIV	<i>Basīṭ</i>	21	66
مَعْدُ	XIX	<i>Kāmil</i>	17	54
خَدِي	5	<i>Basīṭ</i>	3	82

Rhyme	Number of poem.	Metre.	Number of verses.	Page.
لَمِيعَادِ	XXV	<i>Basit</i>	12	69
الْمَسَاحِدِ	4	<i>Ṭawil</i>	2	82
الْمَجْدِدِ	XXX	<i>Ṭawil</i>	36	78
أَسَدِ	XIV	<i>Basit</i>	12	46
وَلَدُونََا	3	<i>Kāmil</i>	8	81
مُسَرِّ	6	<i>Munsariḥ</i>	3	82
الْمُسِيرِ	7	<i>Munsariḥ</i>	1	83
بِالْفَقِيرِ	8	<i>Ṭawil</i>	3	83
وَبِالْجَرِّ	9	<i>Kāmil muraffal</i>	3	83
دُرُوسِ	XII	<i>Kāmil</i>	22	41
وَأَضْرَاسَا	10	<i>Basit</i>	16	84
عِصَامِ †	XXIII	<i>Wafir</i>	24	65
عُمُوصِ †	X	<i>Ṭawil</i>	20	34
عَطُ †	XXII	<i>Basit</i>	27	62
نَرْفِ	11	<i>Ṭawil</i>	3	85
بِرُوفِ	VI	<i>Kāmil muraffal</i>	7	26
خَلَقَ	12	<i>Munsariḥ</i>	4	86
مَعَلِ	13	<i>Ramal</i>	1	86
سَوَاهِدَا	XVII	<i>Ṭawil</i>	18	51
قَالِرْحَلِ	III	<i>Munsariḥ</i>	12	17

Rhyme.	Number of poem.	Metre.	Number of verses.	Page.
الْبَاهِلِ	XXVI	<i>Sarī‘</i>	21	71
الْبَالِ	V	<i>Basīṭ</i>	18	23
الْمُحْتَالِ	15	<i>Khafīf</i>	3	86
أَتَالِ	XI	<i>Khafīf</i>	35	36
أَمْتَالِ	XV	<i>Ṭawīl</i>	17	47
الْحَلَالِ	XX	<i>Ramal muraffal</i>	18	58
فَاتَالِ	14	<i>Ṭawīl</i>	2	86
عَلِمُوا	16	<i>Basīṭ</i>	2	87
نُنِيمُوا	17	<i>Wāfir</i>	1	87
تَرَامِ	IV	<i>Kāmil</i>	20	19
اِنْتَدَامَةً	XXIX	<i>Kāmil muraffal</i>	12	77
مَعْلُومَةً	XXI	<i>Basīṭ</i>	14	60
رَمَنَ	XVI	<i>Kāmil</i>	10	49
نِيسَ	XIII	<i>Wāfir</i>	18	44
وَحَبَّ	VII	<i>Kāmil muraffal</i>	25	27

## INDEX OF PERSONAL NAMES IN THE DĪWĀN OF ʿABĪD

(Names of commentators omitted: for them see Introduction, p. 9.)

- |   |   |
|---|---|
| <p>حَكْرُ Prince of Kindah, 2<sup>1</sup>,<br/>16<sup>13</sup>, 20<sup>15</sup>, 21<sup>3</sup>, 27<sup>12</sup>, 52<sup>14</sup>,<br/>72<sup>11</sup>, 81<sup>3</sup>, 83<sup>6,7</sup>.</p> <p>خَالِدُ بْنُ نَضْلَةَ الْقَعْسِيّ boon companion of al-<br/>Mundhir, 27.</p> <p>خَرْبَةُ tribe (father of Asad), 43<sup>14</sup>.</p> <p>دَارِمُ tribe (section of Tamim),<br/>15<sup>8</sup>.</p> <p>دَاوُودُ 82<sup>4</sup>.</p> <p>دُوْدَانُ used for tribe of Asad, 73<sup>4</sup>.</p> <p>الرِّبَابُ group of tribes, 52<sup>14</sup> and<br/>53 note a.</p> <p>بُو الرِّبَةِ sub-tribe of Asad, 1<sup>4</sup>.</p> <p>رَهْمَرُ cited, 17<sup>2</sup>.</p> <p>أَلْ زَنْدُ a house in Asad (?), 38<sup>10</sup>.</p> <p>نُو سَعْدِ بْنِ تَعْلَبَةَ ʿAbid's sub-tribe in Asad,<br/>54<sup>1</sup>, 72<sup>13</sup>.</p> <p>سَعْدَةُ, سَعْدَى woman's name in <i>nasīb</i>,<br/>78<sup>7</sup>, 79<sup>4</sup>.</p> <p>سَلْمَى woman's name in <i>nasīb</i>,<br/>63<sup>1</sup>.</p> | <p>الْأَجْدَلَانُ two men of Kindah (one<br/>named Mālik) slain, 52<sup>6</sup>.</p> <p>أَسَدُ tribe, 46<sup>1</sup>, 47<sup>0</sup>, 64<sup>4</sup>, 70<sup>13</sup>,<br/>77<sup>4</sup>, 78<sup>1</sup>.</p> <p>أَسْمَاءُ woman's name, 69<sup>1</sup>.</p> <p>الْأَعْتَسَى cited, 7<sup>6</sup>.</p> <p>أُمَامَةُ name of ʿAbid's mother,<br/>5<sup>2</sup>.</p> <p>أُمُرُو الْقَبَسِ 20<sup>16</sup>, 53<sup>1</sup>, 80<sup>7</sup> (in dimi-<br/>nutive form مَرَى الْقَبَسِ),<br/>83<sup>6</sup>.</p> <p>أَبُو بَرَاءٍ عَمْرِو بْنُ مَالِكٍ Chief of ʿĀmir, 11<sup>8</sup>.</p> <p>نَيْمُ tribe, 16<sup>1</sup>.</p> <p>بَنُو جَدِيلَةَ مِنْ طَلِيّ tribe, 12<sup>1</sup>, 13<sup>11</sup>, 13<sup>14</sup>, 17<sup>1</sup>.</p> <p>حَذَامُ tribe, 87<sup>3</sup>.</p> <p>جَسَمُ name in ʿAbid's genea-<br/>logy, corruptly written<br/>حَنَمُ, 1<sup>1</sup> (note).</p> <p>جَنْدَلُ aman of Kindah slain, 53<sup>2</sup>.</p> <p>الْحَارِثُ الْأَعْرَجُ King of Ghassan, 59<sup>3</sup>.</p> |
|---|---|



- كَعْبُ بْنُ زُهَيْرٍ cited, 20<sup>16</sup> (note *h*).  
 كِنْدَةَ tribe, 22<sup>17</sup>, 28<sup>1</sup>.  
 لَبِيدُ بْنُ رَبِيعَةَ cited, 10<sup>11</sup>, 11<sup>8</sup>, 22<sup>2</sup>.  
 لَحْمٌ tribe, 87<sup>3</sup>.  
 مَالِكٌ one of the “Falcons” of Kindah, 52<sup>6</sup>.  
 مَالِكُ بْنُ تَعْلَبَةَ a sub-tribe of Asad, 1<sup>4</sup>.  
 مَؤَيَّةٌ name of ‘Abīd’s sister, 1<sup>3</sup>.  
 مَرَّةُ الْكَبِيرِ a man of Kindah, 52<sup>9</sup>.  
 مَعَدٌ great division of the Arabs, 53<sup>10</sup>.  
 الْمُنْذِرُ بْنُ مَاءِ السَّمَاءِ 2<sup>6</sup> ff.  
 مَيْدَدُ woman’s name in *nasīb*, 55<sup>1</sup>.  
 مَمَّةٌ do. 17<sup>6</sup>.  
 نَبَطٌ, نَبِيطٌ Nabateans, 30<sup>6</sup>.  
 نَحْرٌ race of Kings of al-Hīrah, 82<sup>8</sup>.  
 حَنْدٌ woman’s name in *nasīb*, 23<sup>4</sup>, 61<sup>7</sup>.  
 هَوَالِينٌ name of a large tribal group, 28<sup>10</sup>.  
 تَعُوبٌ name of a god or idol, 13<sup>14</sup>.  
 يَهُودٌ the Jews, 30<sup>5</sup>.
- سَلَيْمَى woman’s name in *nasīb*, 72<sup>2</sup>.  
 شَرَّاحِبِلٌ a prince, probably of Kindah, 57<sup>9</sup>.  
 عَامِرٌ tribe, 15<sup>12</sup>, 16<sup>1</sup>, 52<sup>10</sup>, 72<sup>17</sup>.  
 عَبِيدٌ genealogy, 1<sup>1</sup> ff., 5<sup>1</sup>.  
 عَدِيٌّ man of Ghassān, 59<sup>6</sup>.  
 عَلِيَاءُ بْنُ قَيْسٍ slayer of Hujr, 81<sup>6</sup>.  
 عَمْرُو man of Kindah, 52<sup>14</sup>.  
 عَمْرُو أَبُو كَيْتٍ of Kindah, 70<sup>3,6</sup>.  
 بَنُو عَمْرٍو ‘Abīd’s sub-tribe (?), 48<sup>8</sup>.  
 عَمْرُو بْنُ مَسْعُودٍ الْأَسَدِيُّ boon companion of al-Mundhir, 2<sup>8</sup>.  
 غَسَّانٌ tribe, 28<sup>3</sup>, 47<sup>8,9</sup>, 54<sup>2</sup>, 73<sup>2</sup>.  
 فَاطِمَةُ woman’s name in *nasīb*, 41<sup>3</sup>.  
 فَارَسٌ Chief of Ghassān, killed, 52<sup>9</sup> (and note), 59<sup>9</sup>.  
 دُو الْقُرَيْبِيِّ 82<sup>4</sup>.  
 أُمُّ قَطَامٍ mother of Hujr, 16<sup>23</sup>, 21<sup>1</sup>, 27<sup>12</sup>.  
 قَنْصَرٌ 22<sup>18</sup>, 23<sup>2</sup>.  
 كَاهِلٌ sub-tribe of Asad, 72<sup>12</sup>.  
 كُبَيْشَةُ woman’s name in *nasīb*, 19<sup>12</sup>, 20<sup>12</sup>.

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a) Perhaps تَضَح should be read: see *emendanda et addenda*

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مَيو: مَيَد ج مَيَّ 61, 37, 2511, 16.		
57, 75, 6211.		

نَدَب: مَذْدُوبٌ 92 <sup>12</sup> . نَدَبٌ جِ نُدُوبٌ 97 <sup>10</sup> .	مَوْج: مَوْجٌ تَمُوجُ 34 <sup>13</sup> , 1077.
نَجَّ: نَجَّاهُ 81. نَجَّاهُ 64 <sup>4</sup> . مَنَزَّاحٌ 67 <sup>8</sup> .	مَوْر: مَارٌ 136 <sup>14</sup> . مَوَّارٌ 67 <sup>9</sup> .
نَزَع: مَنَزَعٌ 39 <sup>11,12</sup> .	مَبْر: مَبْرٌ 118 <sup>3</sup> .
نَزَلَ 21 <sup>14,16</sup> . 158 <sup>3,8</sup> . مَنَارِلٌ 21 <sup>14,16</sup> .	مَبِيطٌ 64 <sup>8</sup> .
نَسَر: مَنَسَرٌ 95 <sup>9,9</sup> .	مِيل: أَمِيلٌ جِ مَبِلٌ 126 <sup>14</sup> .
نَسَح: نَسِجٌ 31 <sup>18</sup> .	مَبِينٌ 131 <sup>11,13</sup> .
نَشَرَ بَنَسَرٌ 91 <sup>9</sup> .	مَبِينٌ 27 <sup>11</sup> .
نَشَصَ نَسَاصٌ 65 <sup>1</sup> .	نَبَب: أُنْبُوبَةٌ جِ أُنْبُوبٌ 150 <sup>13</sup> .
نَشَى: أُنْسَبَنَا 29 <sup>3</sup> , 28 <sup>10</sup> .	نَبْرَاسٌ 83 <sup>4</sup> .
نَصَو. نَاصِلٌ 66 <sup>10</sup> . نَصَبَةٌ 82 <sup>2</sup> .	نَبِط: أُنْبِطٌ 56 <sup>15</sup> .
نَطَح. نَاطِحٌ 12 <sup>9</sup> . نَضَحٌ 154 <sup>12</sup> , 148 <sup>6</sup> .	نَنْج: نَاجِجٌ 138 <sup>7</sup> .
نَعَج: نَاعِجَاتٌ 34 <sup>3</sup> .	نَتَر, اِنْتَر (f) 117 <sup>1</sup> .
نَعَس: نَاعَسَ, اِنْعَسَ 66 <sup>2</sup> .	نَحَذ: نَاجِدٌ 47 <sup>1</sup> , 24 <sup>17</sup> .
نَعَفٌ 46 <sup>6,6</sup> .	نَحَز: نَجِرٌ 83 <sup>10</sup> . مَنَاجِرٌ 83 <sup>14</sup> .
نَعَم. نَاعِمٌ (بَائِمٌ) عُرُونَا 10 <sup>1-3</sup> .	نَحَج: نَحِيجٌ 120 <sup>1</sup> , 119 <sup>13</sup> .
نَعَى تَعَى 128 <sup>10</sup> , 127 <sup>13</sup> .	نَحَل: أُنْدَحِلُ, نَحْلَاءُ, مَدَحِلٌ 136 <sup>17-19</sup> .
نَعَى: نَعَكَتْ (gifts) 73 <sup>6</sup> .	نَحَسٌ 133 <sup>6</sup> . نَحِيسٌ 42 <sup>7</sup> .
نَعَر, نَعَرٌ, نَعَرٌ 12 <sup>1,2</sup> .	نَحَصَ 35 <sup>1,2</sup> . نَحَصٌ نَحِصٌ 35 <sup>11</sup> .
نَعَصَ, اِنْعَصَ 10 <sup>11</sup> .	نَحَصٌ 36 <sup>1</sup> . نَحِصٌ 40 <sup>7</sup> .
نَعَفٌ 157 <sup>1</sup> , 142 <sup>9</sup> , 127 <sup>1</sup> , 106 <sup>3-7</sup> .	نَحَوَدٌ 79 <sup>7</sup> .
نَعَلٌ 15 <sup>15</sup> .	
نَعْلٌ جِ نَعَالٌ وَنَعِيلَةٌ جِ نَعَائِلٌ 33 <sup>13,14</sup> .	
نَقَبْتُ جِ 134 <sup>4,6</sup> also 134 <sup>4,6</sup> .	
نَقَلٌ جِ 40 <sup>1,4</sup> , 397 <sup>8</sup> .	
نَكَأَ (الْعَرَجَةُ) 112 <sup>6,8</sup> .	
نَكَبَ 11-141 <sup>9</sup> . تَنَكَّبَ 13 <sup>3</sup> . اُنْكَبُ, نَكَاءٌ 112 <sup>6,9</sup> .	
نَكَّسَ, نَكُوسٌ 41 <sup>5</sup> .	
نَهَص: نُيُوصُ note d 35 <sup>4,5</sup> .	
نَهَكَ: اُنْهَكَ 102 <sup>67</sup> .	
نَهَلَ: نَاعِلٌ 16 <sup>13-15</sup> , 28 <sup>6</sup> , 72 <sup>17</sup> .	
نَهَى: نَهَيْتُ جِ نَهَى 73 <sup>4</sup> .	
نُوب: اِنْبَابٌ فَلَانًا 32 <sup>4</sup> .	
نُوس: نَاسٌ تَنُوسُ تَوَسَّهَ 29 <sup>8</sup> , 28 <sup>17</sup> .	
نُوص: مَنَاصٌ 66 <sup>11</sup> . تَوَاصٍ (?) 65 <sup>4</sup> .	
نَوَى نَسَا (grow fat) 41 <sup>15</sup> , 42 <sup>2</sup> .	
نَوَى (purpose) 29 <sup>6</sup> . اِنْتَوَى 28 <sup>17</sup> .	
نَم: نَبُوتٌ 9 <sup>1,4</sup> .	
نَمَل (بَوْل) تَنَلِي بِمَحْدِلِي (?) 79 <sup>14</sup> .	
نَمِر: حَبِيرٌ 17 <sup>10,12</sup> .	
نَمَطٌ عَمِطٌ 55 <sup>17</sup> , 56 <sup>1</sup> .	
نَمَلٌ حَمَلٌ note h 40.	



وسف: مَوْسَفٌ 61 <sup>4</sup> .	هَوَج: هَوَجٌ هَوَجٌ هَوَجٌ 191 <sup>4</sup> .	عَجِر: قَجِيرٌ 64 <sup>1</sup> , 24 <sup>4,8</sup> .
وشج: وَشِيجَةٌ, وَشِيجٌ 13 <sup>2,13,18</sup> .	عود: هَوَادَةٌ 145 <sup>9</sup> , 114 <sup>13,15</sup> .	هَكس: هِجَانٌ 14 <sup>15,17</sup> .
142 <sup>4</sup> , 121 <sup>15</sup> .	عوم: هَامَةٌ جَ عَلَمٌ (head) 99 <sup>7,4</sup> 28 <sup>3</sup> .	عُدْتُ, عُدَابٌ 119 <sup>13</sup> . عَيْدَتٌ 75 <sup>10</sup> .
وشك: مَوْشِكٌ 52 <sup>3,5</sup> .	77 <sup>9</sup> , 33 <sup>8</sup> (owl).	أَعْدَبُ 112 <sup>11</sup> .
وَصَنَ (وَصَى error for) 113 <sup>11</sup> .	حَمَى 26 <sup>3</sup> , 9 <sup>1</sup> note a.	عدل: عَدِلٌ 55 <sup>10,11</sup> . أَعْدَلُ, عُدُلٌ.
(see emend.)	عِيَط: عَائِدٌ, تَيْبِطٌ, عِبَاءٌ.	76 <sup>13</sup> .
وعب: أَوْعَبَ 12 <sup>1</sup> . اِسْتَوْعَبَ 98 <sup>7</sup> .	125 note e.	عَرَجٌ (P) 156 <sup>8</sup> .
وَعَثٌ 59 <sup>1</sup> note c, 58 <sup>13</sup> .	عيم: عَلَمٌ الْقَلْبُ تَيْيَمٌ 114 <sup>10</sup> , 61 <sup>7</sup> .	عَرَر: عَرَّ بَرٌّ 106 <sup>2</sup> , 105 <sup>16,15</sup> .
وَعَدَ, أَوَعَدَ 155 <sup>6</sup> .	أَعَمَّ, عَمَّمَ عَيْمٌ 62 <sup>4</sup> note a.	عَرَمَةٌ 25 <sup>7</sup> .
وعس: مِيعَاسٌ جَ مَوَاعِيسُ 98 <sup>6</sup> .	105 <sup>9,10</sup> .	عَسَس: قَسَّ تَيْسُ 33 <sup>11</sup> .
وَقَصَ 35 <sup>11,12</sup> . تَوَقَّصَ 79 <sup>15</sup> .	وَأَب: مَيْبُتٌ 118 <sup>10</sup> .	عَسَم: عَسِيمٌ 13 <sup>3,4</sup> .
وَقَص: تَوَقَّصَ 134 <sup>18</sup> .	وَأَي 58 <sup>9,9</sup> .	عَصَص: عُصَاصٌ 65 <sup>6</sup> .
وَقَطٌ 63 <sup>8</sup> .	وَجَب: وَجِبْتُ 8 <sup>8</sup> .	عَصَص: قَصِصٌ 35 <sup>3</sup> , 34 <sup>15</sup> .
وَقَلَّ تَوَقَّلَ 134 <sup>3</sup> .	وَحَر: أَوْحَرَ 71 <sup>4</sup> , 25 <sup>3,7</sup> .	عَصَم: مَبْصُومَةٌ 38 <sup>4</sup> .
وَكَب: مَوَكِبٌ 95 <sup>9</sup> , 92 <sup>12</sup> .	وَحَلٌ 77 <sup>10</sup> .	عَعَى: عَامِيَاتٌ 131 <sup>3,8</sup> .
وَلَجَّ تَلَجَّ 99 <sup>15</sup> .	وَجَن: وَجَدٌ 51 <sup>13</sup> , 48 <sup>15</sup> , 41 <sup>10-13</sup> .	عَلَا = نَوَّ لَا 75 <sup>9</sup> , 28 <sup>1</sup> , 27 <sup>12</sup> .
وَنَد: نَدَدَ جَ نِدَاتٌ 82 <sup>10</sup> .	مِبَاكَنَةٌ جَ مَوْحِيٌ 158 <sup>9</sup> .	عَلَب: عَلُوبٌ (?) 9 <sup>5</sup> .
وَنَس: وَنُوشٌ 41 <sup>10,13,14</sup> .	وَرَع: نَوْرَعٌ 101 <sup>8</sup> .	عَلَّلَ 147 <sup>7,9</sup> .
وَقَفَ نَلَفَ 41 <sup>14</sup> .	وَرَعَ (الْحَمَلُ) 33 <sup>1</sup> , 32 <sup>17</sup> تَرَعْدَانَهُ 79 <sup>13</sup> .	عَمَر: مُمَيَّرٌ 25 <sup>12-14</sup> .
وَنَى: مَوْنِيٌ 56 <sup>1</sup> . وَنَتْ جَ وَنَبَ.	وَرَنَ تَرَنُ (emend) 57 <sup>12</sup> .	عَمَلَجَدٌ 24 <sup>7</sup> .
33 <sup>3</sup> , 13 <sup>1</sup> , 12 <sup>4</sup> .	وَسَدَ, وَسَدَ 67 <sup>16</sup> . وَسَدَ 31 <sup>10</sup> .	عَمَم: عُمَمَةٌ 57 <sup>9</sup> , 53 <sup>1</sup> , 52 <sup>14</sup> , 22 <sup>9</sup> .
وَمَسَ مَوْمُوسٌ 43 <sup>1</sup> .	145 <sup>1</sup> (of burial).	124 <sup>15</sup> , 98 <sup>6</sup> .

بِمَم: تَيْمَم = تَنَام 30<sup>8</sup>, 29<sup>6</sup>

بِمَن: بِنَن 23<sup>4</sup>

بِهِم تَهْمَاء 63<sup>11</sup>

وَيْلُ أُمِّ فُلَانٍ 19<sup>3</sup>

بَفْع: نَعَعَ 14<sup>11,14</sup>

بِلَل: أَلَّ 123<sup>12,13</sup>

وَمِص: وَمِصَص 34<sup>6</sup>

وَنَى 55<sup>14,16</sup>

وَعْن 34<sup>6</sup>, 26<sup>3,6</sup>

وَعَى, وَاي 277<sup>0</sup>





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language, while بَغْلَع is common in the sense of "an elevated region", and may have been used as a proper name; it seems to be so used in v. 35 of al-Marrār's poem, *Mfḍḥ* XVI (p. 150<sup>8</sup>), cited in Bakrī 782<sup>10</sup>. Yāqūt himself seems to regard the spelling with ʾ as suspicious.

108 9 This verse, in LA XVII, 335<sup>6</sup>, is ascribed to عَامِرُ بْنُ عَقِيلِ السَّعْدِيِّ, and in Abū Zaid, *Nawādir*, 161, both are attributed to عَلِيِّ بْنِ عُقَيْلِ السَّعْدِيِّ الْجَاهِلِيِّ; probably the last is the correct name of the poet.

15 Read بَأْتَفَارِ.

11. 5 Read كَعْبٌ for كَلْبٌ: see *ante*, No. IV, 2.

115 Against أُمُّ قَضَامٍ, for 16<sup>23</sup> read 16<sup>13</sup>.

#### ENGLISH PORTION.

P. 10 l. 9. The date of the death of Jāhiḍh is 255, not 256.

P. 13 l. 22. The first word of the list should be أَلَكِي. The index of words appended to the Arabic text enables this list of words special to 'Abīd to be considerably extended.

P. 24 l. 1. The springs of Linah were recently (March 1910) visited by Capt. G. E. Leachman: see *Journal of Royal Geographical Society*, March 1911, p. 272.

P. 54 l. 9. For *pterygosperma* read *aptera*: see p. 112, note 3.

P. 63. verse (19): read "mṣ".

P. 81 l. 6. For Ḥauq read Ḥauṭ: the genealogy is correctly given on p. 117, note 2.

P. 92 l. 13. For 1910 read 1911.

"She fitted them out with all she could scrape together, and said — 'Sons of mine! surely each one of you is a needy<sup>1</sup> hero.'

"But we disappointed her affection, and she spent the summer with the rims of her eyes bare of lashes through constant weeping<sup>2</sup>."

The first verse is frequently quoted in Dictionaries and other linguistic works for the remarkable use of the verb كَذَّبَ in exhortation or instigation: see the Khiz. l. c., LA II, 205, Lane 2598 c, and Howell, Grammar I, pp. 661 and 102-3A. The third verse, as noted, is in LA XIII, 158<sup>10</sup>.

١١٧ 10 Read بَصِصَ.

١١٩ 9 Read عَشْبَةً.

١٢٠ 8 Read الْعَوَانِ.

١٢١ 4 This verse of an-Namir's and the poem to which it belongs will be found in *Mukhtārāt*, p. 20.

13 Read وَخَنَعِمَا.

١٢٣ 7 Read اَلْدَّمْ.

8 The verse of 'Ujair's to which the fragment سَلَايِمَ الْعَلَفِ belongs will be found in *Anb. Mufaddt.* 402<sup>6</sup>.

١٣٤ 14 The two words ascribed to الْغَنَوِيُّ look like a fragment from the poem in *Mukhtārāt* 27—30, *Aṣma'iyāt* 11 and 12, by Ka'b b. Sa'd al-Ghanawī: but they do not actually occur in the poem; perhaps the commentator's memory has again played him false.

١٣٥ 9 For سَنِيرَ read شَنِيرَ, see Naq. 387<sup>6</sup> and 388<sup>6</sup>: this is not however the same person as mentioned there, who was a Kīlābī, of 'Āmir's own tribe: this is an enemy.

١٣٩ 13 Cf. al-Mubarrad, *Kāmal* 564<sup>6</sup>.

١٣٧ 20 Read شَنِيرًا.

١٤٧ 1 Read تَحَدَّ.

١٤٨ 3 Read قَاحَابَةً.

١٤٩ 3 Read تَسَلَّ.

١٥٢ 12 Yāqūt reads اَلْيَعْلَاعِ, not اَلْيَبْعَاعِ: but no root يَعْ appears to exist in the Arabic

<sup>1</sup> Literally, one who has lost all his camels by murrain (مُورِيَّةٌ).

<sup>2</sup> I. e., for her sons all slain

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١٧ 14 Read نَجَبٍ.

١٨ 13 Verses 23 and 24 of this poem are cited in Naq. 678<sup>13</sup>, with slight difference of reading, and a third verse, not in our version, is added:

وَجَمْعُ الْحَجَوْنِ إِذْ دَلَقُوا إِلَيْنَا صَبَحْنَا جَمْعَهُمْ جَيْشًا لَهَا مَآ

16 Read قَبِي.

١٩ 15 Read الْحَجَوْنِ.

٢٠ 13 Read السَّيِّدَانِ.

٢٥ 10 Read تُسَدُّ.

13 Read الْخَيْلِ.

18 Read كَأَسَ.

٢٨ 17 Read رَّتْ.

٢٩ 16: the statement that سَبَدٌ, "wolf", has no plural هذا اللفظ is incorrect, see 'Abid IX, 9, السَّيِّدَانِ, Ibn Athīr, *Kāmil*, I, 484, last v. of poem. LAN, 217<sup>2</sup> has the word.

٣٠ 7: اِنْتَرَتْ is clear in the MS., and yields a possible sense; but the commentator appears to have read اِسْتَرَتْ.

٣٢ 11 Read كَلَّ.

٣٣ line 8 فَلْتَحْزِرَنَّكَ should have been shown as an alternative reading.

„ 10: the name of Mu'akhir's father (or grandfather) was undoubtedly حِمَارٌ.

„ 11: for وَصَنَتْ read وَصَتْ (LA XI, 189<sup>6</sup>), or أَوْصَتْ (LA II, 205<sup>7</sup>).

This citation is another example of Ibn al-Anbārī's defective memory, noticed in the Introduction, p. 92, and a very curious one; for the two hemistichs of the verse do not cohere together in the original, and relate to quite different things. The passage is fully explained in Khiz. II, 289, and is there given as follows:

وَدَبَّيَا بَهْ أَوْصَتْ بَنِيهَا بَنٌ كَذَبَ الْغَرَضُفُ وَالْعُرُوفُ  
نَحْبِزُكُمْ بِمَا أَطَاعَتْ وَقَالَتْ بَنِي فَكُلُّكُمْ بَضَلٌ مُسْفَرٌ  
فَأَخْلَقْنَا مَوَدَّتِهَا قَعَاصَتْ وَمَا فِي عَيْبِ حَدَلٍ تَخُوفُ

The poet (originally from al-Yaman) was an adherent of 'Āmir (section Numan) on the great Day of Jabalah, and the poem is one of those he made to celebrate that victory. He imagines a mother of sons in the tribe of Dhubyān (one of those who were routed): —

\* Many the mother in Dhubyān who enjoined her sons — Be sure to bring back plunder of blanket with heavy nap and bags of leather tanned with pomegranate-skin!

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 4 Perhaps in place of مَنَقَبٌ (MS مَنَقَبٌ) we should read مَنَعِبٌ; see LA I, 229<sup>17</sup> #  
 11 Read اَلْمَحَاصِ.  
 16 For بَعْدَ اَنْقَالَ we should perhaps put بَعْدَ الظَّلَالِ as the more probable reading of the MS; cf. 'Abid XV, 6.  
 9 Read مَعْلَتٌ مِنْهُ.  
 2 Read عَطْبُولَةٌ.  
 10 Read اُنْهَا.  
 11 Read اَجْنَادُهُ.  
 9 Delete the *e* before رِيْطٌ.  
 14 Read صَاحِصٌ.  
 Note *a*, line 2, end: read نَعْدُهُ.  
 5 Read نَطْعٌ.  
 15 Read صُنْدٌ.  
 8 Read اَعْلٌ.  
 9 Read هَلَاكِي.  
 2 Read نَرْغٌ.  
 11 Read جَمَّةٌ.  
 1 Read — for — .  
 2 Read — — —, and دَحْنِي.  
 13 The phrase سَبْرًا وَأَمْرًا is perhaps an allusion to I. Q. Mu'all. 48.  
 Fragment 12: vv. 1 and 2 are cited in LA XX, 239<sup>6,7</sup>, with other readings (poet not named). In BQut. *Shi'r* 123 v. 2 is ascribed to Abū Du'ād.  
 Fragment 15: this piece appears to be by Umayyah b. Abī-s-Ṣalt: vv. 2 and 3 are cited as by him in LA III, 166<sup>1,2</sup>. See also Schulthess, Umayyah. p. 34, ll. 25—26. and p. 33, v. 11. Read in v. 3 قَرَجَةٌ for قَرَجَةٌ.  
 13 Read اَلطُّفَلِ.  
 10 Delete the *kasrah* below اَنْبَاثِهِ.  
 4 Read عَرَفَ.  
 Note *g*: add "but cf. v. 9 on opposite page."  
 6 Read اَلنَّسَاعِرِ.  
 Note *f*: read اُخْرِجَ.



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٣٣١ Note b: read الذِّمِينِ.٣٧ 11 For صُنُورًا read صُنُورَ.

٣٩ 11 This verse, with مَالَتْ for غَالَتْ, and بِئَمِينُ for شِمَالُ, is cited LA X, 229<sup>4</sup> as by al-Aʿshā; it does not, however, as Prof. Geyer informs me, occur in Thaʿlab's recension of that poet's *Diwān*, and the LA should no doubt be corrected to قُلْ عَبْدُ بَنِ الْأَبْرَصِ.

٤١ 14 Read صَرْبٌ.

٤٤ 7 For ١ read ٩.

11 Read مَدَّتْهُ.٤٥ 1 Read تَتَنَّى.٤٧ 7 Read وَكُلُّ.٤٩ 10 Read مَدْنَتْ.٥٠ 16 Read عَبِيرٌ.17 Read جَهَلْتُ.٥٥ 13 Read رَحَلْنَا.14 Read الرَّكَابُ.15 Read بُرَابَةٌ.٥٩ 8 Read خَرِصًا.12 Read (the second time) تَطْنُ.٥٧ 6 Read اَنْبَوَاجِرَ.

12 For تَرِنُ الْاَجْبَلِ read تَرِنُ الْاَجْبَلِ (see translation p. 45, end of argument, and p. 46, note <sup>4</sup>).

٥٩ Note f: read بَوَمْتَدَ.٦١ 4 Read بِالْحَبَلِ (see Lane 648 c).Note f. read عَبْدٌ.٦٢ 10 Read صَامِرَةٌ, سَاعَةٌ, and مَسْمُومَةٌ, and cancel the last seven words of note h.

٦٣ 10 and note d: The reading of the MS. فَالْمَحْسَا, suggests فَالْمَحْسَتَى (instead of فَالْمَحْسَتَى) as the right version: this would mean "a place where one sits at ease": Naf. 712<sup>3</sup>, but no proper name of this form is given in the Lexx.

٦٤ 6 Read حَبْضًا.

## EMENDANDA ET ADDENDA.

In printing an Arabic work in Europe (especially when vocalized) many accidents to the type are inevitable; fortunately the blemishes are generally such as can easily be corrected by the touch of a pen. In the following list only the more important cases of lost points or slipped vowels are noticed.

### ARABIC TEXT.

Page line

- 1 7-8: see LA XIX, 225<sup>10</sup>.
- 2 notes, line 1: insert full stop after MS.
- ✓ 6 Read سَاخَصَ.
- 11 3 For حَسْبِسِيهَا read حَسْبِسِيهَا.
- 12 3 Read جَرَبُوا.
- 4 This verse is also cited LA IV, 361, foot.
- 16 17 Read بِبَعْضِلِ.
- 18 9 For تَأَلَّفَ read (with the MS) تَتَرَقَّى (identical in meaning).
- 19 10 Read حَاجِنَاءَ.
- 21 12 In some copies خَاصَّةٌ has lost the dot of the خَ.
- 22 10 Read عَصَ.
- 23 1 For غَبَرٌ read غَبَرٌ.
- 4 Cf. the verse of Rabī'ah of Asad cited LA XVII. 356<sup>14</sup>.
- 26 11 Read لَلضُّبَاءِ.
- 31 9 Perhaps تَضْبِجُ should be read for نَضِجُ. cf. 'Āmir Frag. 5 (p. 13f), l. 2.
- 10 For تَسْبِجُ read نُسِجُ: cf. l c., l 3.
- 15 For 51 read 15.
- 35 1 Read حَصَمَ.

Note b: the use of حَصَمَ in the sense 'to sharpen' is confirmed by Anbārī, *Mu-faddulīyūt*. 238<sup>22</sup>, and scholion to Hudh. 18. 27 (ed. Kosegarten p. 49); the statement that it is unknown to the Lexx. should be cancelled: see LA IX, 103<sup>21</sup>.

- (6) Boast thyself of the house of al-Himās and Mālik and the sons of ad-Dibāb, and Raḥbal and Qanān (?).
- (7) As for me, I am accounted the illustrious, son of the rider of Qurzul, and Abū Barā honoured and exalted me;
- (8) And Abū Jarī<sup>1</sup> of the great deeds, and Mālik — these two protect our honour on every morning of a contest with lances.
- (9) And when severe troubles beset Hawāzin, I am the one whose name is exalted, and the builder up (of their prosperity: or, of their fame).

## 22.

- (1) Verily if thou hadst seen my people, O Umaimah, on the morning of Qurāqir, it would have pleased thine eyes.
- (2) (Their horse) came forth, having charged through the tribe of Kalb<sup>2</sup>, and their thirst (for blood) had been quenched and (their fever) cured.
- (3) And on the day of ‘Uwairidāt, a little before dawn, they gave a morning-draught to al-Ḥuṣain in al-Yaman:
- (4) And in al-Mardāt they lit upon spoil, and all that they sought from the people of al-Yamāmah<sup>3</sup>.

## 23.

A fragment of a *nasīb* referring to the traces of an encampment.

They became (or, were) conspicuous in the upper parts of the waste, as though they were the parchments of a scribe that are unfolded before a reader<sup>4</sup>.

<sup>1</sup> Probably we should read *Harī* for *Jarī*.

<sup>2</sup> Probably we should read Kaḥ (i.e., the tribe of al-Hārith b. Kaḥ) for Kalb

<sup>3</sup> See *note*, No. VII, 3. 4

<sup>4</sup> It is very unlikely that this v. is by ‘Āmir b. aṭ-Tufail. It is cited in the LA and TA as by ‘Ibn Tufail’, without ‘Āmir or the article, and appears to be the only authority for the (otherwise

unknown) word قَلَّج in the sense of ‘a writer’ Prof. Noldeke suggests that *Fallūj* is a place-name see *Fallūjah*, said in Yāq III 915–16 to be the name of two villages in the cultivated plain of Baghdād, near Am Tamr. The use of قَلَّج in the sense of ‘reader, cantillator,’ in itself almost certainly excludes the possibility of our poet being the author of this verse, which the word does not possess in the old poetry. It is borrowed from Aramaic liturgical language, and appears for the first time in the Qur’ān

19.

Attributed in the commentary to the Ḥamāsah to ‘Abd ‘Amr b. Shuraiḥ, at the battle of Faif ar-Riḥ (*ante*, No. XI).

- (1) Be thou divorced if thou ask not what manner of knight thy husband showed himself when he faced Ṣudā’ and Khath‘am!
- (2) I dash against them Da‘laj my steed, and his breast resounds with a murmurous sound as he plains to me of the impact thereon of the spears<sup>1</sup>.

20.

Cited by Ibn Qutaibah as a fine passage in ‘Āmir’s poetry.

- (1) There is no land but the men of Qais ‘Ailān are the lords thereof; to them belong both of its open spaces, (that is), its levels and its rugged uplands;
- (2) And our glory has attained to the utmost horizons of the heaven: ours are the clear blue spaces, ours are the clouds thereof.

21.

See the note prefixed to the Arabic text: the verses below can scarcely be understood without reading the poem ascribed to Yazīd b. ‘Abd al-Madān to which they reply.

- (1) I marvel at him that portrays the night-wanderer of the steppes, and at the charges which the Sons of ad-Dayyān bring against us;
- (2) They exult against me because we paid tax to Muharriq<sup>2</sup>, and because of the tribute (in camels) that was led to an-Nu‘mān;
- (3) What hast thou to do with the son of Muharriq and his tribes, and the tribute paid to the Lakhmite among ‘Ailān?
- (4) Turn thy powers to the aid of thine own people, and leave alone the tribes of the sons of Qahtān<sup>3</sup>.
- (5) If among you aforetime any received tribute or not<sup>4</sup>, your boast is that of every man of al-Yaman.

<sup>1</sup> Cf. ‘Antarah *Mu‘all* 73.

<sup>2</sup> Meaning (probably) ‘Amr b. Hind, son of al-Mundhir, king of al-Hirah.

<sup>3</sup> Probably, if the reading is correct, by this is meant the Yamanite stocks which founded kingdoms in the North Lakhm, Ghassān, and Kindah.

<sup>4</sup> Prof Noldeke would read لا <sup>ع</sup>ف instead of لا <sup>ع</sup>ف and render as above.

جَزْ in the sense of visiting Minā during the Pilgrimage season: it is the opening two verses of a *qaṣīdah*, and has every appearance of being genuine.

- (1) Does Asmā intend to go down to Minā or not? Tell us, O Asmā, what is in thy mind to do.
- (2) If thou goest down to Minā, I will go there too, and not visit the fair, even though Jasr and Bāhilah<sup>1</sup> journey thereto to sell their wares.

## 17.

Apparently a passage from a poem addressed to his tribe for failing to recognize his deserts (*cf.* No. XXIV).

- (1) I am utterly worn out among you by your crookedness against me every day, though I myself be straight.
- (2) Thick stubborn necks like bleachers' bats, and swelling rumps on the camel-saddles!

## 18.

Said in the *‘Umdah* to have been uttered by ‘Āmir b. aṭ-Ṭufail at the court of an-Nu‘mān, the last Lakhmite King of al-Ḥīrah, when Bistām b. Qais of Shaibān (Bakr b. Wa’il) was preferred before him for honour among the tribes visiting the King.

- (1) The Tubba's<sup>2</sup> in past time had the preeminence, and the Son of (the Eater of) Murār, and the Kings over Syria;
- (2) Now at last the kingdom of Lakhm has come to a King whose spear-point bristles up, who attacks one who makes no attack upon him;
- (3) He falls upon us with his claws, and seeks to put upon us the collar of the ring-dove, causing us to stumble and lie prone in the dust
- (4) If God grant a time to come when thou' art in evil case, we shall leave thee there alone, while thou callest on the house of Bistām!
- (5) Look now on the proud ones of Mudar<sup>3</sup> who protect thee not. Is there in Rabī'ah for thee any protector, if thou call not on us?

<sup>1</sup> Jasr, a Yamanite tribe sprung from Sa'd al-‘A-ḥīrah: Bāhilah, a sister-tribe of Ghani, of Ma‘addic descent who lived under the protection of branches of ‘Āmir b. Sa‘-a‘ah (Agh. IV, 140)

<sup>2</sup> *Tubba'* was the title of the succession of later Hunyarite kings. for 'the Eater of Murār' see *ante* No. 14. ; by the kings over Syria is meant the House of Ghassān

<sup>3</sup> Addressed to an-Nu‘mān  
<sup>4</sup> The expression Mudar would include the great groups of Hawāzin, Ghatafān, and Tamīm, besides many other smaller units: the leading tribe of Rabī'ah would be Bakr b. Wa'il

- (4) ‘Or the “Son of the Rain of the Heaven”<sup>1</sup> — well do men know it, and it boots not to use high boastful words.
- (5) ‘Were ye to slay ‘Āmir son of Ṭufail, well were Ṭayyi’ of the mountains<sup>2</sup> repaid for any death of theirs.
- (6) ‘As for me, by Him to whom men go on pilgrimage, few there be in ‘Āmir that are like me,
- (7) ‘On the day when the wealth of the warrior in fight is in naught but the point of a tawny quivering spear,
- (8) ‘A bridle in the mouth of a short-haired steed, tall as a palm-stem, and a glittering keen-edged sword,
- (9) ‘And a mail-coat like a shining pool, with ample skirts — these, in the medley of fortune, these are my wealth;
- (10) ‘And my uncle has the dignity of headship and age, and a lofty fortune in all Hawāzin:
- (11) ‘Save that I have the command of Hawāzin in war, to smite down the crowned head that uplifts itself,
- (12) ‘And to drive home my lance through the warrior in the hot dust of battle, on the back of a great strong steed, that obeys my slightest touch.’

## 15.

A verse recalling the Day of Shi‘b Jabalah and events prior thereto.

We exacted the price of al-Jaun from ‘Abs<sup>3</sup>, and Ma‘bad<sup>4</sup> died among us a prisoner, starving himself to death.

## 16.

The passage is cited in the Lexicons in illustration of the special use of the verb

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<sup>1</sup> Title of al-Mundhn, the most celebrated king of al-Hhah (see *ante*. pp 1, 4 8)

<sup>2</sup> Referring to the two mountain ranges Aja’ and Salmā, on and between which Ṭayyi’ were settled.

<sup>3</sup> Two Kindite princes ‘Amr and Mu‘āwiyah, called “Sons of al-Jaun,” accompanied their mothers kin of Tamīm on the Day of Shi‘b Jabalah. Both were taken prisoners, ‘Amr by ‘Auf b. al-Aḥwa-, and Mu‘āwiyah by Ṭufail, father of our poet ‘Āmir. ‘Auf released ‘Amr, after cutting off his forelock. Some men of ‘Abs met him on his way homewards, and killed him. Thereupon ‘Auf made a claim upon ‘Ab-, requiring them either to pay the blood-wit for ‘Amr, or to give a man to be slain in exchange for him. Qais b. Zuhair, the Chief of ‘Abs, applied to Ṭufail, and induced him to surrender his prisoner Mu‘āwiyah who was given up to ‘Auf, who killed him. The price Qais paid to Ṭufail for his captive was the famous horse Qurzul (In Agh X 42 this verse is ascribed to an Islamic poet of ‘Āmir’s kindred, Nāḥ b. al-Hanjarah b. al-Hakīm b. ‘Aqīl b. Ṭufail b. Mīlik. and the story is somewhat differently told.)

<sup>4</sup> Ma‘bad son of Zurārah was the elder brother of Laqit and chief of Tamīm; he was captured by ‘Āmir b. Sa‘a‘ah at the battle of Rahrahān, a year before the Day of Shi‘b Jabalah. They demanded for him the ransom of a king, 1000 camels. This Laqit refused to pay, and Ma‘bad died a prisoner, as the verse relates.

## 12.

And in al-Faifā of the Yaman the tribes that he had gathered together stirred up mutual boasting, clamouring against one another.

## 13.

‘Āmir is said to have hamstrung his horse Qurzul<sup>1</sup> (which had previously been the steed of his father at-Ṭufail) on the Day of ar-Raqam; the horse had broken down with him in the flight, and could carry him no further, and he left him thus to die in order to prevent his falling into the hands of the enemy; and he said:

A good companion for a homeless wanderer was he whom yesternight I left in Tadrū<sup>2</sup>, beating the ground with his forefeet and breathing out his life!

## 14.

According to the traditionist Mu‘arrij, a chief and famous warrior belonging to the tribe of Ṭayyī<sup>3</sup> named Du‘āb<sup>2</sup>, who had taken a wife in Hawāzin, was treacherously killed while visiting his father-in-law. Thereupon Zaid al-Khail<sup>3</sup>, with a body of horse belonging to his sub-tribe Nabhān and some of al-Ghauth, raided the tribe of ‘Āmir b. Ṣaṣa‘ah, and killed every man of that tribe who fell into his hands and admitted that he knew of the murder of the chief of Ṭayyī<sup>3</sup>. When he returned, his fellow tribesmen asked him about his doings; Zaid in reply declared that he had in no way obtained due vengeance for the death of Du‘āb, which could only be satisfied by the slaying of ‘Āmir b. Mālik “the Player with Lances” (uncle of ‘Āmir b. at-Ṭufail and chief of the tribe of ‘Āmir), and that ‘Āmir son of at-Ṭufail would not be an equivalent. To this arrogant claim ‘Āmir is said to have replied in the following verses:

- (1) Say to Zaid — ‘Time was when thou wast preferred for thy balanced mind, when the minds of other men were marked by violence and folly.
- (2) ‘This slain man of yours was not one of your foremost — [Dhu-l]-Kalā<sup>4</sup>, or Yaḥsub, or [‘Abd]-Kulāl,<sup>4</sup>
- (3) Or the sons of the Eater of Murār<sup>5</sup>, or the proud race of Jafnah<sup>6</sup>, kings of exalted rank.

<sup>1</sup> This is the statement of LA XI. 151 but the same thing is said in BATHIR 485 of ‘Āmir’s horse al-Ward (also called al-Maznūq, on the Day called there يوم النذبة (Causin de Percevals “Journée de Noulaz” Esau II 538). In the ‘Iqd the name is given as نذبة, but the correct spelling appears to be

نذبة as Bakrī I 130

<sup>2</sup> So Agb. perhaps we should read *Dhu āb*

<sup>3</sup> For Zaid see Nos. XIX and XXI. ante

<sup>4</sup> Names of Himyari prince

<sup>5</sup> The ancestor of the Kindite kings of Northern Arabia.

<sup>6</sup> Ancestor of the Kindite kings of Northern Arabia

attack the Prophet at al-Madīnah: but it seems scarcely possible that they should be genuine. ‘Āmir would not have spoken of Yathrib by the Prophet’s name of al-Madīnah, nor would he have spoken of its inhabitants as “Helpers”, *Anṣār*, also an Islamic title. See Introduction, pp. 89—91.

- (1) The Prophet sent what thou seest: and meseemeth we are deliberately leading an army against the companies(?);
- (2) And verily they (the horses) have brought us down to al-Madīnah, lean of flesh, and verily they have slain in its open valley the Helpers.

## 10.

- (1) Why dost thou not ask (what happens) when the pregnant camels come home at evening distressed(?) like young ostriches, without moistening their udder cords? <sup>1</sup>
- (2) Verily we hasten the entertainment of our guest by slaying a camel in a sound and healthy condition, before we provide for our own household: and we also seek vengeance for wrongs done to us;
- (3) And we count up Days<sup>2</sup> and glorious deeds that are ours: of old do we surpass all men, whether of the Desert or of settled countries;
- (4) And among them (the Days) were Khuwaiy, the Day of adh-Dhuhāb, and in aṣ-Safā a Day of which the glory was made plain and manifest, and went forth (in fame abroad).

## 11.

Praise of a warrior of ‘Amir, ‘Abs son of Ḥidhār, called by his *kunya* of Abū Ubaiy, of the subtribe of Wā’ilah, for his valiant deeds on the disastrous Day of ar-Raqam: so at least says Hishām ibn al-Kalbī; but the tenor of the verses suggests some other engagement: they do not suit well the circumstances of ar-Raqam (see Introduction, pp. 80—81).

- (1) And Abū Ubaiy — never did I see the like of him: goodly was he in the evening and in full daylight!
- (2) Abū Ubaiy faced the host, springing forward to the fight, he of Wā’ilah, and spurned the thought of turning his back;
- (3) He covered the rearguard, what time Salūl<sup>3</sup> and ‘Āmir began to give way on the day of battle before Fazārah.

<sup>1</sup> See for “udder-cords”, No. VIII, 1, the meaning here is, ‘in times of cold and drought, when milk is scarce’ The reading of the verse appears to be partly corrupt نَتَلَّجَ نَتَلَّجَ can hardly be right.

<sup>2</sup> I.e., battles won

<sup>3</sup> It is somewhat surprising to find Salūl mentioned here as taking part with ‘Āmir in the battle of ar-Raqam: see *ante*, No. XXV



- (2) Solitary in the plain of al-Yafa<sup>c</sup>, where he stalks after the herd that has passed on, himself thrust out (by some stronger fighter with his horns).<sup>1</sup>
- (3) The hunters of a land have espied him, and have let loose their trained hounds: in each of the pursuing (hounds) is a striving to overtake him.
- (4) When he fears that they may reach him, his slender shanks, wide in the space between the hind-legs, bear him swiftly away from the terror.

## 6.

A celebrated saying.

- (1) No attack of mine brings fear to my uncle's son, nor do I blench before the attack of him that threatens me;
- (2) And as for me, if I have threatened him (*i.e.* my cousin) or promised him aught, I leave unfulfilled my threat, but bring to pass my promise.

## 7.

- (1) God has appointed for a man in some of his difficulties a straight way (of escape), and in some of his desires a warning to bid him pause;
- (2) Knowst thou not that whensoever my fellow would lead me into wrongdoing, I refuse to be led, and let him go his evil way alone?

## 8.

- (1) Would that my mother's kin, Ghanī<sup>2</sup>, held a festival (*Duwār*<sup>3</sup>) whensoever evening draws in<sup>4</sup>,
- (2) In honour of their god, so that among them the days might be short (because full of delight) for the guest and the stranger!

## 9.

These verses are cited in connexion with the alleged intention of ‘Amir b. at-Ṭufail to

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<sup>1</sup> This appears to be the sense of تَضَبَّحَ, which occurs only in a passive signification see Urwah XXXIII. 2 The bull-oryx is solitary, because he has lost the fight for the possession of the herd of females: nevertheless his speed is still equal to out-tripping any other enemy. Perhaps we should read تَضَبَّحَ for تَضَبَّحَ in the parallel passage of ‘Abid VIII. 9

<sup>2</sup> Ghanī (the stock of Ṭufail al-Ghanawī), a tribe closely associated with Jaʿfar b. Kilāb, probably on the mother's side, though not nearly related by male descent to ‘Amir b. Ṣaʿaʿah

<sup>3</sup> *Duwār*, the name of the "Pillar" mentioned before in No. XI 9 Here the word seems to stand for a festival of some kind involving sacrifice and feasting

<sup>4</sup> Various readings "on every third day."

- (7) "The gear of a man of whom all men know well that he is a steady seeker of vengeance, himself the object of many another's quest.
- (8) "And as for me, though I be the son of the Knight of ‘Āmir and born of their best, of their purest and most chastened stock,
- (9) "Yet ‘Āmir has not made me its Lord because I inherited the place — God forbid that I should rise upon mother's or father's fame!
- (10) "Nay, it was because I guard their peculiar land, and shield them from annoy, and hurl a troop of horse against him that strikes at their peace."

2.

See verses inserted in No. VIII, after v. 2.

3.

This verse, as indicated in the Arabic, properly belongs to a poem printed in the *Dūcān* of Labīd.

Give me not to drink with thy hands if I ladle not the water out with my own — (I mean) the camels of ad-Dajū<sup>c</sup>, with a raid in which many troops (of camels or horses) follow one after another in a string.

4.

A lamentation over the death of ‘Abd ‘Āmr, son of ‘Āmir's brother Ḥanḍhalah ibn at-Ṭufail.

- (1) Is there any crier to shout the name of ‘Abd ‘Āmr to the furthest line of the horsemen whom the spears hurl to ground?
- (2) Nay, never, by thy father, shall I forget my friend who fell at Badwah, so long as the winds blow hither and thither!
- (3) Thou wast the chosen of my soul from out of all my people, and my dearest out of all that carry arms!

5.

This short piece resembles some verses in ‘Abīd VIII, and contains the description of a bull-oryx.

- (1) And there carries (me and) my weapons a steed that outstrips all others, swift as (an oryx) black-banded on the legs, black of eye-ball, a swimmer,

- (2) Till we poured down upon Hamdān<sup>1</sup> in a whirlwind of dust — The leavings of dogs! — and yet they were not our business!
- (3) And all day long in the hollow plain we left not a neck or a face or a skull but we rained blows upon it.
- (4) Then we withdrew, and their wretched case had ceased not until we had stanchèd to the full the thirst of spearshafts and javelins.
- (5) No, we had not them in mind: no excuse had we for falling on them: but what came to pass came to pass.
- (6) We started, intending the Sons of Nahd and their brothers, Jarm: but God intended Hamdān.

END OF THE DĪWĀN.

## SUPPLEMENT

OF VERSES FOUND ELSEWHERE AND ATTRIBUTED TO ‘ĀMIR IBN AT-ṬUFĀIL.  
BUT NOT CONTAINED IN THE DĪWĀN.

### 1.

This is the poem in which is contained (vv. 8—10) the fragment forming No. I of the *Dīwān*; there seems to be no reason to doubt its genuineness.

- (1) The daughter of the ‘Amrite says — “What is the matter with thee, that thou lookest like one tortured by the bite of a snake, whereas but now thou wast strong and healthy?”
- (2) I answered her — “The care that carks me thou knowest well: ‘tis to get vengeance from the tribes of Zubaid and Arhab.
- (3) “If I assail Zubaid, I assail a mighty people: their stock and weight in their tribe are of the best;
- (4) “And if I attack the two tribes of Khath‘am, their blood will be medicine for my hurt: and he gets the best of vengeance who seeks it steadily:
- (5) “Yea, none gets vengeance so well as he that seeks it earnestly, mounted on a short-haired steed, spare and lean like a palm-branch pruned of leaves and thorns,
- (6) “With a brown spear of al-Khatt, and a bright keen sword, and a finely-woven mail-coat shining like a pool with glittering wavelets:

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<sup>1</sup> See *note* II. ‘)

- (3) A bird with his beak set close, that croaks in the noon-tide, full of clamour.  
looking as though his wings were bound.
- (4) And I reviled him — “May all his eggs be addled, and may there hit him  
an arrow with a rusty head tied on with a sinew, travelling straight!”
- \*       \*       \*       \*       \*
- (5) Dost thou rejoice that a wound has befallen a knight? There is not left of  
all whom thou ruledst except one subject (?)
- \*       \*       \*       \*       \*
- (6) It seemed as though his neck, when thou didst look at it from the side,  
were a palm-trunk bare, stripped of its covering of *lif*<sup>1</sup> and naked.

## XXXV.

A satire.

- (1) Thou art the son of a mother black in the wrists, woolly-haired, and a  
hunch-backed father sprung from the offspring of slave-girls;
- (2) A hanger-on of a tribe, he was not of their full blood, but of some outside  
strain the stock of which has perished.
- (3) Thy father was an evil sire, and thy mother’s brother like to him; how  
then canst thou resemble any but thy father and (maternal) uncle?

## XXXVI.

- (1) I left the women of Sā'idah son of Murr<sup>2</sup> wailing loudly where the fight  
was fought (and he lay dead):
- (2) I grasped with both hands, to deal with him, a knotty lance — a long brown  
shaft was topped by its sharp blade;
- (3) I clove therewith the junction of his broad ribs, and his outer wrapper was  
all defiled with blood.<sup>3</sup>

## XXXVII.

- (1) Ha! what a raid was ours, while all the country lay gasping with famine.  
and the horizon was bare and naked,<sup>4</sup>

<sup>1</sup> *Lif* is the membranous fibres that grow at the base of the branches of palm-trees.

<sup>2</sup> A man of ‘Abs, slain by ‘Āmin.

<sup>3</sup> Or, according to the commentary, served as a plug to staunch the blood.

<sup>4</sup> Bare, that is, either of clouds or of greenery.

- (4) I had sprung to hold back from him the horsemen without a moment's delay — by the life of my father! — if Death came not to stay my feet<sup>1</sup>.

## XXXIII.

‘Āmir rode his horse al-Kulaib in a race, and was beaten: to this the verses refer.

- (1) Methinks al-Kulaib betrayed me, or else I did him wrong, in the rugged ground of Hillit — yet he was not wont to fail me.  
 (2) Yea, I hold him excused: 'twas I myself was unskilful; I was matched with a guileful man<sup>2</sup>, and was found to be too heavy a weight.

## XXXIV.

See *ante*, No. XXIV.

- (1) I am told that my people attach blame to me: it seems that the deaths of my fellows are to be laid to my charge;  
 (2) And if horses have been slain, and the men that rode them, it is I, forsooth, that am their destroyer — I that am myself destroyed!

XXXIV<sup>a</sup>.

A fragment by Dubaifāh of ‘Abs<sup>3</sup>, said to be an answer to some poem by ‘Āmir: but the part that has been preserved does not indicate the circumstances or the point of the controversy. Vv. 1—4 are part of a *nasīb*: v. 5 is scarcely intelligible; v. 6 appears to be part of the description of a horse.

- (1) The tale-bearers say that Dūmah has come short of my thought of her, and that her promised grace has all shrunk away.  
 (2) They spoke true: the deceitful shows of her have become plain to me, and a raven)\*, coming from behind, with featherless wings, has set forth her case:

Vv. 3 and 4 do not seem to have stood thus in the original poem, as they do not cohere together v. 3 speaks of a lion besetting his father, v. 4 of horsemen attacking him

So in text Prof Noldeke would read حَقِّ for حَبِّ, and would render ‘I was matched with a man of light weight. This suggestion is supported by Yāq’s false reading حَقِّ, and by the antithesis of the text. See No. XXI *ante*. \* A bird of ill omen — see Abūd II, 3

- (9) Save by help of black, tall, swimming steeds, and the comfort<sup>1</sup> that comes from the thrust of a tawny spear.
- (10) Yea, a Son of War am I — continually do I heighten her blaze, and stir her up to burn whensoever she is not yet kindled.

## XXX.

- (1) Ho! who will carry from me a message to Asmā, though she dwell far away in Yumn or Jubār,
- (2) How that her husband<sup>2</sup> — there have fallen upon him troubles that can no longer be hidden in darkness?

## XXXI.

- (1) Woe<sup>3</sup> to the horsemen, the flood of horse on a foray, that see an object of greed or of fear, while all are bridled
- (2)                               \*               \*               *lucuna*               \*               \*  
the points of the spears: they all cried together “Forward”!

## XXXII.

Verses on the death of his father at-Ṭufail at Hirjāb.

- (1) Alas, that all things on which the wind blows must pass away, and every warrior, after a life-time unscathed, must come to his end!
- (2) Alas, that the best of men in gentleness and valour lies there at Hirjāb, with no camels tethered around his grave!<sup>4</sup>
- (3) Somewhat it assuages my grief to think that if I had seen a lion with bristling mane, filled with fury, spring upon him,

<sup>1</sup> This rendering takes عَلَانَة in the more usual sense of “something that diverts, or appeases the sense of pain or loss” but the scholion interprets it as “something that comes after another” as a second draught after a first. If the latter is accepted, we might render “and the last (decisive) thrust of a tawny spear”

<sup>2</sup> The name of Asmā’s husband was Shabath b. Haut b. Qais, of the Banu Sa’d b. ‘Adī of ‘Azārah (Mufdt. p. 30).

<sup>3</sup> Wail, “woe”, does not necessarily mean an imprecation: it may be an expression of admiration.

<sup>4</sup> The heathen Arabs were accustomed to tether by a dead man’s grave his riding-camel, with the sinews of its hind-legs cut so that it could not run away: there it was left without food or drink till it died. See Wellhausen, *Heidenthum* 2 180–81 and references in notes.

- (2) From a lad even until hoariness gathered over my head, and there clad me therefrom (as it were) the pulled-up stalks of *thaghām*.<sup>1</sup>
- (3) Sumait called upon me that day in a cry for help, and I beat (the foe) back from him, while the spears were all pointing at us.
- \* \* (a lacuna) \* \*
- (4) And but for my defence of Sumait and my dash to his aid, he had had to endure the bonds of raw hide, that creak when the leather dries.
- (5) And I swear that Sumait is not requiting me for the service I did to him — and how should a crop-eared ass requite thee?
- (6) And there gave the enemy the advantage of me, on the day that I met them, four deep wounds that had pierced my body:
- (7) Though, had I willed it, there had borne me far away from the field a fleet swimmer, that strains the reins against her cheeks and gallops unwearied on.

## XXIX.

A piece (like No. VIII) dealing with the disaster that befell ‘Āmir on the Day of ar-Raqam.

- (1) Yea, let Asmā ask — for<sup>2</sup> she is kind and cares for our fortunes — let her ask her counsellors whether I was driven away or not;
- (2) They said to her — “Yea: we drove away and scattered his horsemen” — the yellow-toothed dogs! it was not I that was wont to be driven away!
- (3) And I will surely seek you out at al-Malā and ‘Uwārid, and I will bring my horsemen down upon you at the lava of Darghad —
- (4) The horses that gallop with the riders on their backs, as though they were kites following one another in the straight way;
- (5) And I will surely take vengeance for Mālik, and for Mālik, and for the man of al-Maraurāt<sup>3</sup> whose head was not propped (in his grave).
- (6) And the man whom Murrah<sup>4</sup> slew I will surely avenge — truly he was a noble chief: and their brother was not slain outright.
- (7) O Asmā, thou child of the House of Fazārah! verily I am a fighter, and no man can hope to live for ever:
- (8) Get thee gone to thine own! No peace can there be between us, after the knights that lie dead in the place of ambush.

<sup>1</sup> Perhaps a kind of wormwood or possibly a plant akin to *Ledebur* to which hoary hair is compared.

<sup>2</sup> Cf. No. III, l. 1. Probably his brother Hakam is meant see *Muḥallāḥ* No. V and commentary.

<sup>3</sup> His brother H. Ḥalāl (see commentary) see No. XXIX, note apparently he was put to death by the latter who had been grievously wounded, but not killed.

## XXVII.

A recital of the glorious deeds of his tribe.

- (1) Are not we the people who lead along their slender-waisted steeds, with lips drawn back from the teeth (in fight), and who, on the day of alarm, dye their swords in blood?
- (2) And we defend our dependants what time spears are locked together, and we turn away from the road <sup>1</sup> (of their owners: *i. e.* we carry off as plunder) the company of thorough-bred branded steeds;
- (3) And we take as spoil the black <sup>2</sup> horses with fierce faces, slender like spears, shrunken with the toil of foray, that carry the straightened lances.
- (4) And we have brought on the tribe of Asmā <sup>3</sup> a morning raid, the terror of which has caused the pregnant women thereof to cast their young <sup>4</sup>.
- (5) And in the dust of the valley of Abīdah (our horse) engaged face to face Unais <sup>5</sup>, and had destroyed already the Chiefs of Khath‘am:
- (6) And on the Day of ‘Ukādh <sup>6</sup> — well do ye know — we were present, and brought up our kin to the front of the battle;
- (7) And we wrought with the two Confederates <sup>7</sup> a work that stayed for ever the violent oppressor from us;
- (8) And never in all time has there wanted a band of us to stand in defence of our honour against him that dealt perversely;
- (9) They lead alongside the short-haired steeds, (lean and spare) like wolves. that race after the spear-heads, [some bay,] some black
- (10) And we destroyed the tribe of Ashja‘ with our spears, and we left the tribe of Murrah a crowd of mourning women.

## XXVIII.

Complains of the ingratitude of a fellow-tribesman, Sumait, whom he had saved from death in a fight.

- (1) I feared — but it was not fear of death that disturbed me, and I strove with a besetting care — and I was ever disposed to anxiety

<sup>1</sup> Or, ‘from the herd’

<sup>2</sup> Or, ‘dark bay’

<sup>3</sup> Fazārah

<sup>4</sup> Paraphrase

<sup>5</sup> Unais, diminutive form of Ana-, son of Mudrik, a chief of Aklub, a division of Khath‘am cf XXV 4

<sup>6</sup> A reference to the so-called ‘‘acridious’’ war between Kinānah, Quraish and Qais, ‘Ukādh, above Mecca, was the market and meeting-place of the tribes during the sacred months of peace.

<sup>7</sup> Asad and Ghatafān: the reference is to the Battle of Shib Jalah



Murrah son of Ṣaṣṣaḥ, brother of ‘Āmir. They were settled in the neighbourhood of aṭ-Ṭā’if, in lands that produced crops of fruit and grain, and were thus averse from the predatory life of the nomads. As neighbours of the Yamanite stocks of Najrān, they had an understanding with these that they would warn them of any attack projected by their kindred, ‘Āmir b. Ṣaṣṣaḥ.

- (1) Alas me for my labour lost, and my travel in the noon-tide without a midday rest!
- (2) For the men of Khath‘am were guarded by their spears, and Salūl had warned them
- (3) Of our going-forth against them, so that we were not hidden from them, and the guide brought them tidings of our undefended places.
- (4) But if I had been listened to, there had happened to Mudrik of Aklub<sup>1</sup> a day long and evil at my hands;
- (5) But I was disobeyed: and folly it was on their part that gave no heed to what I said.
- (6) There blame me those I left behind me (in camp), and there disobey me those I chose to make the attack with me.

## XXVI.

‘Āmir is said to have been taken prisoner at the Battle of Sāhūq (or al-Maraurūt), and to have owed his life to the protection given to him by Khidhām son of Zaid, a man of Fazārah. when ‘Uyāmah, the chief of the tribe, and other leading men wished to put him to death (see commy. to *Mufaḍḍaliyyāt*, p. 33). This poem is in praise of his protectors. Its authenticity is somewhat doubtful: see Introduction, p. 81.

- (1) When thou desirest to meet with a sure defence, seek the protection of Khidhām son of Zaid, if Khidhām will grant it thee.
- (2) I called upon Abu-l-Jabbār<sup>2</sup>, specially naming Mālik; and from aforetime he whom thou tookest under thy shield was never scathed;
- (3) And Abu-l-Jabbār arose, joyful to do a generous deed, even as a sharp cutting two-edged sword rejoices to do its work;
- (4) And thou art (by nature) the (camel’s) hump<sup>3</sup> of Fazārah, high and firm: and in every people there is someone who is the topmost hump
- (5) And thou didst turn a-side from me those who were plotting to do me mischief<sup>4</sup>: and for fear of the mischief of the plotters I had been unable to sleep

<sup>1</sup> A branch of Khath‘am.

<sup>2</sup> The *kunyah* or byname of Khidhām

<sup>3</sup> I.e. the top or highest

<sup>4</sup> Or perhaps, those who had reached spears at me to slay me

- (1) By my life! verily Ziyād has put forth a lampoon against us; and though it be strong and well knit together, has it caused us any harm?
- (2) Thou speakest shame of us in respect of the Day of al-Maraurāt — without deliberation; and on thy side also are evil chances from Days before when we were the victors.
- (3) Now who will carry a message to Dhubyān from me, a message that shall be swiftly borne abroad — and excuses will profit nothing?
- (4) The Chiefs of Hawāzin<sup>1</sup> know well that we are the Children of War: we weary not in entering thereon or in coming forth<sup>2</sup>;
- (5) We tie tight the thigh-cord<sup>3</sup> of War until we make her yield her milk abundantly, what time the souls of other men have come up into their throats.
- (6) Thou mayst see the horses grazing hither and thither around our tents in companies, that come prancing about us in the evenings and the mornings.

## XXIV.

An indignant remonstrance with his own sub-tribe, the Banū Ja‘far ibn Kilāb, for blaming him for some evil fortune which had befallen them (see No. XXXIV).

- (1) By thy life! the Sons of Ja‘far cease not to revile me, as often as hatreds stir up men’s minds in Ja‘far.
- (2) When I said — ‘Now is the time when their love will return’, the hatred that was in their breasts refused to do aught but harp upon old memories (of quarrel)
- (3) For the death of horses that have been slain; and ofttimes did they too slay in requital for them the like number, yea and many more —
- (4) People of the land, in addition to camels won, and clients.<sup>4</sup> They (our horsemen), with me as their captain, rendered continuous to them (our foes) the meetings of mourning women, bare of head.

## XXV.

An expression of disgust at an expedition against Khath‘ām that failed, owing to warnings carried to that tribe by Salūl, a tribe (so called from its mother) descended from

<sup>1</sup> Cf No. XI, 1.

<sup>2</sup> A metaphor from watering camels.

<sup>3</sup> When a she-camel refuses to give milk, her thighs are bound round with a cord or thong, when the milk is said to come abundantly.

<sup>4</sup> The rendering of the first hemistich of v. 4 is somewhat uncertain. Probably something has fallen out which would have made the construction clear.

- (3) And I restored Zaid, after he had spent a long time (a prisoner), to his people safe and sound on the Day of the Pass;
- (4) And ye did not become possessed of the camels that were to have been his ransom, while he, in Tamān, goes along jauntily at his ease;
- (5) He drives his noble steeds towards your grazing-grounds — and time was when he was straitly bound among you with leathern bonds.
- (6) Be not hasty then: expect a knight<sup>1</sup> in your land who wields a Rudainian<sup>2</sup> spear and a keen glittering blade;
- (7) Every day he makes a foray, well known to men as his, when he leads his horses, the short-haired, the lean and sinewy, to (their work of) death.
- (8) And the Slave of the Sons of Barshā<sup>3</sup> we left lying on ground, the morning that he fell among the riders, shrunk together;
- (9) I reached to him, and the edge of my sword shore through the extremities of his ribs in his breast, and cut through his wrists;
- (10) And thou wast near by, and sawest him where he lay, as thou calledst out for Shatīr<sup>4</sup> that day, and ‘Āṣim

## XXII.

- (1) Our cavalry drove Madhlīj from the plain to take refuge in the mountain-tops, giving them in exchange (for the herbage, or crops, of the low country) *shathth*, *bān*, and ‘*ar‘ar*’;
- (2) And they (the horse) left not for ‘Āmir any fortune among men that had not been attained and extracted to the last drop.

## XXIII.

An answer to some attack made upon him by an-Nābighah (Ziyād), referring to the Day of al-Maurāt, which is said by Ibn al-Kalbī to be the name by which the (ḥaṭafān called the Day of ar-Raqam, when ‘Āmir met with a heavy disaster. (See No. VIII and No. XXIX. and Introduction, pp. 80—81).

<sup>1</sup> I.e. himself

<sup>2</sup> A stock epithet of spears: said to mean spear-shafts straightened by Rudainah, a woman of al-Khaṭr al-Balīṭi

<sup>3</sup> O. possibly, ‘Abd (a proper name) of the Sons of B.’ The latter is a family group mentioned by an-Nābighah at B. 106v7n.

<sup>4</sup> See No. XIX, 7

<sup>5</sup> These are all names of shrubs or trees of the hills. *Shathth* is described as a shrub or tree growing in the mountains, of sweet odour but bitter to the taste, used in tanning. *bān* (or *ben*) is a tree, for which see *Arab. p. 14* l. 8. (where for *Moringa pterygosperma* read *M. aptera*). ‘*ar‘ar*’ is the juniper

- (9) Yea, this is my equipment for every stress of warfare, and for every year that presses heavily on the tribe.

## XX.

- (1) We slew Yazīd son of ‘Abd al-Madān<sup>1</sup>, and no crime was it, nor did we wrong to any:  
 (2) In A‘wā, the day that we faced them with a mighty mountainous host, full of clamour, giving no hold to attack.

## XXI.

‘Āmir son of at-Ṭufail, with a band of horsemen, led a raid upon ‘Abs, among whom Zaid al-Khail was at the time sojourning<sup>2</sup>. As ‘Āmir was driving away the captured camels, Zaid came up with him. ‘Āmir, who was protecting the rear of his troop, called out: “What dost thou want?” Zaid answered: “Thou knowest what I want.” ‘Āmir said “The men of ‘Abs would not suffer thee to keep my spoils; and methinks thou wouldst not gain them before I made thee taste somewhat thou wouldst not like.” Zaid said: “Dost thou not see that the upper end of thy spear is shattered?” “Yea”, said ‘Āmir, “but my sword has received no hurt.” “Wouldst thou”, said Zaid, “that I gave thee this my spear?” ‘Āmir answered: “Yes: plant it in the ground, and stand apart from it thyself.” Zaid did so; then ‘Āmir took the spear, and as he did so, Ḍubai‘ah son of al-Ḥārith of ‘Abs galloped up. “O Zaid”, he cried, “have at the man!” Zaid answered: “Verily I think of him what thou thinkest” (meaning — “I fear him as much as thou dost”). Then ‘Ḍubai‘ah drove at ‘Āmir with his spear, but missed him. ‘Āmir thrust at him, and pierced him through; then said ‘Āmir:

- (1) So, if thou escapest from it<sup>3</sup>, O Ḍubai‘ah, as for me, by thy fortune, I, tied on thee no amulets!  
 (2) I brought him down from his steed as the like of me does to the like of him, with a wide-stretching<sup>4</sup> thrust that wetted with blood his back and his buttocks;

<sup>1</sup> A celebrated chief of the Banu-l-Ḥārith ibn Ka‘b. In Agh XIX, 141” he is said to have been killed at the second Battle of al-Kulūb if so, this fragment must be spurious

<sup>2</sup> The word is <sup>س</sup>مُحَاوِر, which implies living under the protection of another. but ‘Āmir’s poem shows that Zaid was a prisoner awaiting ransom he is said in the *Alghānī* to have more than once attacked Ḥazārah It seems possible that this narrative is another (and very different) version of the anecdote related in Agh XVI 55 (authority Abū ‘Āmir ash-Shaibānī)

<sup>3</sup> The spear-thrust

<sup>4</sup> Causing a wide-extending gash

- (7) Mounted on short-haired steeds, noble of stock, branded with our mark,  
that prance and curvet with knights young and old,  
(8) What time galloping has caused their sides to stream with sweat, their  
pace the best, their shoes (made of double soles of leather) cut to pieces (by  
the stony ground).  
(9) And on the Day of the Defile we left Laqīṭ lying slain by a gleaming, keen-  
edged, polished sword<sup>1</sup> —  
(10) The morning that he purposed to go up to fight us with his kinsfolk: but  
his tribesmen left him without a backing;  
(11) And we returned home, rich with plunder and captives, leading along white  
women crying and lamenting.

## XIX.

Addressed to the tribe of ‘Āmir b. Ṣaṣa‘ah, and recounting the achievements of his  
sub-tribe Ja‘far b. Kilāb in the common service.

- (1) Ye Sons of ‘Āmir, stay your reviling and give heed! Come, count up to-day  
my doings in your service.  
(2) Be not thankless for our labours in times of misfortune, when there bit  
you sore distress, yea the sternest.  
(3) Ask, and ye shall learn, of our deeds on the morning of Uqaiṣir, and the  
Days of Hismā<sup>2</sup>, or the teeth fastened in Hāshid,  
(4) And of al-Kaur<sup>3</sup>, when the companies of Ja‘far returned to your help, and  
Khath‘am came on, gathering mightily against you,  
(5) That they might tear to pieces our substance, and eat it up: but my spear  
brought destruction to all their mightiest men.  
(6) Then did I transfix ‘Abdallāh there with a sword-stroke before which blenched  
and quailed every champion and defender.  
(7) I left overthrown on the bare earth, cast to ground, Ḍubai‘ah<sup>4</sup>, what time  
there rescued Shatīr son of Khālīd  
(8) A swift steed; and Zaid of the Horse<sup>5</sup> too received a spear-thrust, what  
time the man Zaid dealt unjustly, and kept not the road of right.

<sup>1</sup> See No. II, 23.

<sup>2</sup> See No. XVI, 5.

<sup>3</sup> See No. III, 3.

<sup>4</sup> See No. XXI, and for Shatīr *ibid.* v. 10.

<sup>5</sup> Zaid al-Khāṣi son of Muḥadhil, a famous chief of Tayyī, subdivision Nabhān. He became a Muslim shortly before his death in 632 A.D.

## XVII.

Boasts of a victory gained over ‘Abs, and taunts ‘Antarah, the celebrated champion of that tribe, with fleeing and leaving his mistress ‘Ablah behind. As noted in the Arabic, it is scarcely possible that this fragment can be by ‘Āmir, since ‘Antarah was much his senior in years, and was probably dead in old age before ‘Āmir became famous as a warrior.

- (1) Ah many the champion I have left dead on ground, generous in his gifts,  
the chief of a numerous tribe!
- (2) And I have left his women whelmed in sorrow, lamenting him at eventide  
with cries of bitter grief.
- (3) I have slaked my burning thirst with the House of ‘Abs, and I have won  
all kinds of booty, though I grew not rich thereby<sup>1</sup>.
- (4) And al-Agharr<sup>2</sup> saved ‘Antarah from destruction, speeding away with him  
swiftly as a falcon darts on its prey;
- (5) And thou didst leave ‘Ablah there, in the midst of young warriors who had  
passed the night<sup>3</sup> on the backs of galloping steeds;
- (6) They carried off Hind and al-Wajihah by force, on the day of the disaster,  
on thoroughbred swiftly-trotting camels.

## XVIII.

- (1) We gave the tribe of ‘Abs to drink in the morning a cup in whose sides  
was poison steeping;
- (2) And long did we make for Murrah the day of misfortune, and for their brothers;  
and truly our hot thirst was slaked;
- (3) We left their camps full of pools of blood and dead corpses, and everywhere  
was raised the cry of anguish;
- (4) And the proud and vainglorious was abased — *we* brought him down; and  
the humble was exalted by our means.
- (5) We slew Mālik and Abū Razīn, on the morning of the hollow plain, when  
the scout signalled to us that they had come.
- (6) Of us in the day of alarm are noble champions, when the horses neigh  
mightily at the coming fight,

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<sup>1</sup> Because it was soon distributed in bounty to others

<sup>2</sup> The name of his house meaning "having a white star (*ghurrah*) on the forehead"

<sup>3</sup> Because raids were made in the morning before dawn

- (9) They returned no answer to their advisers, until the decision<sup>1</sup> came to us to deliver, and the veil was rent.
- (10) And sooth, my sentence is what ye know well, and my cavalry — booty is lawful to them;
- (11) When they take their way against other horsemen swiftly, the raven crosses the path of these, bearing evil omens;
- (12) And if they pass on against a hostile people, in their forecourt, verily these shall lose and be disappointed.

XVI<sub>A</sub>.

The answer of an-Nābighah to the foregoing<sup>2</sup>:

- (1) Ho! carry this message from Ziyād to little ‘Āmir: ‘Verily the appropriate place for folly is youth!
- (2) ‘And thou shalt surely attain to gravity, or be withheld (from folly), what time thou art grizzled, or the raven grows gray<sup>3</sup>.
- (3) ‘Be thou like thy father, or like Abū Barā<sup>4</sup>: then shall judgement befit thee and right decision.
- (4) ‘Let not light-minded conceit fly away with thy wisdom, and land thee in a place which has no issue.
- (5) ‘So if there be an owner of camels in Ḥismā<sup>5</sup> — they brought to pass, when they met thee, the blow thou knowest;
- (6) ‘And certainly he was not of distant kinship to thee — nay, they reached thee (through him): and wrathful were they —
- (7) ‘The horsemen of Manūlah<sup>6</sup>, not unsteady on their steeds, and Murrah, over their host the eagle standard<sup>7</sup>.’

<sup>1</sup> Reading *نَحْنُ* for *نَحْنُ*, as suggested by Prof Nöldeke

<sup>2</sup> So our MS. But, as observed in the notes to the Arabic text, the previous poem seems rather to be the answer to this one <sup>3</sup> I e. perhaps never at all

<sup>4</sup> His uncle ‘Āmir b. Māhik, “the Player with Lances”

<sup>5</sup> So our text, but the *Dīwān* reads *Hisy* (حِسِي): *Hisma* is the name of a tract far to the north, bordering on Syria, and seems unsuitable here. *Hisy* means a water-bearing stratum of sand with rock below, and several places are called by the name. According to the commentary *Ḥandhalah*, brother of ‘Āmir was killed in the fight in *Hisma* or *Hisy*. *أَصَابُوا* is an ambiguous word, and may mean either ‘they inflicted a blow or disaster’ (as would be the loss of *Ḥandhalah*), or ‘they obtained booty’ (as might be inferred from the mention of camels).

<sup>6</sup> The wife of *Ḥazārah* and mother of *Shamk* and *Māzin* his sons.

<sup>7</sup> Or possibly the eagle itself, awaiting its prey as the result of their prowess: see *Nābighah* I, 10—12

- (2) And al-Maznūq never leaves me, but is always ready saddled with the light saddle which constant training requires to be bound on his back.
- (3) When the criers of War call her cry, then forth ride the Sons of ‘Āmir, leading along steeds, each one of them the best of its stock;
- (4) On them are the helms, and the mail-coats full and flowing; they dash their steeds into the fray as though the whole tribe were in the welter of dust.
- (5) Sometimes they fall at dawn upon ‘Abs with a sudden terror, and at others they mount up to the Son of al-Jaun by a rugged road.
- (6) And the horsemen swoop down from the valley of adh-Dhināb, and they hold their lances inclined (for the thrust), red with the blood of the neck-veins.
- (7) If thou askest the troop of our doings in their adventures on the day of al-Mushaqqar<sup>1</sup>, when the bravest champions were in distress,
- (8) They will tell thee that it was I who charged again and again among them, when the spears were shivered in the day of press and strain.

## XVI.

A poem addressed by ‘Āmir to an-Nābighah of Dhubyān, the veteran poet. His name was Ziyād, *an-Nābighah* being an epithet.

- (1) Ho! who will carry for me a message to Ziyād, on the morning of the hollow plain, when the give and take of blows is near at hand —
- (2) The morning when the horses of the Sons of Kilāb<sup>2</sup> come home with their breasts stained with fresh blood?
- (3) And verily to us belongs the right of decision every day, when the right course is made plain in the matters for judgement.
- (4) And I shall surely judge without going beyond the right, or using violent speech when an answer is sought by men:
- (5) The judgement of one skilled and prudent, without a flaw, when the concourse is surfeited with much speaking.
- (6) And verily the steed of weight and gravity is deliberation, that takes the needed time for thought: but youth is prone to headlong folly;
- (7) Yet folly is not dependent only on age: the caravans disperse in all directions with the piercing arrows of things said.
- (8) And as for the Sons of Baghid<sup>3</sup>, there has come to them the message of good counsellors, but they heeded not;

<sup>1</sup> It is not probable that the Mushaqqar mentioned here is the fortress in al-Bahrain referred to in XI, 6

<sup>2</sup> ‘Āmir’s house, the Banū Ja’far, were sons of Kilāb

<sup>3</sup> Baghid, son of Harith son of Ghatafan, was the father of ‘Abs and Dhubyān.



- (7) Long do they keep on foot warfare time after time,  
when strife blazes up in a burning flame.
- (8) As for your boasts which ye put forth,  
he who knows the truth shall give you the lie;
- (9) Then shall the troops of them, when they meet together  
weaponless, know which of them ye have sought to attack(?)<sup>1</sup>
- (10) They<sup>2</sup> shine forth brightly when things are most doubtful —  
verily experience is preferred (before empty boasting).
- (11) Truly in what is past there was an example,  
and he who is intelligent gains wisdom from knowledge.
- (12) He is blamed who is remiss and neglectful in his business,  
when the task is clear and plain to him who exerts his full power.

## XIV.

- (1) Truly War knows that I am her child,  
and that I am the chief who wears her token in fight;
- (2) And that I dwell on a mountain-top  
of glory in the highest honour;
- (3) And that I render restive and distressed  
mail-clad warriors in the black dust stirred by battle;
- (4) And that I dash upon them when they flinch before me,  
with an attack fiercer than the spring of the lion.
- (5) With my sword I smite on the day of battle,  
cleaving in twain the rings of the strongest mail.
- (6) This then is my equipment — would that the warrior  
could see length of days without thought of decay!
- (7) And truly the folk of ‘Āmir know  
that we hold the peak of their mount of glory.
- (8) And that we are the swordsmen of the day of battle,  
when the faint-hearts hold back and dare not advance

## XV.

- (1) Our home-nurtured steeds are brisk in the morning when we gallop them  
and far do they carry us on a raid which stirs up the dust in clouds;

<sup>1</sup> The meaning of the word is obscure and the text seems to be corrupt

<sup>2</sup> I.e. ‘Āmir.

- (4) Who among men does not know that we are their betters in the noble handling of great affairs?
- (5) We are they that led our noble steeds forth on a foray in spite of worn hoofs: (slender and muscular are they) like bows of *nab*<sup>c</sup> or *sa’sam* wood which the bow-maker heats in the fire (to bend them into shape)<sup>1</sup>.
- (6) And we fell upon the tribe of Asmā<sup>2</sup> with our lances in the dawning, and we left in the tribe of Murrah none but women lamenting their dead.
- (7) We ripped up the women with child of Shanū’ah, after that (our horses) had trampled under foot in Faif ar-Rih Nahd and Khath’am<sup>3</sup>,
- (8) Led along by our side — the foray had rendered them lean and lank, as the vehement gallopers of them vied in speed with the straightened spear-shafts laid in rest<sup>4</sup>;
- (9) And we brought in the dawning upon the tribe of Najrān a raid which caused their women with child to give birth prematurely through fear of us<sup>5</sup>.

## XIII.

- (1) Avoid Numair<sup>6</sup>, and trample them not with thy cavalry,  
for among them are men of ‘Āmir settled.
- (2) And verily the spears of the Sons of ‘Āmir  
drip from their points drops of red blood;
- (3) They are the menders of the broken bones,  
when the breakings give no hope of mending;
- (4) They are the men to smite, in the raid at dawning,  
the heavily-armed warrior in his *mighfar*<sup>7</sup> on the nose;
- (5) They straighten what is crooked in the battle,  
what time the dust-clouds rise high in air;
- (6) Warriors, defenders of the right, what time  
lips are parted perforce in the fierceness of fight.

<sup>1</sup> Lit, "as the bow-maker shapes (by heating) bows of *nab*<sup>c</sup> and *sa’sam*" *Nab* is said to be the same as *shauhat* (‘Abid XI 25, 29) a tree, *Zizyphus jujuba*, *sa’sam* (Hindi *shisham*) is *Dalbergia sisu*, an Indian wood

<sup>2</sup> I. e. Fazārah

<sup>3</sup> All these are Yamanite stocks

<sup>4</sup> The repetition of *نعلما* in v 8 in the same place as in v 7 suggests that the text of the former verse is corrupt, the idea in the second hemistich of course is that the horses race with the couched lances held by their riders

<sup>5</sup> Paraphrase. The "tribe of Najrān" is the Banu-l-Hārith b. Ka b, which held that region

<sup>6</sup> Numair, a tribe descended from ‘Āmin b. Sa’sa’ah and brothers of the Banū Hilāl

<sup>7</sup> The *mighfar* is a skirt of mail depending from the helmet and shielding the neck, it corresponds to the original meaning of *hauberk* = *halsberge*

- (3) When he flinched and turned aside from the thrust of the spears, I urged him on and said to him — ‘Get thee on, straight forward — never turn thy back!’
- (4) And I admonished him that to fly were a disgrace to a man so long as he has not put forth his utmost strength — in which case he is to be held excused:
- (5) ‘Seest thou not that their spears are all couched straight at me? and thou art a charger of noble stock: so bear it bravely!’
- (6) I desired that God might know that I endured patiently; and in truth I dreaded a day like that of al-Mushaqqar<sup>1</sup>.
- (7) By my life — and my life is no light thing to me! — verily the spear-thrust of Mus-hir has spoiled the beauty of my face;
- (8) And an evil man shall I be if I be one-eyed, unsteady on my legs in fight, a coward — and what shall be my excuse in all assemblies?
- (9) And sooth, they know full well that I dashed against them, on the evening of Faif ar-Rih, as one circles the Pillar<sup>2</sup> again and again;
- (10) And I ceased not until my breast and my charger’s throat were covered with streaming blood like the fringe of a striped silken cloth.
- (11) I said to a soul the like of which is not poured forth (in death)<sup>3</sup>: ‘Cut short thine exulting: verily I fail not in carrying out my purpose!’
- (12) And if they (the enemy) had been a host like ourselves in number, they had not spoiled us: but there came upon us a stock full of boastful words:
- (13) They came upon us with all Shahrān of the broad plain, and the whole of Aklub, clad in coats of mail of the best.

## XII.

- (1) We went forth, a party to treat, and repaired to the nobles of Dārim, on the morning when we repaid to al-Jaun a calamity for what had happened to al-Jaun<sup>4</sup>;
- (2) And there was not another tribe that could hold our place: we sought no help from aught but our spears, in the day of alarm or when bent on some violence.
- (3) And never did I see a kin that carried their standard to the height of glory reached by us, of all men that use speech.

<sup>1</sup> The name of a fortress held by the Persian Governor in al-Bahrain, where a number of the tribe of Tamīm met their death: see my *Translations of Ancient Arabian Poetry* (1885), pp. 87—89.

<sup>2</sup> The ‘Pillar’ is the name of a standing stone to which reverence was done in the days of Arab heathenism by circumambulation, as the Ka’bah is still circumambulated at the Pilgrimage: see *Frag. No. 5, 1, 2*.

<sup>3</sup> Life has been so precious that it should not be squandered.

<sup>4</sup> Dārim, an important branch of the great tribe of Tamīm: al-Jaun, name of a Kindite prince. The precise relations between the poem refers are not explained.

## X.

These verses appear to be a fragment of a poem which was afterwards superseded by No. XI. The lines that have survived contain obscurities which are not cleared up in the commentary. They refer to the battle of Faif ar-Rih, an inconclusive engagement in which ‘Āmir was opposed to Yamanite tribes collectively called Madhhij, and in which our poet lost an eye by a treacherous thrust of a lance by a man of Khath‘am who professed to be fighting on his side; see Introduction, p. 82.

- (1) They <sup>1</sup> came on with the whole of Shahrān of the broad plain <sup>2</sup>, and Aklub thereof, the offspring of Bakr son of Wā’il <sup>3</sup>;
- (2) The Ancients of the tribe were busy between Suwaiqah and the south of Mount Qahr, with their left hands (holding their bows) aslant <sup>4</sup>
- (3) And if there had been a host like us, they had not spoiled us: but those that came upon us were all *Jinn* and evil devils.
- (4) And we spent the night — and whoso has alighting at his tent a guest such as ours, spends the night not unmindful of the entertainment of his guests.
- [(5) <sup>5</sup> And Khath‘am are a tribe accounted equal with Madhhij: and are we anything but as one of the tribes ourselves?]

## XI.

Reflections on the fight at Faif ar-Rih, and the wound he received there from the hand of Mus-hir, the man of Khath‘am (see note at beginning of No. X).

- (1) Verily the Chiefs of Hawāzin <sup>6</sup> know well that I am the knight who defends the cause of the house of Ja‘far <sup>7</sup>;
- (2) And al-Maznūq <sup>8</sup> knows well that I urged him again and again, on the evening of Faif ar-Rih, to face the foe, as the blank arrow <sup>9</sup>, denounced by the gamers, is put back again and again into the bag.

<sup>1</sup> I e Khath‘am

<sup>2</sup> or, “of al-‘Arīdah”, a proper name.

<sup>3</sup> What this means is not clear, since Bakr was not a Yamanite stock, *Milād* also properly means the time of birth, birthday, not offspring.

<sup>4</sup> Or, “taking the way towards the North”

<sup>5</sup> Additional verse not in our text

<sup>6</sup> Or “Uplands of Hawāzin” that is, the large group of tribes of which ‘Āmir b Sa‘sa‘ah, his own tribe, was the most powerful

<sup>7</sup> His subtribe among the divisions of ‘Āmir

<sup>8</sup> Name of his horse.

<sup>9</sup> In the game of *Maisir* the lots of the players are cast by shuffling arrows, of which there are seven that bear a name and carry a share in the prize (a laughtered camel), while three are blank, carry no share, and are put in only to make up the number of ten. When one of these last is drawn, it is reviled by the gamers, and put back into the bag again

- (3) They ask not the noble to give them their daughters in marriage, and their own unwedded maid grows grey, while none seeks to wed her.
- (4) Dost thou exult that Fortune has dealt treacherously with a knight? The yellow-toothed dogs! I was not the one overcome again and again!
- (5) O Murrah! Time has dealt fiercely with you in the past, and I have reopened your bleeding wounds, myself unscathed;
- (6) And I have left their host in the lava of Darghad<sup>1</sup>, the prey of wild beasts and vultures with long hanging feathers.
- (7) Yea, many a time have I stalled<sup>2</sup> my horses in your camping-grounds, in the midst of your home-land, on their backs keen warriors skilled in battle;
- (8) And I have assuaged my thirst for vengeance on Fazārah — verily they are folk of deeds and men of sturdy thick-necked glory;<sup>3</sup>
- (9) And many a time hast thou gloried in trifles which thou hast counted up: — when thou comest to the tents of thy people, recount them there if thou darest!
- (10) Then, surely, shall one bereaved (of husband or son) tell thee of her pain, with her eyelids that have lost their lashes from constant weeping!
- (11) And many a time hast thou come upon our horse, and hast liked them not, and hast turned aside from their vanguard that seemed to thee dangerous!
- (12) Yea, they have borne down with their breasts the Sons of Fazārah, and the tribe of Ashja<sup>4</sup> they have overthrown with a shoulder-thrust;
- (13) They have left of them nine lying dead on the battle-field, and another three they have bound in bonds and destined for death.

## IX.

- (1) Fazārah pasture their camels in the very midst of their home-land<sup>1</sup>, and the herds suffer torments of thirst between the long rugged strips clear of sand, and the sand-hills
- (2) They pay their tribute without any friendliness: — and Fortune is full of troubles and vicissitudes.
- (3) We are the warriors to deal with him who brings War with its terrors: we are those who dye with heart's blood the mailcoat where it enfolds the breast.
- (4) And Bakr passed upon you a fitting and right judgement: and the Sons of Fazārah turned tail and fled when the time for fleeing came.

<sup>1</sup> See Aḥl XX. l.<sup>2</sup> Paraphrase.<sup>3</sup> Sarcasm<sup>4</sup> I.e. the tribe, so like they do not venture to send them to feed far from their head-quarters see note to Aḥl XI, for translation

- (5) We came upon them at dawn with our tall steeds, lean and sinewy, and spears whose steel was as burning flame,
- (6) And swords that reap the necks, keen and sharp of edge, kept carefully in the sheaths till the time of need,
- (7) And war-mares, springing lightly, of eager heart, strongly knit together, not to be overtaken.
- (8) We came upon their host in the morning, and they were like a flock of sheep on which falls the ravening wolf;
- (9) And there were left there on ground of them ‘Amr, and ‘Amr, and Aswad — the fighters are my witness that I speak true!
- (10) ‘Abdallāh too lay there, and the son of Bishr, and ‘Attāb, and Murrah, and al-Walīd.
- (11) We fell upon them with white steel ground to keenness: we cut them to pieces therewith until they were destroyed;
- (12) And we carried off their women on the saddles behind us, with their cheeks bleeding, torn in anguish by their nails<sup>1</sup>.

## VIII.

For the subject, see the note in the Arabic text, p. 111.

- (1) As for me, what time the udder-strings of your mother are pulled tight, I am of those to whom the call goes out — ‘Gird on thine armour and ride forth!’<sup>2</sup>.
  - (2) No matter! before now has (War) pressed Murrah with the weight of her breast, and (the cavalry) have left Ashja‘ lying like logs of *ath’ab*<sup>3</sup>.
- [Frag. 2. (1) Black are they, given to fattening their camels: when they lead them down to drink, the richest of them in milk comes up from the water without being milked<sup>4</sup>.
- (2) Bald are they, little-headed: their noses are (round and small) like pieces of dry camel’s-dung which a boy strings together in play;]

<sup>1</sup> This rendering does not follow the commentary, which seems to be erroneous.

<sup>2</sup> The “udder-strings” are cords tied round the udders of camels, to prevent the young from sucking or the herdsman from stealing milk: the reference to their tightness carries a charge of niggardliness, and also implies that the people addressed are mean herd-men, while he, the poet, is a warrior. The commentary, however, which speaks of ‘picking up’ the udder-strings, suggests that the correct reading is

أنتشرت, “are scattered about.” The reading of the MS is clear

<sup>3</sup> Murrah: see above, V, v 3. Ashja‘, on the Day of ar-Raqam, showed particular cruelty to the prisoners of ‘Amir, who were all slaughtered by this tribe. “Like logs of *ath’ab*”, a tree like dead corpses. *ath’ab* is a species of fig.

<sup>4</sup> Again the charge of niggardliness, repeated: they allow their camels to grow fat by not being milked instead of using their milk for hospitality.

- (2) Mounted on swift coursers, that gather ever more pace as they gallop along, when under the saddles the saddle-cloths have become loose:
- (3) And already are the steeds bathed in moisture, until the black horses (by reason of the drying sweat) resemble in colour the bays.
- (4) And it is we that have held Madhhij out of their lands: they were slaughtered until their mightiest returned home vanquished;
- (5) One body of them was at al-Maṣāmah, who fled, and another (stood their ground, but) their good fortune had been blotted out.
- (6) What time an evil year presses, and long lasts its dreariness, and heaven's rain falls not, and the trees grow yellow,
- (7) Then are we found to be the generous ones: our guest is not turned away when the hoar-frost lies crisp about all the tent-places.
- (8) Yea, even this morning my wife has been railing at me from dawn: for no crime of mine does she shun me and show her aversion;
- (9) When I have said my say, and have done with (my answer to her reproaches), she brings upon me another (burden of reviling) — a condition of things which I like not.
- (10) There is no good in affection when its bond has become worn out: the best of bonds for those who are joined together is the newest of them<sup>1</sup>.

## VII.

Tells of fighting with Ḥanīfah at Ghaul, and with ‘Abd al-Qais at Mardā

- (1) Lo! Kanūl has visited thee by night<sup>2</sup> from Khabt: yet she severed our bond, and swore that she would return no more.
- (2) Methinks thou<sup>3</sup> didst not see us on the Day of Ghaul, nor did the hosts bring thee tidings of our doings —
- (3) What befell the chiefs of the Sons of Lujaim<sup>4</sup> — leathern thongs bite into their flesh, in bonds with us.
- (4) And ‘Abd al-Qais<sup>5</sup> in al-Mardā — there overwhelmed them a morning of ruin such as fell upon Thamūd<sup>6</sup>:

<sup>1</sup> P. ٢٤٢ ٢٤٢ here may mean "that which is cut off" see Labid, Mu all 20.

<sup>2</sup> I in this is a copy

I in Kanūl

<sup>3</sup> L in this is a copy of the father of Hanifah see No II, 13

<sup>4</sup> see No II, 17

<sup>5</sup> See Qais in I 71-77 et.

- (3) And near did we bring ar-Ribābah to perdition on the Day of Fajj, and we captured in our noose ‘Ashīr,  
 (4) And Sayyār, the champion of Sa‘d son of Bakr; and we slew Baḥīr in requital for Mafrūq.

## V.

A description of the cavalry of ‘Āmir ibn Ṣaṣā‘ah.

- (1) We led our noble steeds until we stalled<sup>1</sup> them in Thahlān by force, and there they abode.  
 (2) And I chid al-Maznūq<sup>2</sup> until he charged with me into the midst of a compact body of horse, and they were scattered.  
 (3) And we gave ‘Abs and Murrah<sup>3</sup> to drink of a cup in the borders of their country — and long was the draught!  
 (4) And as for our steeds, we accustom them to spring forward, whensoever a raid chances, or looms large before us —  
 (5) Tethered close to our tents, (eager) like camels maddened with thirst<sup>4</sup>, rough in the forelocks, — we call on them for their best speed, and they answer fully,  
 (6) Bestriden by the youth of ‘Āmir, who smite the helms when the cavalry are wedged together in the strait of battle —  
 (7) In the strait wherein the spear-tops fly in splinters, when the bravest warriors shrink, and (slaughter) waxes hot;  
 (8) They smite the armed enemy in the rising dust of battle, what time their War shines forth and hurls herself upon them;  
 (9) And they raise up a heavy dust-cloud after a lighter one, and after neighing with a din like thunder, come on stern and fierce —  
 (10) Steeds that go forth at dawn, a mighty strength, and fall on their foes and ravage them thoroughly.

## VI.

- (1) Of a truth the horsemen who ride on a foray know well that we, what time men vie one with another in deeds of valour, are their lions,

<sup>1</sup> Paraphrase

<sup>2</sup> Name of his war-horse

<sup>3</sup> Murrah a sub-tribe of Dhubyān. Dhubyān, ‘Ab- ‘Umār and Ashja together make up the great group called Ghatafān, with which ‘Āmir were constantly at war

<sup>4</sup> I. e. Eager to spring upon their foes, as camels suffering from the disease called *huyūm*, mad with thirst, rush to the water



## III.

Tells of a battle with the tribes of Najrān — Nahd, the Banu-l-Ḥārith b. Kaʿb, and Jarm — in al-Kaur (the name of a mountain-range in the Yaman).

- (1) Why askest thou<sup>1</sup> not of us — for thou art kind and carest for our fortunes — how we fared in the hollow plain the day that Nahd blenched before us,
- (2) And the tribe of Kaʿb and the whole of Jarm in the plain, the day when they were driven to face us with the whip,
- (3) In al-Kaur, the day that al-Ḥusain<sup>2</sup> lay there still, and ‘Abd al-Madān had seen gallop our<sup>3</sup> horse
- (4) Bestriden by stern warriors eager for battle, clad in ring-mail of iron, deftly fashioned by the armourer?
- (5) (Why askest thou not) which of the knights did most slaughter in the mellay among our foes, when the toil of battle had changed their hue,
- (6) When I singled out their captain, and then left him there, food for the wild beasts, a mass of dead flesh,
- (7) And Rabīʿah<sup>4</sup> fell there in the onset, flung to ground, and the cry of mourning went up at that which Fate had brought to pass?
- (8) That was *my* place — as thou askest, there stood I: how we came there, ask further another time.
- (9) Hast thou asked my people of Ziyād<sup>5</sup>, when the spear-point scathed him, and when ‘Abd did mischief to him?
- (10) And the man Zaid — I left him leading him<sup>6</sup> towards the hills — but it had not been in his mind that he should take refuge there<sup>7</sup>

## IV.

- (1) We went up with noble steeds against the tribe of Ward<sup>8</sup>, and after our onset ill was the luck they gained:
- (2) We de-stroyed the tribe of Dhu-l-Bazarā,<sup>9</sup> and Kaʿb, and their Mālik, and we brought to nought Ba-hīr:

<sup>1</sup> Addressed to a woman-friend

Al-Ḥusain and ‘Abd al-Madān, two chiefs of the Banu-l-Ḥārith.

Let ‘their horse,’ but he means the horse of his tribe ‘Āmir

Rabīʿah here is not the father of Labīl, who was killed, before the battle of Shib Jabalah, in a fight with the Asid at Dhīl Alīq; it is the name of some enemy, a chief is Dubālah see No XXI

<sup>2</sup> The name of the hero is said in the commentary to be Ziyād son of al-Ḥārith perhaps of the Banu-l-Ḥārith

<sup>3</sup> The Zaid here is the title of ‘Abd, Ward was the father of Urwah, a celebrated poet and hero

<sup>4</sup> Dhu-l-Bazarā is said to be a name of the tribe of Abī Bakr b. Kilāb, a branch of ‘Āmir b. Sa’sa’ah see Introduction p. 17

- (18) And at Dhū Najab we met Huṣain (of the Bal-Hārith<sup>1</sup>), and in the battle we destroyed Usāmah;
- (19) And at al-Haumān Qais just escaped us, but left in our hands his bride a prisoner while safe himself;
- (20) And sooth, if he had loved his wife as well as himself, he would have met there his death at the points of our spears!
- (21) And the kin of al-Jaun<sup>2</sup> travelled to meet us [on the morning of the Defile<sup>3</sup>], and were cut off utterly;
- (22) We slew of them a hundred in requital for an old man, and we put chains on a number of their people our prisoners.
- (23) And on the Day of the Defile we met Laqīṭ<sup>4</sup>, and made his head the raiment of a keen sword-blade;
- (24) Hājib<sup>5</sup> we took captive, and he remained in bonds, until we had left his kinsfolk not a single camel;
- (25) And the host of the Sons of Tamīm we left lying there, slain, with arms and heads lopped off;
- (26) Yea, long was the Day to them there, as when thou pilest on a blazing fire fresh wood;
- (27) Unlucky was the day we brought upon them in their own country, poison was the draught they were given there to drink.
- (28) And if the changes of things do not hurry me out of life, they will go on paying tribute to us year after year;
- (29) They will pay it, though they loathe it, abased beneath us, and will give into our hands the reins to guide them.
- (30) But carry this message, if thou passest them, to the host of Sa’d<sup>6</sup> — ‘Sleep soundly! Never shall we break your rest:
- (31) ‘Ye gave us secret tidings, and ye took no part in the attack upon us — verily ye were generous to us!
- (32) ‘If ye had joined the host with the Son of al-Jaun, ye would have been like those who perished and brought shame upon themselves.’

<sup>1</sup> The leading Yamanic tribe of Najrān, south of the territory of ‘Amir (See remarks on this verse *ante*, p. 93)

<sup>2</sup> The two sons of a prince of Kindah, called al-Jaun, “the Black”. See *post*, Frag. 15

<sup>3</sup> Entered conjecturally in a break in the MS. These two princes were slain on the Day of Shīb Jabalah

<sup>4</sup> Chief and leader of the tribe of Tamīm at the battle of Shīb Jabalah, where he was killed

<sup>5</sup> Hājib was the brother of Laqīṭ the verse means that his tribe had to pay in ransom for him all their herds.

<sup>6</sup> The sub-tribe of Tamīm called Sa’d b. Zaid-Manāt, which sent warning to ‘Amir of the intended attack at Shīb-Jabalah (They claimed Sa’-a’ah, the progenitor of the tribe of ‘Amir as one of their kin see Naq. 657<sup>3</sup> and 1064<sup>4</sup> Agh. X. 363)

- (3) What time my tribe were at enmity with her kin,<sup>1</sup> that she might create between her (and us) a cause of trouble and quarrel?
- (4) And if thy people hold thee back that thou leave them not to join us — yet time was when we dwelt together in ‘Ārimah in sweet peace.
- (5) Yet if Sulaimā knew what she might know of my deeds on the morning<sup>2</sup> of alarm, she would cast her lot with the noble.
- (6) We left Madhijj<sup>3</sup> like a tale of yesternight, and Arḥab, when (our horsemen) enveloped them with their troops;
- (7) And we sold Shākir for the ancestral wealth of ‘Akk, and a band of our warriors faced Judhām;
- (8) And we scattered Shanū’ah in every direction, and Ḥimyar met at our hands with trouble;
- (9) And Hamdān<sup>4</sup> there — it matters not to me whether they be at war with me or at peace.
- (10) And we met, in the valley of Dhū Zarūd, the Sons of Shaibān<sup>5</sup>, and they were swallowed up utterly;
- (11) And as for a tribe of the Sons of Asad, we left their women in mourning garb, widowed of their husbands;
- (12) We cut to pieces their chiefs for all to see, and we fed the hyenas full with the flesh of the mighty;<sup>6</sup>
- (13) And we gave Ḥanīfah<sup>7</sup> over to slaughter in their villages, and our attack utterly destroyed Hakam and Hām;<sup>8</sup>
- (14) We slew their captain, and they fled, scattering hither and thither, as thou scatterest in flight the bands of ostriches;
- (15) We returned home with their women captive behind us on our camel-saddles, and with booty of camels — they were our meat.
- (16) And we fell upon Zubaid<sup>9</sup> in the middle of the night, and by dawn their abode was held by a clamorous mighty host;<sup>10</sup>
- (17) And of ‘Abd al-Qais<sup>11</sup> we obtained captives, from far Bahrain, and divided them amongst us;

<sup>1</sup> Lit. ‘That she might bestow between her (and us) buckets of unwholesome water.’

<sup>2</sup> Attacks were always made in the morning, just before dawn.

The tribes named in vv. 6—9 are all of al-Yaman or of Yamanic origin settled elsewhere (Judhām)

<sup>3</sup> See the contempt with which Hamdān is spoken of in No. XXXVII, *post*

<sup>4</sup> A division of Bakr b. Wā'il

<sup>5</sup> Paraphrase

<sup>6</sup> The most powerful division of Bakr b. Wā'il, settled in the mountains of al-Yamāmah, about the site of the modern Rayāh; they were to a considerable extent cultivators having a good water-supply

<sup>7</sup> Azad tribes of the Yaman

<sup>8</sup> The omission of a proper subject to *كُنْ* in this verse suggests that something has fallen out, and that a second division of v. 16 with a first hemistich containing the missing subject, has disappeared

<sup>9</sup> A Ma'di tribe settled on the sea-coast of the Persian Gulf about the peninsula of Qatar, the shore and the islands round it being by the name is meant by *Bahrain*

## ‘ĀMIR.

### TRANSLATION.

#### I.

These three verses belong to a poem the full text of which is given in the Supplement. No. 1, which see for other readings. They are very celebrated and often cited.

- (1) As for me, though I be the son of the Chief of ‘Āmir, and the Knight of the tribe, called on for help in every adventure,<sup>1</sup>
- (2) It was not for my kinsmen's sake that ‘Āmir made me their chief: God forbid that I should exalt myself on mother's or father's fame!
- (3) But it was because I guard their peculiar land,<sup>2</sup> and shield them from annoy, and hurl myself<sup>3</sup> against him that strikes at their peace.

#### II.

An ode devoted to setting forth the glorious deeds of his tribe. In the *nasīb* the lady mentioned, Salmā, (diminutive Sulaimā, v. 5), is said (like Āsmā, the mistress most frequently named) to belong to a hostile tribe Vv. 1—2 are addressed to himself.

- (1) Hast thou recognized, in the low land of ‘Ārimah, the place where Salmā halted, or known again the signs of her abiding
- (2) In the nights when she took thee captive with her rows of pearly teeth, and her eyes like a fawn's that feeds on the balsam<sup>4</sup> bushes —

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<sup>1</sup> Literally, 'In every cavalcade that rides forth'

<sup>2</sup> *Ḥimāhā*, 'their reserved land' that which they claim as their own peculiar.

<sup>3</sup> Lit "thrust at him with my shoulder"

<sup>4</sup> The balsam of Mecca (identical with the "Balm of Gilead" of the O. T.), *Commiphora opobalsamum* (formerly *Amirys commiphora*)



from such a collection; No. 1 has every appearance of being genuine; No. 2 is clearly a portion of No. VIII. Nos. 4, 5, 6 (very celebrated), 7, 8 (actually cited in commy. to *Mufaḍḍaliyyāt*), 10, 11 (also from commy. *Mufaḍḍ*), 13, 15, 16, 17, 20, 22 all seem to be probably the work of ʿĀmir, and to have been taken from some other collection of his poems. The other fragments included in the Supplement are either doubtful or clearly spurious. Of the pieces in the *Dirwān*, No. II (the only long *qasīdah*) is perhaps open to suspicion because of its insistence on the theme of the defeat of Tamīm at Shīb Jabalah; if ʿĀmir was born on the day of that battle, it may be thought hardly likely that he would speak of it as if it were a recent event. The verse (No. 18) which is said in the commentary to refer to the leader of the Banu-l-Ḥārith b. Kaʿb who was certainly a contemporary of ʿĀmir may possibly in reality refer to some other chief called Ḥuṣayn; the battle of Dhū Najab, if it was the engagement referred to in Naq. 587 and 1079, was a *defeat* of ʿĀmir, not a victory: some other fight must be intended. Other pieces which appear to be doubtful are Nos. XVII (on account of its reference to ʿAntarah of ʿAbs) and XXVI (see *ante*, p. 81—82).

Only four pieces in the *Dirwān*, Nos. II, VII, XXVIII and XXXII, exhibit the double rhyme marking the commencement of an ode; in addition there are two in the Supplement (16 and 21), of which the second is certainly spurious. The other pieces are all mere fragments, and the theme is throughout what the Arabs call *fukhr*, boasting of warlike exploits and the glories of the tribe. ʿĀmir was esteemed by al-Aṣmaʿī<sup>1</sup> a good poet in this style. He says that he was called *الْمُزَكِّى*, “the adorer” or “beautifier” of verse.<sup>2</sup> Of himself he says repeatedly that he is a “Child of War” (XIV, 1; XXIII, 4; XXIX, 10), and it is of warfare only that he has to tell. We must not expect to find in him the variety and the poetic imagination displayed by ʿAbūl. A comparison with ʿAntarah, the other great warrior-poet, suggests itself, but of ʿĀmir we possess no *nasīb*, in which the resources of Desert minstrelsy were chiefly displayed, and are thus unable to set one poet against the other. For the rest, the reader of the *Dirwān* will judge for himself of the man and his work.

T A with the rhyme *الأحْسَنَ*. This may, however, be only an inaccuracy in the Lexicons, and it is possible that the note referred to above may also be due to a confusion of memory on the part of the annotator.

<sup>1</sup> Mbd Kamil 93<sup>14</sup>

<sup>2</sup> The same epithet is applied to Ṭufail of Ghani Mflit p. 410<sup>15</sup>.

day when ‘Āmir son of aṭ-Ṭufail died.” He left no son, though his *kunya* Abū ‘Alī shows that he had had at least one born to him, who probably died in infancy.

As in the case of ‘Abīd, we have no information regarding the person who first collected the poems of ‘Āmir b. aṭ-Ṭufail; he may very possibly have been Abū ‘Amr ash-Shaibānī. Our present *ḍirwān* is said to follow the readings of Abu-l-‘Abbās Aḥmad b. Yahyā, called Tha‘lab (200—291), a pupil of Ibn al-A‘rābī and a celebrated doctor of the Kūfī school of grammar. The author of the commentary, Abū Bakr Muḥammad b. al-Qāsim al-Anbārī (271—327 or 328), was Tha‘lab’s most distinguished pupil, and also of the school of Kūfah. He is well-known as the editor of his father’s great commentary on the *Mufaḍḍaliyyāt*, and as author of the *Kitāb al-Aḍḍād* (ed. Houtsma, 1881), and the *Kitāb as-Zāhir fī Ma‘ānī Kalāmāt an-Nās* (MS. Kōprülü 1280). A great commentary on the *Mu‘allaqāt* also goes by his name, and exists in MS. in Constantinople: of this the commentary on Ṭarafah’s *Mu‘allaqah* was published by Dr. O. Rescher in 1910. The present work is not mentioned by name in the list of compositions attributed to him in Ibn Khallikān’s *Biographies* or in the *Fihrist*, p. 75<sup>1</sup>, but there can be no doubt whatever of its authenticity. The introduction and the commentaries on the two poems (Nos. XI and XXIX) which are included in the *Mufaḍḍaliyyāt*, agree with the commentary on that work which goes by his father’s name and was revised by himself: No. XXVI is also, as noted on p. 161, taken from the same commentary. The scholia are deficient in information regarding the historical bearing of the poems: perhaps it was in many cases no longer procurable. They sometimes contain evident inaccuracies, as for instance in p. 94<sup>1</sup>, p. 124<sup>1</sup>, p. 125<sup>1</sup>, p. 127<sup>1</sup>, and p. 129<sup>1</sup>. A curious slip of memory is the quotation of verses made up of hemistichs taken from different parts of the same poem, e.g.: p. 121<sup>1</sup>, p. 122<sup>1</sup>, p. 123<sup>1</sup>. Notwithstanding these defects, however, the commentary is useful, especially as a guarantee of the accuracy of the text. The original from which our MS. was copied was a good one, and the copyist has generally been faithful to it. All departures from the text have been indicated in the notes. The case is very different from that of the portion of the MS. (undoubtedly by the same hand) containing the *Ḍirwān* of ‘Abīd.

There may have been other collections of ‘Āmir’s poetry in existence. In the commentary to the *Mufaḍḍaliyyāt*, p. 33, v. 2 of poem No. VIII is cited as in our MS. and a marginal note alleges that the reading in ‘Āmir’s *Ḍirwān*<sup>2</sup> is *مَيْلٌ حَسْبِ نَعْرِقِدٍ*, as the poem rhymes in *ب*, this would imply that a *ḍirwān* exists somewhere with a wholly different recension of the poem.<sup>3</sup> Some of the pieces in the Supplement seem to be taken

<sup>1</sup> This is the only place that he prepared a number of *Ḍirwāns* of celebrated poets including Zuhayr, Nābighah, Jarīd, al-Ash‘ar, and others.

<sup>2</sup> *ندى في نوى*.

<sup>3</sup> As noted above, a verse ending in our recension in *نَحْسِمُ* occurs in the LA and

do thine.” “Brother,” said Labīd, “never did I see his like;” and he began to speak of his sincerity, his piety, and the beauty of his speech. “Hast thou anything with thee of his sayings?” “Yes,” he answered, and he drew out the Chapter of “The Merciful,” and read it to Arbad. When he had finished, Arbad said — “Would that I could meet *ar-Rahmān* (‘the Merciful’) in this wilderness! Curses upon me if I smote him not with my sword!” A cloud gathered above the twain, and they went to seek for their camels. As Arbad reached his, a thunderbolt from heaven fell upon him and slew him.

Neither of these stories commands our confidence. But we have a piece of evidence, in the large number of elegies composed by Labīd on his half-brother Arbad, to whom he was passionately attached, which is conclusive as regards the fact that the latter did die by lightning<sup>1</sup>, and that Labīd at the time had not accepted Islam<sup>2</sup>. It is quite improbable that Labīd, already a mind disposed to piety, would have lamented Arbad so deeply, and in so many beautiful poems, if the latter had really been a party to a treacherous attack on the Prophet, or spoken the blasphemy imputed to him. and the number of these poems indicates that they covered a considerable space of time, so that it is more probable that Arbad died about the time of Labīd’s first visit, on Abū Barā’s behalf, to Muḥammad, than that he died some years later, on returning from ‘Āmir’s visit in A. H. 9 or 10. It is certain that Labīd, if not then already a Muslim, was disposed to accept the new Faith, and did so very soon afterwards.<sup>3</sup> It is significant that we have no *murthuyah* by him on the death of ‘Āmir b. at-Tufail.

On the whole, therefore, it seems probable that we may dismiss as quite without foundation the story of ‘Āmir’s project of assassinating the Prophet. That he used truculent language to him is possible, but we cannot, of course, place any confidence in the conflicting accounts of what actually passed at the interview. It is likely that he died soon after his return; but whether he really passed away among the Salūl, as his reported last words (which have become a proverb) would indicate, seems uncertain. The story told in Agh. XV, 139, and repeated in the preface to our *Dīnān* (p. 91<sup>1</sup> ff.), that the Banū ‘Āmir set up standing stones (*ansāb*) enclosing a space of a square mile round his grave, within which the ground was a *ḥumā*, not to be violated by man or beast entering it, rather leads one to suppose that he died among his own people. “Never,” says Abū ‘Ubadah<sup>4</sup>, “was there seen a day with more men and women weeping, or more faces torn with nails, or more garments rent in mourning, than the

<sup>1</sup> Labīd Dīw V, 2—3 (Khālidī p. 17)

<sup>2</sup> See Dīw VI (Khālidī, p. 21), in the form in which it stands in Agh. XIV, 99 and XV 140, and in BQut 151—2

<sup>3</sup> One of the difficulties in the chronology of this series of episodes is the fact that in one list of the persons among whom the booty of Hunayn was distributed (A. H. 8) called *al-Mu‘allafah qulūbuhum*, appear the names of Labīd and ‘Alqamah b. ‘Uthayb (Bishām 883), then names are absent from the second list. See Caetani, *Annali*, Vol. II, Part 2, p. 185. It is apparently this fact that has induced Caetani to put the visit of ‘Āmir to the Prophet before the battle of Hunayn.

<sup>4</sup> Agh. XV 139.



hammad, "until thou profess faith in the unity of God." The conversation went on, ‘Āmir expecting Arbad to carry out his instructions and attack the Prophet: but Arbad did nothing. At last, after again asking in vain for a private interview. ‘Āmir said to Muḥammad — "By God! I will fill the land against thee with horses and men." As he departed, the Prophet cried — "O God! be thou my helper against ‘Āmir b. at-Ṭufail!" ‘Āmir, as he went away, said to Arbad: "Woe to thee, Arbad! Where was what I commanded thee to do? By God! there was not a man on the face of the earth whom I used to fear more than thee: but now I swear that I will never fear thee again." "Prthee," said Arbad, "be not hasty against me. By God! whenever I attempted to do what thou badest me, thou camest between me and the man, so that I saw thee only. Should I then have smitten thee with my sword?" So they returned to their own land. And while they were journeying, God sent upon ‘Āmir a tumour in his neck, from which he died in the tent of a woman of Salūl; and as he was dying he said — "O ye sons of ‘Āmir! a tumour like the tumour of a young camel, and a death in the tent of a woman of Salūl!"<sup>1</sup> His companions buried him there, and passed on to their homes. When asked how they had fared at Madinah, Arbad said. "It was nought! He called upon us to worship a Thing — would that it were here before me now, that I might shoot it with this arrow and slay it!" A day or two after this speech he went forth with a camel for sale, when God sent upon him and his beast a flash of lightning, which consumed them both.

This is the story of Ibn Ishāq. But there is another version of the interview between ‘Āmir b. at-Ṭufail and the Prophet<sup>2</sup>, which makes no mention of his being accompanied by Arbad, and says nothing about a plot to assassinate Muḥammad. ‘Āmir, it is said, was received in a friendly way by the Prophet, who set a cushion for him to lean on, and invited him to accept Islām. ‘Āmir replied that he would do so on condition that he was given dominion over the nomads, while Muḥammad ruled over the towns and villages. The Prophet refused: whereupon ‘Āmir rose in anger and departed, saying — "Verily I will fill the land against thee with short-haired horses and youthful warriors!" On his way home ‘Āmir was stricken, as already related, by the bubonic plague, and died in the tent of a woman of Salūl.

There is also a quite different story of Arbad's death<sup>3</sup>, which makes it happen in A. H. 4 after the return of Labīd from his mission to the Prophet on behalf of Abū Bera. As already stated<sup>4</sup>, Labīd while at Madinah became acquainted with the Prophet's teaching, and is said to have brought home with him a copy of the 55th Chapter of the Qurʾān. Arbad met him and said "Brother, tell me about this man: for there is no one who has visited him whose word in regard to him I trust more fully than I

<sup>1</sup> The story of Salūl was held in contempt by the rest of ‘Āmir. See Div. No. XXV transl. preamble  
<sup>2</sup> Agh. XV 18, lower leaf.  
<sup>3</sup> Agh. XV 18, upper leaf.

<sup>4</sup> See above p. 87.

the piece just cited, to blame the Banū Ja‘far, *including* ‘Āmir b. aṭ-Ṭufail, not for falling on the party of Muslims, but for not protecting them against Sulaim, and for not answering their call for help when they were beset by their enemies.

Lastly, BHishām<sup>1</sup> quotes a pair of verses by a man of Sulaim, Anas b. ‘Abbās, exulting over the slaying of Nāfi‘ b. Budail (one of the Muslims who fell) as an act of vengeance for the death of Ṭu‘aimah b. ‘Adī, his nephew, whom he calls Abū Zabbān.

The conclusion of the whole matter would seem to be that the mission to Bi‘r Ma‘ūnah was a warlike expedition, sent by the Prophet to help one section of the Banū Sulaim against another, and that it was not a body of preachers sent for the conversion of the Banū ‘Āmir; at the same time the Prophet had reason to think, from his relations with Abū Barā, that the Banū ‘Āmir were friendly to him, and might be expected to help. In this he was disappointed; the Sulaimis proved to be treacherous, and ‘Āmir b. aṭ-Ṭufail perhaps joined them in the attack on the Prophet's party. At the same time it is unlikely that in so doing he violated an express pledge of protection given by Abū Barā; this seems probable from the fact, that the Prophet paid the blood-wit for the two ‘Āmirites whom ‘Āmir b. Umayyah slew when they were returning from Madīnah to their tribe.

Abū Barā did not live long after the affair of Bi‘r Ma‘ūnah. There is a legend which says that grief for the treachery practised by ‘Āmir b. aṭ-Ṭufail on this occasion caused him to commit suicide by drinking strong wine till he died<sup>2</sup>.

The second of the two events mentioned above is the visit of ‘Āmir b. aṭ-Ṭufail to the Prophet, probably in the year 9<sup>3</sup>, or perhaps 10 of the Hīrah. According to the account in BHishām (p. 939 ff.), Ṭabarī (I 1745—7), and the *Aghānī* (XV 137)<sup>4</sup>, all of which draw the tale from the same source and tell it in practically the same words, a deputation of the Banū ‘Āmir b. Ṣaṣa‘ah, headed by ‘Āmir b. aṭ-Ṭufail, Aḥbad b. Qais (half-brother to Labīd), and Jabbār b. Salmā, came to the Prophet. ‘Āmir, it is said, intended treachery. When urged by his tribe to accept Islām, he had answered — “I have sworn that I will not cease until the Arabs all become subject to me. Shall I then myself follow after this champion of the Quraysh?” He arranged with Aḥbad that he, ‘Āmir, should occupy Muhammad's attention by conversation, and that Aḥbad should then fall upon him and despatch him with his sword. When ‘Āmir reached the Prophet's dwelling he said — “O Muḥammad! grant me a private interview”<sup>5</sup>. “No,” answered Mu-

<sup>1</sup> P. 651

<sup>2</sup> See Agh XXI. 100<sup>10</sup> BQut., 224 ff., Naq p. 199, note.

<sup>3</sup> This is BHishām's date. Ṭabarī gives 10, others speak of the year as that in which the Prophet died (Naq 676<sup>4</sup>). Caetani (*Annali dell' Islam*, Vol. II Pt. 2 p. 90) puts the visit in A. H. 8 (Jumāda II) but this appears to be doubtful see below.

<sup>4</sup> Other versions are in BSa'd (Wellhausen *Skizzen Vorarb.* IV) § 96, Mubarrad. *Kāmil* 725<sup>12</sup>, Maidānī (Freyt.) II, 172. There is much discrepancy here.

<sup>5</sup> This is the only suitable translation of حَانِي (not حَانِي see Tab. 1746, note d. and glossary).

Rabfah, urging him to take steps to punish ‘Āmir b. at-Tufail for his treachery. When Rabfah heard the verses, he went to the Prophet and said: “O Apostle of God! Will a sword-blow or a spear-thrust that I inflict upon ‘Āmir wash away from my father the guilt of this act of treachery?” “Yes, God knows,” said the Prophet. Rabfah then returned home and struck ‘Āmir a blow which did not wound him in a vital part. His fellow-tribesmen sprang upon him and seized him, and called out to ‘Āmir — “Retaliate upon him with the like!” ‘Āmir rescued Rabfah from their hands, and then dug a pit and said: “Bear witness, all of you, that I have put away his sin in this pit.” Then he filled in the earth again, and let Rabfah go.

In the commentary to No. XL of Ḥassān’s *Du‘ān* <sup>1</sup> an elegy on al-Mundhir b. ‘Amr, the captain of the expedition, by his sister is cited, which is more explicit: vv. 4—8:

“Weep for the warriors who stood their ground, the noble in nature, the noble in stock!

“There joined together against them the wolves of the Ḥijāz, the sons of Buhthah and the sons of Ja‘far;

“Their leader was ‘Āmir, the miserable wretch, the traitor, the man of violent, horrible deeds.

“If they had had but warning of that combination against them, the hosts of the adulterous one-eyed wretch <sup>2</sup>,

“Their foes would have found them lions on the morning of battle: not strange to them was such a case of old!”

There is no possibility of misunderstanding this piece; but it rather gives the impression of being too conclusive, and is scarcely consistent with the next two extracts. Buhthah is the name of a subdivision of Sulaim “Wolves of the Ḥijāz” is a strange name to give to the Banū Ja‘far, who were a tribe inhabiting Najd, not the Ḥijāz.

Ka‘b b. Mālik the Anṣārī, one of the Prophet’s poets, in a passage quoted by BHishām <sup>3</sup>, says to the Banū Ja‘far:

“Ye left your protected stranger <sup>4</sup> to the mercy of the Banū Sulaim, in cowardice and shame, for fear of an attack by them.

“If he had taken hold of a bond uniting him to Nufail <sup>5</sup>, he would (in so doing) have stretched a cord which would have held securely;

“Or the Quratā <sup>6</sup> — they would not have deserted him: of old they have been faithful when ye have broken faith.”

This last passage appears to be irreconcilable with the account of the affair given by Ibn Ishāq. Another poem by Ka‘b b. Mālik is quoted by Ṭabarī <sup>7</sup>, which seems, like

<sup>1</sup> Hirschfeld *ut sup.* pp. 57—8

<sup>2</sup> I.e. ‘Amr b. at-Tufail, who lost one eye at Fāt ar-Rih.

<sup>3</sup> P. 652

<sup>4</sup> Read *ḡarabum*

<sup>5</sup> Nufail and al-Qurāt are said to be the names of tribes or houses in Hawāzin.

<sup>6</sup> I. pp. 1145—6.

to ask his aid in effecting a cure. The Prophet refused the present, at the same time saying that if he could have accepted any gift from a polytheist, he would have taken one from Abū Barā; he sent, however, by the hand of Labīd a lump of clay which he had moistened with his spittle, and told him to dissolve it in water and give it to Abū Barā to drink. Labīd, it is added, stayed some time in Madīnah, reading the Qurʾān, of which he copied out the *Sūrat ar-Raḥmān*<sup>1</sup>, and took it home with him. He gave the clay as directed to Abū Barā, who dissolved and drank it and recovered<sup>2</sup>.

Finally, had ‘Amir b. aṭ-Ṭufail been primarily responsible for the treachery which led to the slaughter of the mission, it is very strange that his name should not have been embodied in the formal curse which, for many days after hearing of the disaster, the Prophet recited in the morning prayers at Madīnah.

The strongest evidence that ‘Amir b. aṭ-Ṭufail was concerned in the slaughter at Bir Maʿūnah, and that Abū Barā had given some sort of guarantee for the safety of the party, is contained in the fragments of contemporary poetry relating to the event which have been preserved in the *diwān* of Ḥassān b. Thābit and elsewhere. In the *diwān*<sup>3</sup> there are three pieces, No. XL, an elegy of 3 verses on Nāfiʿ b. Budail, who fell in the fight, No. XCIV, an elegy on the slain of Maʿūnah, mentioning the leader al-Mundhir by the name given to him by the Prophet, *al-Muʿniq liyamūt*<sup>4</sup>, and No. CXI, addressed to Rabīʿah, son of Abū Barā. In the first of these (which is also attributed to ‘Abdallāh b. Rawāḥah) there is no mention of ‘Amir; nor in the second, for the third verse, which speaks of treachery, would be equally or more applicable to the sections of Sulaim who are said to have invited the party<sup>5</sup>. In the third, (of which the verses are given in a different order in BHishām 650 and Ṭabarī 1445) the poet says (following BHishām):

“Ye sons of Umm al-Banīn<sup>6</sup>, are ye not stirred — and ye are among the foremost of the people of Najd —

“By the flouting by ‘Amir of Abū Barā, that he might break his covenant<sup>7</sup> And a mistake is not the same thing as a crime deliberately committed.

“Carry this message to Rabīʿah, the man of enterprise — ‘What hast thou accomplished in the passage of time since I saw thee<sup>8</sup>

“Thy father is the old warrior Abū Barā, and thy mother’s brother the glorious Ḥakam son of Saʿd.”

In the commentary to this piece<sup>9</sup> it is explained that the poem was addressed to

<sup>1</sup> Sūrah LV

<sup>2</sup> For the rest of this story see below.

<sup>3</sup> Ed Hirschfeld, London 1910

<sup>4</sup> See v 4 أَعَفَّ نِي مَسِيَّة

<sup>5</sup> Observe that the mission is spoken of in v 2 by a warlike denomination, خَلَّ الرِّسَالِ.

<sup>6</sup> See genealogy of the house of Jaʿfar, *ante* p 73

<sup>7</sup> Hirschfeld, *Scholia and Annotations*, p. 81

of the Qur’ān<sup>1</sup>, abrogated, and in its place Qur. III 163 was delivered: “By no means think ye that those who have been slain in the cause of God are dead: nay, rather, they are alive with their Lord, where they are nourished and are joyful.”

This narrative has aroused considerable doubt among those who have examined it<sup>2</sup>. In the first place, it occurs in a record of warlike expeditions, *Mughāzī*<sup>3</sup>, not of peaceful missions. It will be observed from the opening of the narrative in BHishām 648 that the expedition to Bi’r Ma’ūnah was sent in Šafar, just after the three months of peace, Dhu-l-Qa’dah, Dhu-l-Ḥijjah, and Muharram, had expired; this would seem to indicate that it was connected with warfare. For a preaching mission so large a number as 40 would scarcely be required, still less 70. We have, moreover, an account of the affair which makes no mention at all of ‘Āmir b. aṭ-Ṭufail. In BSa’d. p. 38<sup>4</sup>, there is a short statement resting on the authority of Anas b. Mālīk, which asserts that the sub-tribes Ri’l, Dhakwān and ‘Uṣayyah<sup>5</sup> of Sulaim came to the Prophet and asked his help against the other sections of that group: that the Prophet gave them according to their request a body of seventy men of the *Ansār* called the *Qurra* (because they collected wood and water for the Prophet during the day-time, and spent the night in prayer and reciting the Qur’ān): that when this band arrived at Bi’r Ma’ūnah, the sections of Sulaim named acted treacherously by them, and attacked and slew them: that when the news reached the Prophet, he prayed for a whole month in the morning prayers that the curse of God might rest upon Ri’l, Dhakwān, and ‘Uṣayyah: and that the Prophet also recited as a verse of the Qur’ān the words already quoted, which were afterwards abrogated or forgotten (رُفِعَ وَنَسِيَ). With this agrees the statement made by Wāqidi that the guide of the party was a man of Sulaim. It should also be remembered that in the previous year, A.H. 11, the Prophet had already attacked the Banū Sulaim, and that, owing to the dispersion of the tribe to its watering-places, he had not inflicted on it any serious loss. According to the genealogists, Sulaim was the brother of Hawāzin, but not more nearly connected with ‘Āmir b. Ša’sā’ah.

As regards the guarantee of protection said to have been given by Abū Baiā, the traditions also exhibit serious discrepancies. It is not probable that Abū Baiā himself visited Muḥammad. The account in *Aḡlānī* XV<sup>6</sup> states that he was ill with an internal tumour<sup>7</sup>, and that he sent his nephew Labīd to the Prophet with a present of camels—

<sup>1</sup> Tabari 1447<sup>12</sup>

<sup>2</sup> See Muir, *Life of Mahomet*, Vol. III p. 208, note, Caetani, *Annali*, I, p. 580, note 3. Lammens, *Lectures d'un voyage en Islam*, s. v. Bi'r Ma'ūnah.

<sup>3</sup> Wāqidi, BSa'd. Yaṣūbi

<sup>4</sup> The record adds Liḥyān, but this was a section of Hudhail, a quite different stock, the name seems to have crept in because this tribe was mentioned in the Prophet's curse see above.

<sup>5</sup> In *Jum'at* I, see BSa'd. 24. BHishām 544, Wāqidi 195. The expedition was led by Muḥammad in person, and consisted of 300 men.

<sup>6</sup> P. 137, text

<sup>7</sup> دَسَلَد.

the Prophet's followers fought bravely until they were all slain except one man, Ka'b b. Zaid, who, though grievously wounded, survived and recovered, to fall next year (A. H. 5) fighting at the Battle of the Trench. Two of their number, ‘Amr b. Umayyah aḍ-Ḍamrī and al-Mundhir b. Muḥammad b. ‘Uqbah,<sup>1</sup> a man of Madīnah, were absent at the time, tending the camels of the party. From a distance they saw the birds of prey circling over the scene of the fight, and went towards the encampment, where they found their companions butchered, and the horsemen of their enemies standing by. ‘Amr b. Umayyah was for escaping, that he might carry news of the fate of the party to the Prophet: but the man of Madīnah, saying that he had no desire to live longer after the death of his friends, attacked the Sulamīs, and fought till he was slain. ‘Amr was taken prisoner and brought before ‘Āmir b. aṭ-Ṭufail, who, ascertaining that he belonged to Muḍar<sup>2</sup>, released him, after cutting off his fore-lock, saying that he did so because of a vow his mother had made to release a captive<sup>3</sup>. ‘Amr then made his way towards Madīnah, and at Qanāt, a valley near the town, met two men of the Banū Kilāb of ‘Āmir, whose tribe he ascertained by questioning them. He waited until they were asleep, and then killed them both, in reprisal for his slain companions. These men, however, had been visiting the Prophet, and had received a safe-conduct from him, which ‘Amr did not know. When, therefore, he reached Madīnah and told the tale of the death of his fellows and the slaying of the two ‘Āmirites, Muḥammad decided that the price of blood must be paid for the latter to Abū Barā.

The Prophet was greatly distressed at the fate of his missionaries — more so than at the death of any others who fell in his wars. He continued for fifteen days (others say forty)<sup>4</sup> after the morning prayer to invoke the curse of God upon their slayers, as well as upon the tribes of Liḥyān, ‘Aḍal, and Qārah (branches of Hudhail), who had put to death another small party of emissaries sent to them at ar-Rajīf, the news of which event reached him on the same day as that of Br'r Ma'ūnah. This continued until the verse Qur. III 123<sup>5</sup> was sent down. Afterwards a message from the slain Muslims was delivered by Gabriel to the Prophet as a verse of the Qur'ān<sup>6</sup> in the following words: "Tell our people that we have met our Lord, and He is satisfied with us and we are satisfied with Him." This verse was, after it had for some time been recited as part

<sup>1</sup> So BHishām 649, Wāqidi calls the second man al-Hārith b. aṣ-Ṣimmah.

<sup>2</sup> And not to al-Yaman like the people of Madīnah.

<sup>3</sup> BHish 650<sup>1</sup> قُلْ أَمْرٌ بِي الضُّعْفِ. قَدْ كُنْ BṢa'd 37<sup>14</sup> أَعْتَصَمْتُ عَلَى رَقَبَةٍ رَعِمَ أَبَا كَلْتٍ عَلَى أُمِّهِ  
عَلَى أُمِّ نَسْمَةٍ قَاتَتْ حَرْ عَنِهَا

<sup>4</sup> Wāqidi 341 (BṢa'd 38 foot says 30)

<sup>5</sup> ‘Aḍal and Qārah are also said to be descended from Khuzaimah (father of Asad) through al-Haun (BDuraid 110)

<sup>6</sup> "Thou hast nought to do with the matter: it is for God to bring them to repentance or to punish them"

<sup>1</sup> Wāqidi 341, BṢa'd 38

during the Prophet's life, and went away to Syria after the conquest of at-Ṭā'it. When Muḥammad died, he returned hastily to his tribe, and remained hesitating what to do. Eventually he decided again to accept Islām, and was taken into favour by Abū Bakr<sup>1</sup>. There is a story told of the poet al-Ḥuṭa'rah in the *Aghāmī*<sup>2</sup> which implies that ‘Umar made ‘Alqamah governor of the Ḥaurān, and that he died while holding that office. All these indications point to the contest being late in ‘Āmir's life, though before the death of his uncle ‘Āmir Abū Barā, who regarded it with great disfavour.

We now come to two events of which there is no mention in the *Dīcān*, but which, inasmuch as they connect ‘Āmir b. at-Tufail with the Prophet, bring him into the general history of Islām and have, most probably, influenced tradition as to the occurrences of his life, and perhaps even the judgment of critics on his poetry.

The first of these is the affair of Bi'r Ma‘ūnah, where, in the month of Ṣafar of the 4th year of the Hījah, four months after the battle of Uḥud, the cause of the Prophet sustained a severe disaster<sup>3</sup>. According to the received story, as related by Ibn Ishāq, Abū Barā ‘Āmir b. Mālik, the old chief of ‘Āmir b. Ṣa‘a‘ah, visited the Prophet in Madīnah with a present of valuable horses and camels. Muḥammad refused to receive a gift from an unbeliever, and invited Abū Barā to accept Islām. He did not do so, but did not reject it, and suggested that the Prophet should send some of his companions to Najd to preach the new faith to the people, adding that he hoped that the mission would largely be successful. Muḥammad said that he feared the risk the missionaries would run from the people of Najd. Abū Barā promised to be their protector, and again urged the Prophet to send them. Thereupon Muḥammad despatched a party of forty<sup>4</sup> men, the most eminent of the believers, under the command of al-Mundhir b. ‘Āmir, one of the Banū Sā‘idah of Madīnah, called "He that hastens to death," *al-Mu‘niq luyamūt*. They had a guide of Sulaim, who took them to a water belonging to that tribe called Bi'r Ma‘ūnah, at the eastern edge of the *ḥarrāh* of Sulaim, on the boundary of ‘Āmir, where they encamped. Thence they sent forward Ḥarām b. Miḥām as messenger to ‘Āmir b. at-Tufail with a letter from the Prophet. ‘Āmir did not even read the letter, but fell upon the messenger and slew him. Thereupon he called on his tribe, the Banū ‘Āmir, to attack the little band of missionaries. They refused, alleging that to do so would be to violate the safe-conduct given by Abū Barā. ‘Āmir then sought the aid of the sub-tribes of Sulaim called ‘U-ayyah, Ri‘, and Dhakwān, who joined him in his attack on the band of Muslims. They found them encamped about their camel-saddles, having sent out their beasts to graze, and surrounded them. A fight ensued in which

<sup>1</sup> Tabari I, 1800—1800.

<sup>2</sup> XV, 59, top.

<sup>3</sup> The authorities are BHishām 648 ff; Bsa‘d, II, Part 1, 36 ff; Tabari, I, 1441 ff; Wāqidī, *Maghāzī*, 337 ff; Ya‘qūbī, *History*, II, 75.

<sup>4</sup> So BHishām and Tabari 1442<sup>a</sup>; Wāqidī 337, seventy, and so Bsa‘d 362; Ya‘qūbī 75, foot, twenty-nine.

the battle ‘Āmir b. at-Ṭufail, while encouraging his men to distinguish themselves in fight, was examining their spear-heads to see if they bore blood-marks, when Mus-hir came up and held out his lance, calling on ‘Āmir to inspect it. ‘Āmir bent down to do so, when Mus-hir thrust forward the spear, and with it gashed ‘Āmir’s cheek and pierced his eye. Having done him this injury, Mus-hir left his spear behind him and galloped away, rejoining his own tribe, with which he hoped to make his peace by the treacherous attack on ‘Āmir. The fight was inconclusive, each party withdrawing without obtaining booty: “but the greatest endurance and valour in battle were shown by the Banū ‘Āmir”.<sup>1</sup>

To this battle refer Nos. X and XI of the *Dirwān*. We may estimate approximately its date by the facts that it was subsequent to the Day of al-Mushaqqar (XI. 6), and that Mus-hir was the grand-son of ‘Abd-Yaghūth, who led the tribes of Madhḥij at the fight of the Second Kulāb, and who must have been dead when the command fell to al-Ḥuṣain. Caussin de Perceval<sup>2</sup>, with some probability, fixes al-Mushaqqar in 611 A. D., and Kulāb the year after; so that Faif ar-Riḥ may have been fought in 613 or 614.

The *Dirwān* contains no reference, except in the Introduction prefixed to the poems, to the celebrated contest for preëminence in glory between ‘Āmir b. at-Ṭufail and his cousin ‘Alqamah b. ‘Ulāthah. The story will be found in the *Aghānī*, XV, 52—59, and is admirably translated in Caussin de Perceval’s *Essai*, II, 564—69. The principals did not themselves compose the poems which play so great a part in such contests, but appeared with poets in attendance who recited compositions in their praise. On the side of ‘Āmir b. at-Ṭufail was his cousin Labīd, and later on, more important still, Maimūn al-A’sha of Bakr b. Wā’il; on the side of ‘Alqamah, Marwān b. Surāqah b. ‘Auf, Quhāfah b. ‘Auf, as-Sandarī b. Yazīd b. Shuraiḥ (all of them his cousins), and Jarwal, called al-Ḥutai’ah. As already mentioned, the matter in dispute was referred to Harim b. Qutbah b. Sinān of Fazārah, who prudently decided that the two parties were equal in merit, “like the two knees of a camel, which touch the earth together when it kneels.” Harim in due time embraced Islām, and was praised by the Caliph ‘Umar for his discretion in refusing to disclose which of the litigants he really preferred. ‘Alqamah also became a Muslim, but when is uncertain. he had succeeded to the chiefship of ‘Āmir b. Ṣa’sa’ah after the death of ‘Āmir b. at-Ṭufail. On the Prophet’s death he apostatized, like the leaders of most other nomad tribes. Khālīd b. al-Walīd was sent against him by Abū Bakr, whereupon ‘Alqamah hastened again to declare his adherence to Islām and made his peace with the Caliph.<sup>3</sup> Another version is that after confessing Islām he apostatized

<sup>1</sup> Naq 472<sup>13</sup>. In the *‘Iqd* an account less favourable to ‘Āmir is given, though all three narratives profess to be drawn from Abū ‘Ubaydah. Probably the Muslim conception of ‘Āmir as the “enemy of God” (see further on) has prejudiced the reporter. The *Dirwān*, however, appears to admit the loss of some spoil by ‘Āmir, see No X, 3, and No XI, 12.

<sup>2</sup> *Essai*, II, pp 576, 579

<sup>3</sup> *Agh* XV, 57



b. al-Khurshub, to which the narrative is appended, distinctly represents ‘Āmir as having escaped by reason of the speed of his horse (vv. 6 ff.); and Salamah mentions as the scene of the engagement (v. 13) “the East of al-Maraurāt” (where Hakam is said to have hanged himself) and Sāhūq (v. 16), where there is said to have been a great slaughter of the Banū ‘Āmir.<sup>1</sup> The fragment comes from a suspected source: not only is it put forward by Ibn al-Kalbī<sup>2</sup>, whose good faith is doubtful: it is also said to have been copied by him from “the Book of Hammād ar-Rāwiyah”, a man who is charged with much falsification of ancient poetry.

Another mishap was suffered by the Banū ‘Āmir at a place called al-Bathā’ah<sup>3</sup>, where they had raided the Banū ‘Abs, but were repulsed and pursued. Here ‘Āmir is said to have hamstrung his horse al-Ward or al-Maznūq<sup>4</sup>, when it broke down with him in his flight. Here also were killed ‘Āmir’s cousin al-Barā, son of ‘Āmir b. Mālik the chief of the tribe, and ‘Abdallāh b. at-Tufail ‘Āmir’s brother.

To judge by the *Dūcān*, there must have been many other engagements between ‘Āmir and the tribes of Ghatafān, with results more favourable to the former than those here recorded, but our sources do not give the details of them.

On the side of al-Yaman also it is clear that ‘Āmir and Madhḥij were often in conflict: but we have the particulars of only one important fight, that of Faif ar-Rih<sup>5</sup>. Here the whole of Madhḥij, under the command of al-Ḥuṣayn b. Yazīd al-Ḥārithī, are said to have assembled together, including Nahd (to which several champions belonged), the Banu-l-Ḥārith, Juḥfī, Zubaid, Sa’d al-‘Ashnah, Mu’ād, and Ṣudā<sup>6</sup>, besides several divisions of Khath‘am, and to have attacked ‘Āmir b. Sa‘sa‘ah, then dispersed at their summer pastures in Faif ar-Rih<sup>7</sup>. ‘Āmir was also represented by nearly all its divisions, including Kilāb, Numan, Ja‘lah, and al-Bakkā. Hilāl was not present, but ‘Āmir b. at-Tufail is said to have bought from that tribe forty lances<sup>8</sup> and distributed them among his followers. The battle is said to have lasted three days, but little is told of it except the fights between particular champions. ‘Āmir b. at-Tufail was the leader of ‘Āmir b. Sa‘sa‘ah, and is related himself to have received twenty spear-wounds between the throat and the navel. On the side of ‘Āmir was fighting one Mus-hir, son of Yazīd, son of ‘Abd-Yaghūth chief of the Ba-Ḥārith. Mus-hir had committed some crime in his own tribe which compelled him to leave it, and had claimed the protection of ‘Āmir. During

<sup>1</sup> The copy. to ‘Urwah X. like that to Salamah’s poem, treats the Days of ar-Raqam and al-Maraurāt (or Sāhūq) as the same.

<sup>2</sup> See *ante*, p. 4.

<sup>3</sup> See Bakrī 1392-3. This is the name mis-printed in Bāthir 484 *أشود*, and in the *Iqd* *أشود*. See Frag. 13 in our *Dūcān*.

<sup>4</sup> This must be incorrect, as al-Maznūq carried him long afterwards, at the Battle of Faif ar-Rih (Diw. No. XI. 2).

<sup>5</sup> Narratives in Nau. 469 ff., Bāthir I. 474, and *Iqd* III. 102.

<sup>6</sup> The name means ‘The level waterless desert where the wind blows strongly’.

<sup>7</sup> This very moderate number justifies us in suspecting exaggeration in the account of the battle.

valley was a *cul de sac*, and on returning they found their way blocked and the enemy awaiting them at the entrance. According to the story, both in Abū ‘Uбайдah and Ibn al-Kalbī, ‘Āmir b. at-Ṭufail had turned aside to visit the tent of a woman of Fazārah, Asmā, daughter of Qudāmah b. Sukain b. Khadij, of Sa’d b. ‘Adī, whose acquaintance he had perhaps made at ‘Ukādh<sup>1</sup>: she had just been married to Shabath b. Ḥauq b. Qais, of the same tribe. There he is said to have stayed till the ‘Āmirites, discovering their error, resolved to make a dash for escape through the opposing forces. As they passed by Asmā’s tent, he rejoined them in the desperate effort for freedom. He and some of the band escaped, but he lost his horse<sup>2</sup>, which broke down with him, and he had to be taken up by his cousin Jabbār behind him on his horse al-Ḥwā, after ‘Āmir’s brother ‘Aqīl, who was fleeing on his horse al-Wuḥaif, had refused to take him. Fazārah took 84 prisoners of ‘Āmir on that day, and delivered them one by one to a family in Ashja’ for safe keeping till the fight was over. The Ashja’ī, Ḥulais b. ‘Abdallāh b. Duhmān, however, killed them all in revenge for a slaughter which ‘Āmir had previously perpetrated on his kin. In this fight were slain Kinānah and al-Ḥārith, sons of ‘Abīdah ‘Āmir’s uncle, and Qais son of at-Ṭufail his brother. Abū ‘Uбайдah fixes the date of the battle<sup>3</sup> by saying that it occurred when an-Nābighah, the poet of Dhubyān, had fled from the court of an-Nu‘mān of al-Ḥinah, and taken refuge with the kings of Ghassān. Nos. VIII and XXIX of our collection refer to this engagement. The men of Fazārah resented the choice by ‘Āmir of Asmā as the mistress to be celebrated in the preludes to his odes, and desired an-Nābighah to satirize him. Of this the *Dīcān* shows traces in Nos. XVI, XVI A, and XXIII.

Upon the disaster at ar-Raqam followed, according to Abū ‘Uбайдah, the Day of Sāhūq, when the Banū Dhubyān raided the Banū ‘Āmir and carried off a large number of camels. The ‘Āmirites followed, and a fierce fight ensued, in which the Banū ‘Āmir were defeated and put to flight. ‘Āmir’s brother Ḥakam, who fled and with his companions lost his way in the desert, after suffering severely from thirst, hanged himself for fear of falling into the hands of his enemies and being put to torture. Reference to this is made by Salamah b. al-Khurshub of Anmā in *Mufaḍḍaliyāt* V. and by ‘Urwah b. al-Ward of ‘Abs (*Dīcān* No. X).

According to one story, embodied in Ibn al-Kalbī’s account in the commentary<sup>4</sup> to the *Mufaḍḍaliyāt*, ‘Āmir was taken prisoner by Fazārah either at ar-Raqam or Sāhūq, and his life was saved by Jabbār b. Mālīk b. Himār and his nephew Khidhām b. Zaid of that tribe, who took him under their protection when ‘Uyamah, their chief, wished to kill him. To this refers the fragment forming No. XXVI of the *Dīcān*, in which ‘Āmir praises his protectors. This incident is involved in some doubt. The poem of Salamah

<sup>1</sup> See Frag. 16

<sup>2</sup> Al-Kalbī says the horse’s name was al-Kalb, but see Frag. 13

<sup>3</sup> Bathir 482, foot

<sup>4</sup> P. 33

of Kilāb and Ka‘b, who thus counted among the *Ḥums* in virtue of their mother. Labīd, a man naturally sensitive to religious influences, may have been helped by this practice of austerities; his cousin ‘Āmir b. at-Ṭufail shows no signs of a religious disposition<sup>1</sup>. But of course all the neighbouring tribes observed the truce of the three sacred months, and visited the fair at ‘Ukādh, which must have given opportunities for the meeting in peaceful intercourse of those who were at other times divided by blood-feuds. One of the first of the contests in which ‘Āmir b. at-Ṭufail was engaged was the Sacrilegious War, caused by a breach of the sacred peace. This occurred, it is said, when Muḥammad was a youth<sup>2</sup> and when ‘Āmir was consequently about the same age. The occasion was the murder, by al-Barrād of the tribe of Kinānah, then in alliance with the Quraish, of ‘Urwah ar-Raḥḥāl of Ja‘far during the truce season. ‘Urwah, who was the father of ‘Āmir’s mother Kabshah, had made himself responsible for the safe conduct of a caravan of merchandise from an-Nu‘man king of al-Ḥīrah to the fair of ‘Ukādh. The news of his death was brought first to Quraish and Kinānah, and they immediately withdrew from the fair. When it reached the men of ‘Āmir, they followed the retreating Quraish, and came up with them at Nakhlah. In the battle there<sup>3</sup> ‘Āmir were commanded by our poet’s uncle Abū Barā, and Quraish by ‘Abdallāh b. Jud‘ān, Hishām b. al-Mughīrah, and Ḥarb b. Umayyah. In this fight Quraish were worsted, but succeeded in getting within the Sacred Territory (*Ḥaram*), where they found an asylum which their enemies feared to violate. The war was not terminated by this battle, but lasted for three years more: the sections of Kilāb and Ka‘b, however, took no further part in it with their brethren of ‘Āmir<sup>4</sup>.

The next important affair in which ‘Āmir b. at-Ṭufail was engaged appears to have been the fight of ar-Raqam. Of this there is a long account, due to Ibn al-Kalbī, in al-Anbārī’s Commentary to No. V of the *Mufaḍḍaliyyāt*<sup>5</sup>. This story appears to mix up two different battles, that of ar-Raqam and that of Saḥūq, which Abū ‘Ubaydah treats of separately<sup>6</sup>. According to the last-named traditionist, ‘Āmir b. at-Ṭufail was then a youth, not yet a leader in the tribe. The ‘Āmirites made a raid upon the Banū Murīah b. ‘Auf and the Banū Fazārah of Ghatafān, and set upon them in the valley of ar-Raqam. The horses of the ‘Āmirites were tired, and they were unable to get away with their spoil before the main body of the Fazārites (under ‘Uyamāh b. Ḥiṣn) and Murītes (under Sinān b. Abī Ḥārithah) were upon them. The men of ‘Āmir, not knowing the country, took the way up the valley, hoping to emerge at the other end and escape, but the

<sup>1</sup> See Fragment 8 and 16.

<sup>2</sup> The age is differently stated, the lowest being 14 and the highest 20.

<sup>3</sup> The Day of Ukādh is referred to in Diw. No. XXVII b.

<sup>4</sup> Agh. XIX, 77<sup>6</sup>.

<sup>5</sup> Pp. 30—31, in my edition.

<sup>6</sup> See Bāḥir, *Kāmil* I 182—3. Saḥūq is mentioned in Salamah’s poem, v. 16. Perhaps there is an omission in the commentary for the end of the narrative (p. 31 l. 2—3) speaks of two battles.

در عدن شومس سئد سومن بر عی دی عمر شئ although our text tells only of one.

as the main direction of the tribal activities, though it mentions also other tribes, Shaibān, v. 10, Asad, v. 11, Ḥanīfah, v. 13, and even distant ‘Abd al-Qais in Bahrain, v. 17, as enemies. It is somewhat difficult to locate the relations of ‘Āmir with Tamīm (or rather with the sept of Dārim)\* set forth in vv. 28—29. It is clear that the military reputation of ‘Āmir b. Ṣaṣaḥ stood high in the time of the Prophet. The most formidable combination which Muḥammad ever had to face was that of Hawāzin at Ḥunain (A. H. 8), which nearly resulted in a disaster to his cause: but in this the Kilāb and Kaʿb divisions of ‘Āmir took no part; had they been present, the history of Islam might perhaps have been very different.

It would serve no useful purpose to attempt a record or a chronology of all the fights in which ‘Āmir b. aṭ-Ṭufail took part as the champion of his tribe. In the geographical index it will be seen how many of such combats are mentioned in the *Dīcān*. Arabian warfare has changed little in its characteristics through the course of centuries. We may safely conclude that the majority of these “Days” were mere skirmishes, that the number of slain and wounded was small, and that the language of the poems greatly exaggerates the importance of the affairs. This discount, as Mr. Doughty points out, has to be applied to all records of fighting in Arabia<sup>1</sup>. One striking incident in the history is the fact that the Banū Jaʿfar, when they fell out with their cousins the Abū Bakr b. Kilāb, repaired to the Banu-l-Ḥārith b. Kaʿb of Najrān<sup>2</sup> for protection: yet the Banu-l-Ḥārith were, one would conclude from the poems, their most deadly and hereditary enemies. Another is the fact that in the celebrated contest for pre-eminence in valour and prowess between ‘Āmir b. aṭ-Ṭufail and his cousin ‘Alqamah b. ‘Ulāthah, the decision, after being refused successively by Abū Sufyān and Abū Jahl<sup>3</sup> of the Quraish, ‘Uyaynah b. Ḥiṣn of Fazārah, Ghailān b. Salamah of Thaqīf, and Ḥarmalah b. al-Ashʿai of Murrah, was eventually placed in the hands of Harim b. Quṭbah b. Sinān of Fazārah, a branch of Dhubyān concerning which language of the most violent hatred is used in ‘Āmir’s odes. These two facts show that, apart from the exaggeration of numbers engaged or slain attaching to stories of conflict, we must make large deductions from the accounts given of the feelings of the combatants towards one another.

The ‘Āmir, as neighbours of the Holy Territory, were specially concerned in the celebrations connected with the annual feast at Mecca. Some sections of them belonged to the tribes called *Ḥums* (plural of *ahmas*), who imposed on themselves special austerities when celebrating the Pilgrimage. Although not actually dwelling within the *Ḥaram*, like the other *Ḥums*, they acquired this character because Rabīʿah, son of ‘Āmir b. Ṣaṣaḥ, married Majd, daughter of Tamim b. Murrah of Quraish<sup>4</sup>, and became by her the father

<sup>1</sup> *Arabia Deserta*, Vol I, 130.

<sup>2</sup> The position of Najrān indicated in modern maps seems to be much too far to the South, or else in ancient times the name included a much larger area to the North (Bishah, Tabalah, etc.)

<sup>3</sup> Properly Abu-l-Hakam

<sup>4</sup> See *Mufaddaliyyāt*, p. 259<sup>11-20</sup>

babe in his mother's arms. His mother was Kabshah, daughter of ‘Urwah, called *ar-Rahḥāl* because he was in the habit of escorting trading caravans from the King of al-Ḥīrah to the fair of ‘Ukāqih. The date of the battle is variously stated. Ṭabarī (I. 966<sup>13</sup>), following Abū ‘Ubaidah<sup>1</sup>, says that it was fought in the year of the Prophet's birth, the "year of the Elephant", generally reckoned as 570 A. D. On the other hand, it is put by others (probably following Ibn al-Kalbī) seventeen years earlier<sup>2</sup>. This second date is evidently deduced from the statement that ‘Āmir b. aṭ-Ṭufail, when he visited the Prophet in the year of the latter's death, was eighty years old. But various considerations make this extremely improbable. One is that ‘Āmir's uncle, ‘Āmir b. Mālik Abū Barā, "the Player with Lances", was still alive and in authority in A. H. 4, the year of the affair of Bīr Ma‘ūnah<sup>3</sup>: he was one of the captains of ‘Āmir at the battle of Jabalah, and can scarcely have been less than 20 or 25 years old at the time; if his nephew was eighty when he died, Abū Barā must have been near 100 at the time of Bīr Ma‘ūnah, which is unlikely. Again, the poet Labīd, who was ‘Āmir's first cousin, is said to have been 9 or 10 years old at the date of Shīb Jabalah<sup>4</sup>, if the battle took place eighty years before ‘Āmir's death. Labīd would then have been 89 or 90 when he embraced Islām. But he lived many years afterwards, and is related to have died at the beginning of the caliphate of Mu‘āwiyah, A. H. 40<sup>5</sup>: he would then have been 120, an impossible age. Moreover, the story of Labīd's first appearance as a poet puts this event during the reign of an-Nu‘mān Abū Qābūs, the last king of al-Ḥīrah, who did not come to the throne till 380 A. D.<sup>6</sup>. Even if the visit of the Jafarīs, with Labīd among them, to an-Nu‘mān's court happened in the first year of his reign, if the battle of Shīb Jabalah was fought in 553, the poet, if nine years old in that year, could hardly have been described as a boy (*ghulām*)<sup>7</sup> when he appeared before the king. If, however, Jabalah was fought in 570, he may have been a lad of 19 or 20 in the year of an-Nu‘mān's accession<sup>8</sup>. Lastly, ‘Āmir's activity as a warrior up to the end of his life certainly does not suggest that he was then an old man of 80, and is much more consistent with the statement that he was, like the Prophet, about 62 or 63 when he died.

During the life of ‘Āmir b. aṭ-Ṭufail an almost continuous condition of warfare appears to have existed between his tribe and the groups of Ghaṭafān to the North and North-west, and of Madhhij in the South. ‘Abs, which had been dependent upon ‘Āmir b. Sa‘dah at Jabalah, had long since made peace with Dhubyān, and was now an enemy like the rest of Ghaṭafān. Most of the poems of the *Dīwān* refer to this state of hostility. No. II. 111 is rightly ascribed to our poet, depicts warfare with the Yaman and Tamīm

<sup>1</sup> Naq. 7901. — Naq. 6762. — Agh. X 46. — has nineteen, but سعة is probably a misprint for سبع.

<sup>2</sup> See below. — Naq. 668. — Agh. X. 42.

<sup>3</sup> Agh. XIV. 97. — tradition makes him 115 when he died. — See below. — Nöldeke, *Sasaniden*, 347.

<sup>4</sup> Agh. XIV. 97. — See Agh. XIV. 98. — where Jabalah is described as سبعة عشر سنة when he died.

"We set forward from ‘Afif before the new day. When the sun came up, we had left the low mountain train of Aṭṭala<sup>1</sup> on our left hand, and the wilderness in advance appeared more open: it is overgrown with hay; and yet.... they have better pastures! The mountains are now few: instead of bergs and peaks, we see but rocks".

"Our *mogyil* was between the mountains ‘*Ajjilla* and *eth-Thal*; the site is called *Shebrām*, a bottom ground with acacia-trees, and where grows great plenty of a low prickly herb with purple blossoms of the same name"<sup>2</sup> (p. 468).

The caravan now entered upon a region "plain without bergs, of mixed earth and good pasture" (p. 469), and began to approach "That great volcanic country, the *Ḥarrat el-Kishshub*. We pass wide-lying miry grounds, encrusted with *subbakha*<sup>3</sup>; and white as it were with hoarfrost: at other times we rode over black plutonic gravel.... In this desert landscape, of one height and aspect, are many (*sammar*)<sup>4</sup> acacia trees: but the most were sere, and I saw none grown to timber" (p. 470).

They proceeded between the edge of the *Ḥarrāh* and the plain, where were various watering-places; but most of them giving bad water. They came to "*Hazzeym es-Seyd*, a grove of acacia-trees, very beautiful in the empty *khāla*! and here are many cattle-pits of a fathom and a half to the water, which rises of the rain".... "The salt flats, reaching back to the volcanic coast, lay always before us (p. 473)". Another water was "*el-Moy*, or *el-Moy She‘ab*, or *Ameah Hakrān*, of many wells, a principal *maurid*<sup>5</sup> of the Aarāb" (*id.*).

Thus the journey proceeded, until the caravan (bound for Mecca) reached the edge of the plateau of Najd, where Mr. Doughty parted from them.

The extracts given above show that the country of ‘Āmir had good pasture, and was not deficient in water-supplies; grass and acacia timber were plentiful. Probably in the South, towards Tabālah, the conditions were even better. Mountains and volcanic rocks were numerous, and the surface was considerably diversified. with some variety of vegetation, even in the height of summer.

According to the most generally received account, ‘Āmir b. aṭ-Tufail<sup>6</sup> was born on the day of the Battle of Shīb Jabalah, the important victory won by his tribe over the combined forces of Tamīm (Dārim), Asad and Dhubyān: according to another tradition<sup>7</sup>, he was then a

<sup>1</sup> صرم, according to Mr. Doughty's system of writing Arabic words, but neither is a grass. Perhaps ترمان (L A 14, 344<sup>6</sup>) may be connected with it: it is a plant fed upon by camels and sheep

<sup>2</sup> Possibly a mis-writing for Atwā' (أَوَّاء); see Yāqūt I, 312<sup>2-3</sup>

<sup>3</sup> *Shubrum* (سُورَم) in L A XV, 210<sup>10</sup>, is described as "a kind of *shih* (wormwood), others say it is one of the *‘adī* (the class of small thorny bushes) it has thorns and a red flower" The latter agrees with Mr. Doughty. In *Asm Kit. an-Nabāt wa-sh-Shajar* Prof. Haffner identifies it with *Euphorbia ptyusa*, Leclerc

<sup>4</sup> Salt efflorescence, سَبَكَّة.

<sup>5</sup> *Samur*      <sup>6</sup> Watering-place

<sup>7</sup> So Naq 659<sup>1114</sup>, Agh. X, 37<sup>1511</sup>

<sup>8</sup> Naq. 229<sup>14</sup>, 790<sup>12</sup>

“From this *mogyil* [*maqīl*, place of midday rest] we journeyed forth through a plain wilderness full of basaltic and grey-red granite bergs, such as we have seen in the Ḥarb and Shammar *diras* westwards . . . . We journeyed on the morrow with the same high country about us, beset with bergs of basaltic traps and granite. The steppe rises continually from al-Qaṣīm to at-Ṭāʾif” (p. 460).

Several villages were passed, and then — “On the morrow we journeyed through the same high steppe, full of sharp rocks, bergs and *jibāl*, of trap and granite. At noon we felt no more the fiery heat of yesterday, and I read in the aneroid that we were come to an altitude of nearly five thousand feet, where the bright summer air was light and refreshing. . . . At our right was a considerable mountain of granite, Tokhfa <sup>1</sup>. Our *mogyil* [*maqīl*] was by the watering el-Ghrōl <sup>2</sup>, in a hollow ground amidst trap mountains: that soil is green with growth of harsh desert bushes; and here are two-fathom *golbān* <sup>3</sup> of the ancients, well steyned; the water is sweet and light” (p. 461) <sup>4</sup>.

“This high wilderness is the best wild pasture land that I have seen in Arabia: the bushes are few, but it is ‘a white country’, overgrown with the desert-grass, *nussy* <sup>5</sup>. . . . Everywhere we see some growth of acacias <sup>6</sup>, signs doubtless of ground-water not far under” (p. 462).

[Mr. Doughty thought that this country lay “in the border of the monsoon or tropical rains, which fall heavily in the early autumn, and commonly last five or six weeks at at-Ṭāʾif’.]

“We rode in the afternoon through the like plain desert, full of standing hay, but most desolate: the basalt rocks now exceed the granites. And already two or three desert plants appeared, which were new to my eyes, — the modest blossoms of another climate” (p. 463).

“We removed an hour before dawn; and the light showed a landscape more open before us, with many acacia trees . . . . This land is full of *golbān* and water-pits of the Aarāb . . . The country is full of cattle-paths” (p. 464).

“Afīf <sup>7</sup>, where we rested, is a hollow ground like el-Ghrōl, encompassed by low basaltic mountains. . . . Hereabout grows great plenty of that tall joint-grass (*thurrn*) <sup>8</sup> which we have seen upon the Syrian *Huḷj* road” (p. 467).

<sup>1</sup> The ancient Ṭikhfah, site of a battle between the Dībāb and Jaʿfar b. Kilāb.

<sup>2</sup> Anciently Ghāul see Lablā, *Muḥall* 1 Scene of a battle with Ḥanīfah *vide* Dīw. No. VII

<sup>3</sup> Wells. *qulbān*, plural of *qalīb*.

<sup>4</sup> Doughty continues: ‘A day eastward from hence is a mountain, *ḡabbily* where rocks are said to be hewn in strange manner’ If *g* could represent ح, it would be tempting to see here the site of the famous battle of Shīb Jabalah, but in Doughty’s orthography *g* commonly represents ع.

<sup>5</sup> *Nar* نَار, also called كَرْعَة.

<sup>6</sup> The *acacia white* *silom*, or *tulh*, *Acacia gumifera* (so called by the older botanists, but now differentiated into several species it is uncertain to which the indigenous Arabian kinds belong)

<sup>7</sup> Perhaps عَقْف of Yāqut III 690.

<sup>8</sup> It is worth noting that it is not identified in its literary form. It might be either *thaghrām* تَغْرَام, or *durm*.



an-Nisār, fought not long after Shi‘b Jabalah, when Asad and the Ribāb inflicted on ‘Āmir a disastrous defeat, and took much plunder and many women captives. On another occasion, apparently, a feud with Abū Bakr led to a second exodus of Ja‘far to the protection of the Banu-l-Ḥārith; the story of this is told in the *Naqā‘id*, pp. 532—35. The dispute was eventually composed upon equitable terms, and the return of the Ja‘farīs to the parent stock arranged, and ‘Āmir b. at-Ṭufail<sup>1</sup> was a party to the composition. In the *Dīwān* there is one piece, No. IV, v. 2 ff, which speaks of Abū Bakr in very hostile language.

The tribe of ‘Āmir held very extensive lands in central Arabia. To the North and North-west were the great group of Ghatafān, consisting of ‘Abs, Dhubyān, Anmār, and Ashja‘; next to them eastwards were the Asad, then a portion of the Ṭayyī<sup>2</sup>, and then a corner of the Tamīm, belonging chiefly to the branch of Dārim. The country between the modern ‘Unaizah (‘Aneyza) and ar-Rass must be nearly the meeting-place of ‘Āmir’s land with that of the last three stocks. To the East were Ḥanīfah, in al-Yamāmah<sup>3</sup> or Central Najd; to the West the kindred tribe of Sulaim, cantoned along the pilgrimage (formerly the main commercial) road from Mecca northwards, and occupying a wide *Harrah* lying North and South which appears to correspond with the “*Harrah* of Kīsshub”<sup>4</sup> in Doughty’s map. On the South of Sulaim began the *Ḥaram*, or sacred territory of Mecca, with which the lands of ‘Āmir were in direct contact. An enclave in their territory was formed by the oasis of at-Ṭā‘if, a very fertile region held by the tribe of Tha‘if, and richly cultivated. The ‘Āmir pastures swept round this oasis, and adjoined on the south the region held by the Yamanite tribes of al-Ḥārith b. Ka‘b, Khath‘am, and Hamdān. In this region — Tabālah<sup>5</sup> and Bishah — the settlements of ‘Āmir were partly intermixed with those of the Yamanites, collectively called Madhhij.

Mr. Doughty, in his journey from ‘Unaizah (‘Aneyza) to at-Ṭā‘if, marched right through the northern portion of the territory of ‘Āmir, which is now occupied by the ‘Utābah (‘Ateyba) Bedouins. Many of the names of places mentioned in his travels are the same as those of the sixth and seventh century A. D. The following extracts describe the features of the country (in its summer aspect):

“We are here [at ar-Rass]<sup>6</sup> on the border of the Nefūd; and bye and bye the plain is harsh gravel under our feet we reenter that granitic and basaltic middle region of Arabia, which lasts from the mountains of Shammar<sup>6</sup> to Mecca” (Vol. II, p. 459).

<sup>1</sup> Naq 535<sup>b</sup>

<sup>2</sup> This name, on modern maps, bears a much more restricted signification than in the old geography: see Bakrī 518—20, 8<sup>ff</sup>, etc

<sup>3</sup> Perhaps the *Harrah* of Hīlāl may also be included in the modern *Harrah al-Kīsshub*

<sup>4</sup> Tabālah was celebrated for its rich pastures see Labīd, *Mu‘all* 75.

<sup>5</sup> Ar-Rass is a place in the Wādī ar-Rummah, the great water-course of Central Arabia which delivers into the Shatt al-‘Arab south of Basrah it has cornfields and palm-groves. The name and the site are ancient see Zuhān, *Mu‘all* 13

<sup>6</sup> Formerly the mountains of Ṭayyī



At the memorable battle of Shifb Jabalah al-Aḥwaṣ was the chief of the whole tribe of ‘Āmir. He was succeeded in this dignity by his nephew ‘Āmir Abū Barā, called “the Player with Lances”, *Mulāḥib al-Asinnah*, and he by his nephew ‘Āmir son of aṭ-Ṭufail, our poet. Of the persons shewn in ‘Āmir’s family tree the great majority died in battle. His uncle Raḥfah, father of the poet Labīd, was slain at Dhū ‘Alaq, fighting the tribe of Asad<sup>1</sup>; his uncle ‘Abīdah was killed at Dhū Najab, a year after Shifb Jabalah, in conflict with the Banū Yarbū‘ of Tamīm<sup>2</sup>; his father aṭ-Ṭufail fell at Hirjāb<sup>3</sup>. Of his brothers, Qais and Ḥakam lost their lives on the Day of ar-Raqam<sup>4</sup>, while Ḥanḍhalah fell at Ḥismā<sup>5</sup>, and ‘Abdallāh was killed at al-Bathā’ah<sup>6</sup>; his cousins Kinānah and al-Ḥārith, sons of ‘Abīdah, were also slain at ar-Raqam; ‘Abd ‘Amr, son of Ḥanḍhalah, his nephew, died at Badwah<sup>7</sup>. The members of this illustrious family were fully conscious of its eminence: Labīd’s first poem, the *Rajaz* verses with which he discomfited ar-Rabi‘ b. Ziyād of ‘Abs at the court of an-Nuḥmān king of al-Ḥirah, claims the highest place for his stock<sup>8</sup>:

تَكُنْ نَوَآمُ الْأَبْنِ الْأَرْبَعَةِ  
وَتَكُنْ خَيْرَ عَامِرِ بْنِ صَعَصَعَةٍ  
أَنْطُعِينَ الْكَفَنَةَ الْمَعْدَعَةَ  
وَالصَّارِنُونَ الْيَمَّ دَحَتَ الْخَصَعَةِ

“We are the Sons of the Mother of the Four.”

We are the best of ‘Āmir son of Sa’sa’ah;

We feast our guests on platters ever full,

And smite the heads beneath the battle-dim.”

Although the various sections of the tribe of ‘Āmir appear generally to have acted together against external enemies, they were not always without variance among themselves. The traditions tell of quarrels between the house of Ja’far and that of Abū Bakr the two principal branches of Kilāb. At the battle of Shifb Jabalah the tribe of ‘Abs were under the protection of the former, and fought with them in the great fight; but the position soon after became strained between ‘Abs and Ja’far, and the former withdrew from the protection of the latter, and put themselves under that of Abū Bakr. Not long afterwards, Ja’far appears to have seceded from the brotherhood of ‘Āmir in consequence of a quarrel with the Abū Bakr, and to have allied themselves with the Banū Ḥārith b. Ka’b of the Yaman: they were absent<sup>9</sup> from the tribe on the Day of

<sup>1</sup> See *Leid. Diw. Khālid* p. 75.

<sup>2</sup> See *Naq.* 587<sup>10</sup>.

<sup>3</sup> See *Diw.* No. XXVII.

<sup>4</sup> See *Ar. t.* p. 34—34, and further on, also No. XXIX, vv. 5 and 6.

<sup>5</sup> See *Diw.* No. XVI A. b.

<sup>6</sup> See *Bathā’ah* 25, 26.

<sup>7</sup> See *Frag.* 4.

<sup>8</sup> Labīd, *Diw.* No. XXXIII 3—6. *Ash.* XIV. 95. *L. A. IX.* 427<sup>11</sup>.

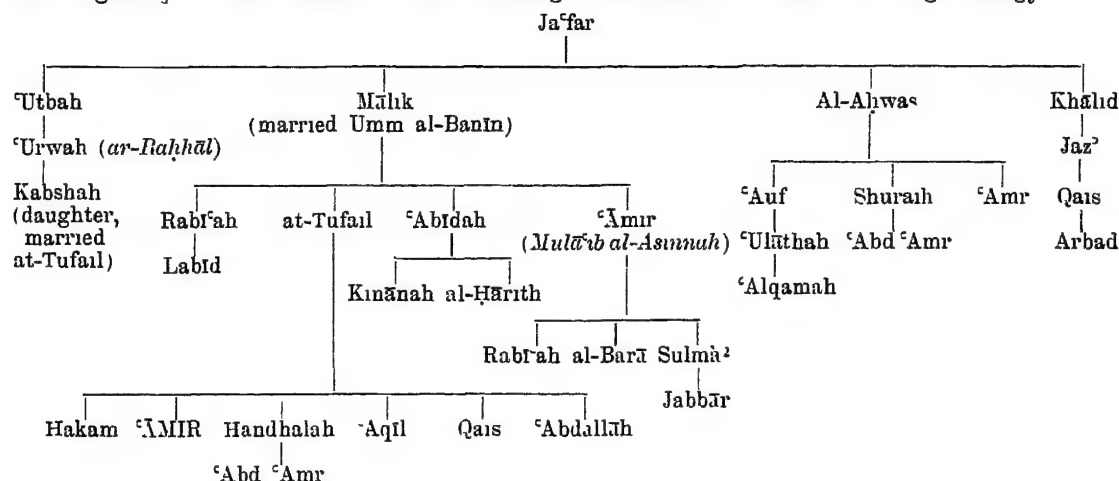
<sup>9</sup> Or “We are the sons of Umm al-Barīn, Umm al-Barīn “Mother of the Sons” is a proper name the use of which is probably implying a title of honour, but when Labīd spoke her four sons were no longer living, and the title was more than four years old.”

<sup>10</sup> *Naq.* 241<sup>12</sup>. *Mitt.* 366, top.

# THE *DĪWĀN* OF ʿĀMIR IBN AT-TUFĀIL, OF ʿĀMIR IBN ṢAṢAʿAH.

## INTRODUCTION.

THE TRIBE of ʿĀmir ibn Ṣaṣaʿah, to which our poet belonged, was the most powerful member of the large group called Hawāzin, descended, according to the genealogists, from Muḍar (son of Nizār, son of Maʿadd, son of ʿAdnān) through Qais ʿAilān. ʿĀmir appears, during the time with which our history deals, to have held pretty strongly together, and its various sub-tribes to have acted as a unity in contentions with its neighbours. Its principal subdivisions were Hilāl<sup>1</sup>, Numaii, Suwāʿah, and the families said to be descended from Rabīʿah by his wife Majd, a woman of Quraish: from this marriage were sprung the powerful sections called Kilāb and Kaʿb; to the latter belong ʿUqail, Jaʿdah, Qushair, and other stocks with which we are not here concerned: to the former several houses, of which the most notable were Jaʿfar and Abū Bakr. Our poet was a member of the house of Jaʿfar, in which, during his life-time and that of the previous generation, the chiefship of the whole group called ʿĀmir ibn Ṣaṣaʿah appears, with a brief interregnum, to have resided. The following table shows his immediate genealogy:—



<sup>1</sup> This tribe, in the 11<sup>th</sup> and 12<sup>th</sup> centuries A D, became famous for what has been described as the second Arab invasion of North Africa, which has furnished the matter for a popular romance.

<sup>2</sup> Also vocalized *Salmā*





## 16.

- (1) Bear to Judhām and to Lakhm whenas thou passest their way  
     — and sooth, to all men a good it is to hear of the truth —
- (2) This word, that ye are our brothers (so stands it in God's book)  
     when portioned out were the spirits and the kinships of men.

## 17.

And night-long the gazelles<sup>1</sup> of Rumāḥ about him were lamenting  
     with bared heads, neither sleeping nor letting others sleep.

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<sup>1</sup> I e. his women Cf. No VIII, 14

- (3) Clouds fraught with tempest of wind, which, once let loose on a land,  
leave all therein like the night that comes before thirst quenched.<sup>1</sup>

## 12.

A beautiful fragment of a *nasīb*, in the shortened form of the *Basīṭ* metre called *Munsariḥ*: - ٥ ٥ - | ٥ ٥ - | ٥ - | ٥ ٥ - || - ٥ ٥ - | ٥ ٥ - | ٥ - | ٥ ٥ - . The rendering imitates the rhythm of the original. Verse 2 is ascribed to Abū Duʿād of Iyād in B Qut. 123<sup>2</sup>.

- (1) No thunder came from the cloud nor lightning flash:  
it rose and spread, giving hope to us of the rain.  
(2) The rain-drops fell from it one by one in a string —  
where water finds but a crevice, through it will fare.  
(3) We passed the night, she and I, stayed there on her rugs;  
till spread the dawning, her eyen closed not their lids,  
(4) For that 'twas said — 'After morning march we away,  
and all the folk gathered here shall scatter abroad'.

## 13.

Know this surely — truth it is, no empty word —  
only he who shares thy case can help thy need.

## 14.

Whether this fragment is rightly included in the collection is uncertain. “‘Abdallāh ibn al-ʿAbras” may be some other person.

- (1) I become gentle when the creditor is gentle, and I put him off when he is  
insistent, until he that slays me will have to take the debt on himself;  
(2) Evening and morning I postpone the date of payment, that he may be weary  
of me, and be satisfied with getting part of the debt without reaping any profit

## 15.

(Metre of version like that of No XI)

- (1) Steel thy soul whensoever a trial approaches:  
Patience teaches the best of skill to the skilful.  
(2) Be not straitened in heart before all thy troubles:  
they will clear, never fear, without much scheming.  
(3) Often men are perplexed and plunged in distresses:  
sudden comes a relief like loosing of shackles!

<sup>1</sup> A phrase of doubtful meaning evidently here used for the torment of thirst.

## IMRA’ AL-QAIS.

- (8) These are the Winds: what time their violent gusts sweep by,  
their skirts are sufficient, broom-like, to whirl the dust away.

‘ABĪD.

- (9) What are the afflictions that openly bring to men grief and pain:  
more terrible they than a host on march with resistless might?

## IMRA’ AL-QAIS.

- (10) These are the Dooms: none they spare among the tribes of earth;  
the fools they o’erthrow, and they leave not the wisest where they stand.

‘ABĪD.

- (11) What are those ones that outstrip the swiftest of birds with ease:  
they will not be humble and mild, though thou bridle their mouths  
with steel?

## IMRA’ AL-QAIS.

- (12) These are the steeds of pure race, on which men swim through the air:  
their constant comrades are they in days of strife and alarm.

‘ABĪD.

- (13) What are those that with one bound leap over valley and hill  
before day dawns — yet they go no step on their way by night?

## IMRA’ AL-QAIS.

- (14) These are the Hopes that possess man’s heart and make him a king  
beneath the heaven, and yet they lift not at all his head

‘ABĪD.

- (15) What are the Judges that judge without or hearing or sight.  
or tongue of men to give sentence. words or eloquence fit?

## IMRA’ AL-QAIS.

- (16) These are the Balances set by God Most High among men,  
the Lord of creatures, to weigh men’s deeds whether evil or good.

## 11.

One of the pieces of verse inserted in the picturesque legend of the death of ‘Abīd at the hands of King al-Mundhir of al-Hirah.

- (1) The King of evil intent on his evil Day gave me choice  
of cases to choose, each of which flashed death full sure to mine eyes.  
(2) As once of old was the choice offered the Children of Ād —  
yea, doom’s wherein no delight or joy to the choosers was hid:

9.

- (1) And when griefs attend thee, [know that] some of them are debts to be paid  
at a future time, and some, debts to be paid at once.  
\* \* \* \* \*
- (2) And verily assemblies are made resplendent by thy presence: thou art not  
one whose beard covers nearly the whole of his face, nor one over-  
whelmed with fat:  
\* \* \* \* \*
- (3) But like the sharpened sword of India, brandished by a warrior who comes  
forth as the champion of his side.

10.

This exercise of ingenuity has of course no pretensions to be ancient. A similar contest in verse, said to have taken place between Imra’ al-Qais and at-Tau’am of Yashkur, will be found in the former’s *Dīcān*, ed. Ahlwardt, No. XXII (*cf.* LA VIII, 98): other specimens of the style occur in later poetry. Qur’anic wording is visible in v. 4 and v. 16, and modernity in v. 13.

‘ABĪD.

- (1) What is that living thing that is dead, but revives life by means of its dead:  
toothless itself, what is that which causes to sprout teeth and fangs?  
IMRA’ AL-QAIS.
- (2) That is the barley-corn: watered when it puts forth its ears,  
after long time it begets heaps of grain on the threshing-floors.  
‘ABĪD
- (3) What are they that are black, and white, and yet both of one name:  
man cannot reach up to them to touch them with his hand?  
IMRA’ AL-QAIS
- (4) These are the clouds: when the Merciful sends them forth on their way,  
He waters with them the dry places of the deserts of earth.  
‘ABĪD
- (5) What are they whose caravans move all freighted with hopes and fears:  
far do they wend to their goal, then return to their place again?  
IMRA’ AL-QAIS
- (6) These are the Stars, when their places of rising shift through the year:  
I have likened them to fire-brands breaking the blackness of night.  
‘ABĪD
- (7) What are they that traverse a land — no fellow have they on their way:  
swiftly do they speed along, and return not the way they went?



## 5.

This is a patchwork of verses taken from XXV, 5 and XXIV, 21. V. 3' completely spoils the sense of the verse from which it is taken.

- (1) O Ḥārith! never went forth a folk at night or at break of day  
but there travelled in their track a Driver driving to Death.
- (2) O Ḥārith! never there rose the Sun and never it set,  
but the fated Dooms of men drew nearer the appointed day.
- (3) What are we but as the winds — thou passest them lightly by  
below in the dust — and bodies like millions gone to decay?

## 6.

- (1) O comrade! seest thou the lightning? I watch it through the night,  
as the darkness closes in, there in the shining clouds;
- (2) It stayed over a pool below Dhū Raid,  
and scattered its rain over [the sides of] Dhu-l-‘Ithyar:
- (3) Then [moved on to] ‘Ans and al-‘Unāb and the sides  
of ‘Ardah, and the hollow of Dhu-l-‘Ajfur.

## 7.

This verse is interesting as a link between ‘Abid and the comparison of lightning, in v. 72 of the *Mu‘allaqah* of Imra’ al-Qais, to the lamp lit by a Christian devotee (*rāhib*) as a guide to travellers by night in the Desert. It may be a verse of the poem to which No. 6 belongs.

It was (or, is) like the lamp of a hermit speaking Syriac,  
or the featherless arrow being shuffled by the hand of a player (at  
*Maisir*) by night.

## 8.

- (1) We gave to drink to Imra’ al-Qais son of Hujr son of Ḥārith  
cups that choked him, till he became accustomed to defeat.
- (2) There delighted him the drinking of luxurious wine and the voice of a  
sweet singer,  
and the vengeance which he was seeking for Hujr became too hard  
for him:
- (3) And that — by my life! — was an easier way to take<sup>1</sup>  
for him than facing sharp swords, and the points of tawny spears.

<sup>1</sup> Or it might be taken to refer to watering camels.

## 2.

So he<sup>1</sup> fails at one time, and brings gain at another,  
and joins the abused, reviled one to the skilful, clever (or, causes  
him to overtake him).

## 3.

This piece, like most others in the work of Abū Ḥātim where it is found, is a manifest fabrication, destitute of poetic merit. V. 5. The “kingdom of Naṣr” is the royal house of al-Ḥirah: Sindād was one of its palaces overlooking the Euphrates, or a canal leading from it. V. 6. Dhu-l-Qarnain: see Qur’ān XVIII, 82 ff.: Alexander the Great in the character of Zeus-Ammon. V. 8 is taken straight from the Qur’ān.

- (1) And there shall surely come after me generations unnumbered,  
that shall pasture the precipices of Aikah and Ladūd;
- (2) And the sun shall rise, and the night shall eclipse it,  
and the Pleiades shall circle, bringing evil fortune and good;
- (3) So long shall it be said to one who wears out the last flicker of his life:  
“O thou of long life’s space — hast thou seen ‘Abīd?”
- (4) Two hundred years in full and something over —  
twenty have I lived, brought to great age and praised;
- (5) I reached back to the beginning of the kingdom of Naṣr at my birth  
and the building of Sindād: and long since has it fallen into ruin;
- (6) And I followed after Dhu-l-Qarnain until he escaped me  
by galloping hard; and I almost saw David.
- (7) After this no kind of life remains to be sought for  
save life for ever: but thou canst not attain to that.
- (8) And surely both this and that (my life and yours) shall pass away —  
everything except God, and His Face, the worshipped.

## 4.

- (1) Has Wudaik left its place since I dwelt there,  
and shifted to where delivers the torrent of Dhāt al-Masājid?  
\* \* \* \* \*
- (2) I have perished: Time has swept me away; the stars of the Wain<sup>2</sup>  
and the bright stars of the Lesser Bear have become my equals in age.

<sup>1</sup> His horse

<sup>2</sup> The constellations *Ursa Major* and *Minor*.

- (27) And if thou hast gotten a gain of glory and wealth of fame,  
repeat thine exploit, and add to that which thou hast gained.
- (28) Stock thyself well with provision of this world's goods, for, sure,  
in every case such store is the best to make light the way.
- \* \* \* \* \*
- (29) Poor Imra' al-Qais longs for my death — and if I die  
verily that is a road in which I journey not alone.
- (30) Mayhap he that longs for my destruction and sudden death  
in his folly and cowardice — shall himself be the first to die.
- (31) The life of him who hopes for my passing hurts me not,  
nor does the death of him who has died before me prolong my life.
- (32) The days of a man are numbered to him, and through them all  
the snares of Death lurk by the warrior as he travels perilous ways.
- (33) His Doom shall spring upon him at its appointed time,  
and his way is towards that meeting, though he make no tryst therefor.
- (34) And he who dies not to-day, yet surely his fate it is  
to-morrow to be ensnared in the nooses of Death's doom.
- (35) Say thou to him who seeks things different from things gone by:  
“Be ready to meet the like: for lo! it is here at hand.”
- (36) We men who live and the dead of us are but as travellers twain:  
— one starts at night, and one packs his gear for to-morrow's morn.

## FRAGMENTS.

### 1.

- (1) Dost thou threaten my kin, while thou hast left Ḥujr  
with the raven digging his beak into the black of his eyes?
- \* \* \* \* \*
- (2) They refused to be servants of kings, and never were ruled by any:  
When they were called on for help in war, they responded gladly.
- \* \* \* \* \*
- (3) And if thou ' hadst overtaken 'Ibā son of Qais,  
thou wouldst have been content with safe return instead of booty.

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<sup>1</sup> I. e. Imra' al-Qais: the verse has reference to that poet's threats of vengeance: see note in Arabic text.



Imra’ al-Qais is contemptuously mentioned as a rival not yet dead, fixes the age of the poem, if genuine, as before 535 A.D. There are a number of expressions which coincide with Tarafah’s *Mu‘allaqah* (the date of which falls between 554 and 569): v. 1, تَلَوُّحٌ, *Mu‘all.* 1; *id.*, صَرَغَدٌ, *Mu‘all.* 79; v. 3, أُمُّ قُرَيْدٍ, *Mu‘all.* 32; v. 4, التَّحْمَاتِلُ, *Mu‘all.* 7; *id.*, أَفْرَافٌ, *Mu‘all. id.* التَّيْرُورِ; v. 7, إِيْمِدٌ, *Mu‘all.* 9; v. 8, *Mu‘all.* 8; v. 28, قَرَوْنٌ, *Mu‘all.* 104.

Either both poets drew upon a common stock of poetic images and turns of phrase, or one must have copied the other, or used his language as the established idiom of verse. V. 1: Darghad is at the eastern end of the great *harrah* or volcanic plateau now called the *harrah* of Khaibar; it still bears the name (spelt by Doughty “Thurghrud”). V. 4, “in bosky shade”: literally, “in the shade of the *arāk*, a shrub or small tree, *Salvadora persica*, and the *ghargad*, a thorny tree, *Lycium sp.*” V. 7: Arab women dust their gums with powder of antimony sulphide (*stibium*) in order to set forth the whiteness of their teeth.

The *nasīb*, 1—9, has been rendered in rhythm imitating the metre of the original (see No. VIII for the scheme). In the rest of the translation no close adherence to rhythm has been attempted.

- (1) Whose are the traces of tents, outworn, in the black plain of Darghad,  
that shine like the opening page of a book with its script new-limned?
- (2) Of Su‘dā<sup>1</sup> are they, what time she gave thee her love for thine —  
the days when, as oft as we met, the omens were fair and bright:
- (3) The days when her deep black eyes beamed kind from a shape of grace  
like an antelope, perfect in race, a mother, whose fawn stands by.
- (4) With it by her side she crops the herbage in early morn:  
with it, when the heat grows cruel, she shelters in bosky shade;
- (5) She makes it, in all her herd, the point whereon dwells her eye,  
and over it bends her neck whenever they lie asleep.

- (6) Yea, truly she fixed in my heart a pain that comes back to it  
again and again, as rankles a serpent’s poisonous tooth:
- (7) That morn when her face shone forth from out where the curtain hung  
— just then, methinks, had she drawn round her teeth lines of *stibium*.
- (8) She smiled, and her lips disclosed white pearls set amidst the gums,  
as though they were camomile blowing on sand-mounds, moist in the sun.
- (9) For Su‘dā I yearn, how long soever the absence be:  
life-long for her love shall I thirst like the hovering bird o’er the spring.

\* \* \* \*

- (10) When thou art one that gives no heed to counsel, nor follows  
good advice, nor inclines to the voice of him who points out the right way,

<sup>1</sup> Called here Sa lah. b t Su‘dā in v. 9

piece, written quite independently of the editor's view stated above: "Ob dies Gedicht nicht von einem bitterbosen Gegner der Asad deren berühmtesten Dichter untergeschoben ist? القيامة v. 11 deutet auf einem Muslim als Verfasser."

- (1) Weep, O mine eye, for Asad's sons!  
Sunk are they in anguish of heart.
- (2) Once had they tents of leather red,  
vast herds of camels, and plenteous wine,
- (3) And short-haired steeds of noble race,  
and spears well straightened in the clip.
- (4) Give pause, O King! avoid the curse!  
stay! in thy sentence ruin falls.
- (5) In every valley from Yathrib's town,  
and from the Castles to far Yamāmah,
- (6) Sounds wailing of captives, or the shriek  
of fire-scathed wretch, or the death-bird's hooting.<sup>1</sup>
- (7) Najd hast thou barred to them, and now  
in fear they dwell in low Tihāmah;
- (8) Trembling the sons of Asad crouch,  
as the dove trembles o'er her eggs:
- (9) A poor nest built she of two twigs  
of *nasham*<sup>2</sup> and of panic-grass.
- (10) If thou leave them, it is thy grace;  
and if thou slay them, it is no wrong:
- (11) Thou art the Lord and Master, thou,  
and they thy slaves till the Resurrection;
- (12) Submissive under thy scourge are they  
as a young dun camel under the nose-ring.

### XXX.

This poem, though so far only found in the modern collection made at second-hand by Abkārīyūs, has in favour of its genuineness the citation of v. 6 (with ‘Abīd's name) in LA IV, 322<sup>1</sup>, with a reading containing a rare word<sup>3</sup> for which this passage is apparently the only authority. The *nasīb* (vv. 1—9) has many beauties. The didactic portion (10—28) suits well the conditions of tribal nomadic life in ‘Abīd's time; while the last part, in which

<sup>1</sup> See XXIV, 18, and remark in introduction to that poem

<sup>2</sup> *Nasham*, a species of tree growing in the mountainous country, of which bows were made.

<sup>3</sup> Perhaps نَعَلَد used of a snake may be related to the Persian غَلَبْدَن.

- (5) Yes, sure enough, in a grave, dug where the valley is bent,  
and swathed in white<sup>1</sup> I shall lie — white like an antelope's back.  
\* \* \* \* \*
- (6) Ho! who will help me to watch the lightning flash through the night  
from out a mountain of cloud that shines like whiteness of Dawn?
- (7) Close down, with hardly a break, its mighty fringe sweeps the ground:  
it seems as though he who stands could thrust it back with his hand.
- (9) When first its opening rain enfolds Mount Shaṭib in mist  
the flashes gleam like a piebald prancing steed in the fight;
- (10) The roar begins at the top: then all below quakes again,  
and straightway loosed is the flood — no more can the burthen be borne.
- (11) Between the topmost and lowest parts one radiance spreads,  
as though were stretched a great sheet, or shone a torch in the night.
- (12) The thunder rolls, as if there she-camels great, of full age,  
rough-haired, their dugs full of milk, yearned crying after their young;
- (13) Hoarse-throated, moaning their cry — trembling their pendulous lips —  
they lead their younglings to feed some stretch of plain in the sun.
- (14) The South-wind blew on its van, and then the full mass behind  
began to pour down the freight of waters pent in its womb.
- (8) Before the rush of its rain high ground and low are all one,  
and he who crouches at home as he who wades through the plain.
- (15) And in the morning the meadows all were green in the light —  
hollows where pools stood unstirred, or brooklets coursing the field.

## XXIX.

This poem attaches itself to the story of the slaying of Ḥujr as related by Ibn al-Kalbī, who, in traditions where the Yaman and the Northern tribes come into conflict, is not to be trusted (*cf.* Introduction, p. 4). As noted in the Arabic, it is often quoted. Possibly some of the verses may be by 'Abīd, while others have been inserted by a forger.

In v. 5 the extent of the area said to have been devastated by Ḥujr — the triangle between Yathrib<sup>2</sup> (al-Madinah) in the South, "the Castles" — which must be the *Castella* marking the *Limites* of Roman jurisdiction, — in the North, and al-Yamāmah in the East — is far in excess of the region held by A-ad, and includes the territory of many other tribes. The mention of the Resurrection in v. 11 points to an origin in Muslim times, while the word "slaves" in the same verse seems to be taken from Imra' al-Qais's expression *عَبْدٌ* in his poem LI. 3. The following is Prof. Noldeke's observation in regard to the

<sup>1</sup> *I* and *U* are not used for burial in Arabia.

<sup>2</sup> The *Yathrib* seems impossible, as this is the name of a place in al-Yamāmah. Bakrī, 870.

- (12) We defend not our wealth with the shield of our honour —  
       nay, we make wealth the shield to save our honour;  
 (13) And we hold off our foes from us by smiting  
       that cuts deep, and javelins that pierce all armour,  
 (14) When the horsemen<sup>1</sup> gird themselves in the blaze of battle,  
       and the dust mounts up to above their side-locks.  
 (15) And with us the horsemen take shelter quickly,  
       their steeds heavily laden on back and quarter,  
 (16) Hanging down their heads, unkempt their forelocks,  
       dispersed on a raid, troop following troop,  
 (17) Coming hastening towards us, as if they were trained dogs  
       that have heard the voice of their master calling:  
 (18) Light of belly, they whinny in pride as they come in,  
       having captured booty after booty.

## XXVIII.

A famous poem. The prelude may be compared with XIII, 5. V. 2 has the same phrase as XXIV, 15. Vv. 4, 5: "He will be sober — yes! when he is dead." V. 5: graves were dug in places where moisture kept the neighbourhood green: in a *uādī* or water-course this would be most so at a bend.

Vv. 6—15, a much-admired description of a storm, claimed as the work of ‘Abīd (against Aus b. Ḥajar) by the mention of Mount Shaṭīb in v. 9, and by the resemblances to other passages of ‘Abīd dealing with storms (VI, XXI, 9, 10): v. 6*a* is identical with v. 9*a* of No. XXI. V. 15 anticipates the effect of the storm in starting the greenery everywhere: cf. Imra’ al-Qais, *Mu‘all.* 70. It is necessary to transpose v. 8 and to place it between vv. 14 and 15: probably its appearance where it is now placed is due to the frequency with which v. 7 and it are quoted together, as the most admirable verses of the poem.

(Metre imitated. for scheme see Nos. XIV and XXI)

- (1) Night's rest she broke with her railing: no time that for her tongue!  
       why didst thou not wait for dawn to ply thy trade of reproach?  
 (2) God's curse light on her! she knows full well, in spite of her blame,  
       myself, not her, it concerns, my goods to waste or to keep.  
 (3) Youth brought us all its delight, and filled with wonder our life:  
       we gave not gifts to be paid, nor bought to sell at a gain!  
 (4) If I drink wine, if I buy the costly juice at its price,  
       the day shall come, never fear, that makes me sober again:

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<sup>1</sup> Here and in v. 15 "horses" are used for both horses and riders: see p. 28, note 4





- (2) Over them the wind has drawn its trailing skirts  
for a year, and the dark cloud full of heavy rain has swept them.
- (3) Day-long I stood there (overcome), as though I had drunk  
strong pale wine, of that which Babylon has matured.
- (4) But what boots the weeping of an old man among tent-traces,  
after that there has come upon him the white hair of old age?
- (5) The place is empty of those who once dwelt there:  
since they have gone, no hope is left there of return;
- (6) And yet many times was it Sulaimā’s abode —  
she that was like a long-necked doe that had lagged behind the herd.
- (7) Why dost thou not forget her by the help of a she-camel strong as a male,  
light of colour, with a pad bleeding (through constant travel), of full growth,
- (8) Emaciated by toil? The saddle upon her seems  
as though it were set on a wild-ass with his mates, whose grazing-  
ground is ‘Āqil.
- \* \* \* \* \*
- (9) O thou that askest concerning our glory —  
it seems thou hast not heard of our mighty deeds.
- (10) If the tale of our Days<sup>1</sup> has not reached to thine ears,  
ask, then — thou shalt be told, o asker!
- (11) Ask concerning us Ḥujr and his hosts  
— the day when his army turned their backs, fleeing in affright:
- (12) The day that he came upon Sa’d in the place of battle,  
and Kāhil galloped after his flying horse;
- (13) And they brought his herd down to drink of slender spears,<sup>2</sup>  
(their heads) as though they were points of burning flame.
- (14) And ask ‘Āmir to tell how, when we met them,  
there was uplifted over them the thirsty keen-edged sword.
- (15) And the host of Ghassān — we encountered them  
with a mighty army whose dust trailed far behind.
- (16) My people are the sons of Dūdān, men of skill  
what time War, long barren, becomes pregnant again:
- (17) How many are there among them of mighty lords,  
givers of gifts, the sayer also a doer —
- (18) Men whose words are words (to pin faith upon),  
their deeds (great) deeds, their gifts (true) bounty,
- (19) Utterers of words the like of which  
cause fruitfulness to spring from the drougthy field!

<sup>1</sup> *I. e.*, battles.<sup>2</sup> A metaphor for a bloody fight see note in Arabic text

- (4) This message carry from me to Abū Karib and his kin —  
a word to spread through the low-land after its upland way:
- (5) “O ‘Amr! no man there is goes forth at night or at dawn,  
but wends unseen in his train a Driver driving to Death!”
- (6) “And if thou seest in a vale a serpent coiled in thy road,  
pass on, and leave me to face that serpent as I may.”<sup>2</sup>
- (7) “Ay sooth! thy praise shall abound whenas I pass to my death,  
when never living I gained aught kind or good from thy hand!”
- (8) “In front, see, waits thee a day to which thou surely shalt come:  
escapes no dweller in towns, no wandering son of the wild.
- (9) “See then the shadow of kingship which one day thou shalt leave  
— can one secure it with tent-ropes, fasten safe with pegs?
- (10) “Nay, get thee gone to thine own! a man of Asad am I —  
the folk that gather for counsel in tents, lords of short-haired steeds.
- (11) “I leave my enemy lying prone and paling to death,  
his raiment bloodied, as though stained through with mulberry-juice;
- (12) “I pierced his body, the while our steeds with forelocks adrift  
bore down, and out from his back a cubit of spear-shaft showed.”

. \*       \*       \*       \*       \*

(additional verse in *Khizānah* and *Aghānī*)

- (13) Good shall abide, though the time be long since kindness was done:  
wrong is the worst of all gear to store for journey’s use.

## XXVI.

Vv. 1—8. the *nasīb*: with v. 4 *cf.* No. V, 4—5. V. 8, ‘Āqīl, a valley of which the upper part belonged to Ghani, and the lower to Asad. Dabbah, and the Banū Abān b. Dārim (of Tamīm): see Yaq. III. 589, 17. several other places appear to have borne the name.

Vv. 9—21. a recital of the glories of Asad: 11—13, the slaying of Hujr and defeat of Kindah: 14, the defeat of ‘Āmur b. Ṣa‘ā‘ah: 15, the encounter with Ghassān (*cf.* II, 19—27; VII, 1—11; XVII, 7—13; XX, 6—11). As indicated in the note to the Arabic text, this poem is intimately related to Imra’ al-Qais, No. LI.

- (1) Is it at tent-traces whereof the trench round the tents has become thin,  
scarcely to be seen,  
and at vanisht abodes that thy tears are falling fast?

<sup>1</sup> The image is that of a driver of camels, *hādī*, who pushes them on with his voice, sometimes by singing verses to them *cf.* No. XXII, 13—15).

<sup>2</sup> This verse has given rise to an apocryphal anecdote about ‘Abid and a serpent which will be found in *Jamh urd.* p. 22

- (15) Nay, by thy Fortune, if I should deal too wisely with wealth,  
       when I am dead, men would give, methinks, scant praise to my skill.
- (16) I buy the praise of the guest by spending, lavish of hand,  
       my goods, until on a day my corse shall rot in the grave:
- (17) When sped my spirit, full swiftly shall the pillow be set  
       beneath my head in a chamber deep, dark, ugly to see;
- (18) Or may be on a high hill the owl shall hoot from my tomb,  
       or may be in a low ground my grave shall look to the sky.
- (19) How many a youth, fair of shape, straight, fresh as branch of the *ben*,  
       of stock unsullied, of face bright, open, light-hued of skin,
- (20) Have I stood by, I who loved him, yea and he loved me well,  
       while there apart he was laid in the hollowed side of the grave.
- (21) What are we men but as corpses strewn world-wide in the dust,  
       whereso thou goest, and wind as vain as the passing breeze?

## XXV.

This poem, being much quoted, has taken up a considerable variety of reading and arrangement. It is evidently a mere fragment, and as we do not know the circumstances which led to its composition, it is difficult to gather the precise sequence and import of the verses. It is addressed to ‘Amr, called Abū Karib, a prince of the house of Kindah, who according to the scholion on v. 4 was one of the sons of al-Ḥārith the king, and therefore brother to Ḥujr prince of Asad whom ‘Ibā slew. But the genealogies give only four sons to al-Ḥārith — Salamah, Shuraḥbīl, Ḥujr, and Ma‘di-karib. It seems probable that some collateral prince of the tribe is meant: *cf.* Sharāḥīl in No. XIX.

Vv. 1—3, the short *nasīb*, which has evidently lost some verses. The nightly phantom of the Beloved, a constant figure in old Arabian poetry, appears only here in the poems that remain of ‘Abīd. V. 2 *a* contains a phrase which has passed into the common stock of poetical language; *cf.* al-Ḥārith b. Ḥillīzah, Mfdt. LXII, 2. Vv. 4—12, the address to Abū Karib. V. 10 *b* *cf.* IX, 2, and XXIX, 2, 3.

(Metre imitated. for scheme see No. XIV)

- (1) The phantom glided among us while we lay in the Vale  
       from Asmā's folk: but it came not pledged to visit us there.
- (2) How didst thou trace out the way to men who had ridden far,  
       through wastes where no water is, 'twixt plain and heaped sand-hills?
- (3) Nightlong they journeyed and pushed their camels, ready and strong,  
       to give the best of their speed, like fleet-foot kine of the wild.

\*        \*        ×        \*        \*

IV, 2—4. V. 2 seems to be Qur'ānic in character. V. 4 appears to glance at a vice not prevalent among the nomad Arabs. Vv. 5—6 suggest the luxury of Persian banquets.

V. 7 turns abruptly to deeds of daring wrought in former days. Vv. 15—21 contain reflections upon death which may possibly be ancient: they do not appear to be Islamic. V. 18 makes a reference to the heathen notion (still prevalent among the Tigrē people of Abyssinia) that the souls of dead men became owls, which hooted from their graves so long as their desires (for vengeance or otherwise) remained unsatisfied. V. 19: "Branch of a *ben*-tree", غُصْنُ الْبَيْنِ, is a frequently-used simile for youth and fresh vigour; the *ben* is a tree with a leafy crown, *Moringa pterygosperma*, grateful, like all verdure, in the Desert.

The poem contains two verses resembling other verses of 'Abīd's, viz.: 10 = XXI, 13, and 15 = XXVIII, 2; these resemblances may have led to its attribution to him.

(Metre imitated: see for scheme Nos XIV and XXII)

- (1) Nay, fellow mine, hold thy peace, and stay the tongue of reproach:  
let not reviling and evil speech be thy stock-in-trade.
  - (2) I swear — my witness is God, the bountiful Lord of good  
to whom He wills, and forgiving, full of mercy and grace —
  - (3) Mine eye looks not to the goods that are not mine with a glance  
wherein is covetousness, nor seeks to make them my own.
  - (4) I keep not company with one fair of face, nor desire  
converse with him unpermitted: no such thought is mine!
  - (5) When men recline, and their hands send round the circle in turn  
pure wine in bowls and in cups, and heads grow hot with the grape,
  - (6) I fear the violent man, the stubborn heart perverse,  
but shield myself from the pious and staid with nought but the hand.
- \* \* \* \* \*
- (7) And ne'er, so long as I live, shall leave me a steed white of flank<sup>1</sup>,  
stout-withered, fleet in his gallop, not soon yielding to thirst:
  - (8) Or else a filly of race, a swimmer, sprightly of mood,  
like to a strip of good cloth that flutters, held between spears.<sup>2</sup>
  - (9) And many wastes where no way-mark guides through waterless plains,  
— the pools we seek far away, dry hollows stretching for leagues,
  - (10) Have I sped through on a camel tall, strong, good as a male,  
as wild-ass swift, busy plier of forelegs, eager to go.

(Vv. 11—14 not translated).

<sup>1</sup> Having a white mark where the rider's heel strikes.

<sup>2</sup> The reference is to a temporary shelter made by stretching a cloak or cloth of *burū* with the ropes of horses, over a pit dug in the ground. See Tufail, *Dir* I 6—9.

- (12) And how, on the right and left, as he swims, the watching  
 shoal of small fry keep close to the smooth rocks' shelter<sup>1</sup> —
- (13) The brood of the sea — no life have they left, if only  
 thou liftest them from the wave where they dart and circle.
- (14) But he, if the hand goes forth in attempt to grasp him,  
 he slips from beneath it, not to be caught with fingers!
- (15) So swims he, advancing now and retreating smoothly,<sup>2</sup>  
 — and black in the sea are slippery fishes ever,
- (16) The sea's own colour, guarded by scaly armour  
 set close as the scales on doublets of mail well woven.  
 \* \* \* \* \*
- (17) And I — by thy life! — refraining myself from baseness,  
 I shield with a generous hand the afflicted stranger;
- (18) I honour my father's stock, and I guard my good name:  
 I loathe to be counted one of the greedy beggars.
- (19) While thou — at the doors a lick-dish, and yet a miser,  
 a beggar before the great, and at home a skin-flint;
- (20) Where victuals are spread more swift than an eagle swooping,  
 at rich men's gates a burden than lead more grievous;
- (21) The gate-keeper weeps to see thee approach — "Will no one  
 rid me and the door from this unwelcome fellow"?
- (22) And sooth, no wonder were it if he should meet thee  
 with blows, and expel thee headlong from out the gateway.
- (23) If I were to place my honour within my belly,  
 what refuge were mine against the reproach of all men?
- (24) Nay, were but my legs to hasten to still my hunger,  
 "God smite them with palsy"! — thus would I pray, I swear it!

## XXIV.

This poem also is open to suspicion. No quotation from it has so far been traced. It uses the rhyme-words of a very different piece, No. XXVIII, though its contents are in no respect similar. Vv. 11—13 contain phrases plainly identical with those of Aus b. Ḥajar,

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<sup>1</sup> This rendering also is tentative, and does not pretend to be definitive: it is based on (1) the meanings of مَلَاوِصَة as stated in LA VIII, 357<sup>2</sup>, and (2) the verse (13) supplied from the *Asās*, which clearly seems to refer to *small* fishes, as opposed to the big fish described.

<sup>2</sup> Rendering very uncertain.



- (21) They clear away care and grief with counsel prudent and just,  
when minds are filled with distress, and ways are doubtful and dark.
- (22) Their word decides all disputes: their nature knows not to change:  
their promise fails not when pledged: no crooked speech is theirs.
- (23) The wretched finds in their tents a plenty freely bestowed:<sup>1</sup>  
most generous are they to him who wanders, waif of the Night:
- (24) Bitter to meet in the battle: keepers they of their word,  
when many a covenant falls unheeded, unfulfilled.
- (25) Grave are their tempers, and staid, when council gathers the tribe:  
their armour ever is ready, spears and ropes for the steeds,<sup>2</sup>
- (26) And swords of price, in their edges notches, record of fame  
in battle, yea, and the hands in time of need quick to give.
- (27) They deem not wealth will endure, nor lacking: each has its day,  
though headstrong short-sighted folk think thus in their foolishness.

## XXIII.

This poem is of doubtful authenticity. The elaborate picture of a storm in vv. 1—7 contains, it is true, several words used elsewhere by ‘Abīd in a similar connexion, and this is probably the reason why the poem was attributed to him by those who recorded it; *e.g.* نَلَجَ in v. 2; *cf.* XXVIII, 14, نَلَجَ; نَلَجَ *id.*: *cf.* نَجَّ in VI, 7: مَكْفَرٌ in v. 3, *cf.* XXI, 9. But on the whole the picture wants the definiteness of the other passages, and it has no proper names to mark the locality as is customary; there is a heaping-together of high-sounding words which savours of over-elaboration. Some of the words used are (as not unfrequently happens with a difficult rhyme) of doubtful reading and application; see the note to vv. 6 and 7.

Then follows a curious and almost unique passage, vv. 8—16, in which the poet compares his dexterity in “swimming the seas of verse” to the movements of a great fish in transparent waters. This passage is old, because it was well-known to Jāḥiḍ (159—255 H), and most probably led to the choice of the word نَحْرٌ, *sea*, to indicate metre in the language of prosody established by al-Khalīl (100—175 [or 190]).<sup>3</sup> Several of the words here also are of very doubtful meaning, and the alliteration in some of the lines (*e.g.*, v. 15) is not like the style of the ancient poetry.

Vv. 17—24 contrast the poet’s care for his good name with the shameless greed exhibited by his competitors, some particular one of whom appears to be satirized in scathing language; on the other hand, it is possible to take the passage as of general application,

<sup>1</sup> Literally, “Mixing the destitute of them with the well-to-do”

<sup>2</sup> The Arabs on an expedition led their steeds by ropes alongside the camels on which they rode until the place of battle was reached, when they mounted the horses.

<sup>3</sup> See more on this subject in the *Zeitschrift f. Assyriologie*, XXVI, pp 388—392, (Goldziher-Festschrift).



- (5) All things combined in delight — long time had hindered the day,  
which Fortune made it her aim to minish, hasten its end?
- (6) My time with them was below the bend of Ramaq vale,  
and up the hill-side the litters swiftly sped on their road;
- (7) The pale-hued camels that bore them glided on with their loads,  
even as ostriches fleeing, plying featherless legs.
- (8) Then down they came to a water there below on their left,  
a waste and desolate spot, with clamouring sand-grouse red:<sup>1</sup>
- (9) A noisy crowd as they rose or hopped by the water's brink,  
what time the travellers stayed to drink or send on a scout;
- (10) Some, dark of hue<sup>2</sup>, lie outworn by travel close to the pool,  
and others, dust-coloured, throng the place, too strait for their need.
- (11) Al-Āṭwā rises above them as they mount to the right,  
and near they draw to the place where tents shall stand, or approach
- (12) The Sand-grouse Meadows to south of the *sidrah*<sup>3</sup>-trees of Khiyam,  
and al-Mukhtabī: then they cross ad-Dauw, and downward they draw.
- (13) Now lies a waterless waste before them, level and bare;  
and into it plunges a Leader, calm in his resolute way:
- (14) His loins well girt, and his shirt upon him ragged and torn,  
rough and ungentle of speech, crisp-haired, a masterful man;
- (15) He lays on each of his train the burden of desert and thirst  
— swift goers they after noon-tide, nimbly he leads the way.
- (16) Day-long I followed their course, mine eye agaze in its grief,  
the eyeball swimming in tears, astrain to trace out their road.
- (17) All things in peace brought together — Fate shall fling them apart!  
all life, how tender soever, prone shall lie in the dust.<sup>4</sup>

\* \* \* \* \*

- (18) Young men of Asad my tribe, like lions haunting the brake  
— no stint is known to their bounty, none goes poor from their hands:
- (19) Fair-skinned, a smile on their face, their calmness<sup>5</sup> beats folly down:  
but when they burn with the flame of wrath, the Earth is afraid.
- (20) Whom Pride uplifts in his fury, down they force him to bend:  
but bending falls not to them whenso they rise up in pride.

<sup>1</sup> As noted in the Arabic text, "red" is not an appropriate word for the sand-grouse — see v 10 some other adjective must have originally stood here.

<sup>2</sup> The Arabs distinguish two kinds of sand-grouse, the *Jūnī*, of dark colour, and the *Kudrī* or dust-coloured.

<sup>3</sup> *Sidrah* a species of lote-tree, *Ehretia persica*-Christ Linn

<sup>4</sup> Literally "shall be wrapped in a shroud with spices and perfumes for burial"

<sup>5</sup> *Ḥilm* — a quality which would render it connotes a wise patience and forbearance joined with power. See Lane's — The quality is ascribed to God in the Qur'ān

- (10) The lightning flames, and the rain forth gushes swift on its track:  
       below, the firstling, above, long-lasting waters are pent;
- (11) Ah! if but once I could taste the flood that falls from those clouds,  
       — a medicine it for a heart sore wounded, cloven with love!
- \*        \*        \*        \*
- (12) Enough! ofttimes in a desert where the guides are astray  
       — far are its borders away, its tracks like stripes on a robe —
- (13) I crossed its wastes on a tall stout camel, good as a male,  
       swift as a wild ass, and hard as an anvil, no mother<sup>1</sup> of young;
- (14) I force her pace through the sand — no sound<sup>2</sup> hear'st thou from her lips,  
       when e'en the chamæleon cowers, nigh slain by the burning glow.<sup>3</sup>

## XXII.

This and the two following poems, placed at the end of the *Dīcān* without a word of commentary, naturally suggest doubt as to their authenticity. Of the first, all that can be said is that there is nothing in it to make it impossible that it should be by ‘Abīd, to whom it is ascribed by Ibn Rashīq in the ‘*Umdah*: if not by him, it is by a fellow-tribesman of later date. The geographical indications suit the tribe.

Vv. 1—17 contain a long and beautiful *nasīb*. Vv. 1, 2: the Arabs (like the Hebrews)<sup>4</sup> admired long necks in women, and v. 2 is a playful exaggeration. V. 5: the rendering is somewhat uncertain. In vv. 6—16 the journey of the departing friends is described. Vv. 8—10 tell of the *Qaṭas* or sand-grouse at the watering-place. Vv. 13—15 set forth a vigorous picture of the leader of the caravan. Vv. 18—27 give a fine outline of heroic character and conduct, the ideal which the poet attributes to his tribe. V. 26: notches in a sword are praised as evidence of use in fierce combat: *cf.* *Nābighah* I. 19. V. 27: *cf.* *Nāb.* I. 28.

Metre imitated (see the scheme prefixed to No. XIV)

- (1) Gone are the comrades whose parting pained thy heart as they sped,  
       and in the litters gazelles lay hidden, long in the neck;
- (2) The earrings hang o'er a gulf so deep that, were one to fall,  
       'twould break in pieces before it reached the ledge of the breast.
- (3) Ah! will the days and the nights return again to our joy  
       — the days when Salmā and we were neighbours, partners in love:
- (4) When each was faithful and fain, and well content with his mate,  
       nor thought of seeking another, and life was to all most sweet,

<sup>1</sup> Barren she-camels are the strongest.    <sup>2</sup> Read صَامِرَةٌ for صَامِرَةٌ.

<sup>3</sup> Lit, "at a time when the *samūm* is blowing, and sends (even) the chamæleon (which ordinarily enjoys and basks in the heat) to take shelter"

<sup>4</sup> See *Canticles*, IV, 4

- (18) And we follow the ways of our forefathers, those  
who kindled wars and were faithful to the ties of kinship.

## XXI.

A fragment consisting mainly of an elaborate *nasīb* (vv. 1—8), with many phrases that have passed into the general stock of poetic language; compare v. 2 with Zuhair, *Mu‘all.* 9, and Labīd, *Mu‘all.* 13. In v. 4 the ladies’ litters, shrouded with brodered linen cloths, are compared to date-palms, the rich dark clusters of their ripening fruit swathed round with linen sheaths as a protection from birds and locusts. In v. 6 Hind’s hands are not tattooed: only women of evil fame tattoo their palms. In v. 8 note the vintner ‘red of moustache and hair’, perhaps a Jew from al-‘Irāq (*cf.* the red-haired Jewish sailors in VIII, 6). In vv. 9—11 a storm in the distance is described: v. 10, رَيْفٌ, the firstling of the rain: *cf.* No. XXVIII, 9. If the poet could but taste its rain he would be in the company of his beloved (*cf.* No. X, 5); but (vv. 12—14) his way lies elsewhere. ‘Its tracks like stripes on a robe’: the *burd* or striped stuff made in the Yaman. V. 14: for سَعَّةٌ مَسْمُومَةٌ, ‘a time of the *samūm* or poison-wind’. *cf.* بَوْمٌ مَسْمُومٌ in ‘Alqamah XIII, 45.

(Some approach to the rhythm of the original is aimed at)

- (1) Whose are these camels, bridled for a journey before the dawn,  
about to start for regions to us unknown?
  - (2) Over their litters are drawn brodered cloths, and carpets twain,  
and linen veils pricked out with choicest needle-work —
  - (3) A glow of colour in the morning most wonderful to behold,<sup>1</sup>  
as though the canopies all were stained with circles of blood.
  - (4) High stand the litters to see like palm-trees laden with fruit.  
their bunches blackening to ripeness, swathed in linen sheaths.
  - (5) Within is Hind, she who holds my fevered heart in her thrall.  
a white one, sweet of discourse, a marvel of loveliness;
  - (6) A doe she seems of the wild, soft-skinned, of gentle breed:  
her veil she draws to her face with a hand that is not tattooed;
  - (7) Meseems the dew of her lips, whena she rises from sleep,  
were a draught of pure pale wine, the flagon sealed with musk —
  - (8) Wine which a crowd bid against each other to buy, long stored  
by a vintner red of moustache and hair, most precious of brands.
- \* \* \* \* \*
- (9) Ho! who will watch by my side the long night through, as I wake  
and gaze at fishes that pierce the mass of high-built cloud?

<sup>1</sup> An attempt is made by Al-Jarri according to the explanation of *Mukht.* q.

verses (14—18) contain vaunts of prowess generally; v. 16 resembles the saying of al-Akhnas b. Shihāb of Taghlib in *Mufaḍḍaliyyāt* XLI, 18—19.

- (1) O my two friends! stay a little while and question  
the abode that is fading away of the folk of al-Ḥalāl;
  - (2) It is like a worn-out robe of al-Yaman, effaced, since thou didst dwell there,  
by the rain and the sweeping thereover of the North-wind.
  - (3) Yet time was when there sojourned there thy fellows,  
the firm in holding to thee with the cords of comradeship.
  - (4) But then their love grew cold, when they resolved  
on parting from us; and the Days bring change after change.
  - (5) Now comfort thyself for their loss with a trusty camel  
swift as a lusty wild-ass with his mates, or a buck of the sands.
- \*       \*       \*       \*       \*
- (6) Time was we led, from the hills of al-Malā, horses like demons, linked to camels by head-ropes,
  - (7) Lean and spare, entering upon a land unknown,  
sand in which they sank, of plain and mountain.
  - (8) Then we sought out al-Ḥārith the Lame  
with a great host like the night, their spears quivering as they rode:
  - (9) The day that we left ‘Adī with the slender  
tawny spears piercing him, prone in the place of combat.
  - (10) Then we turned them <sup>1</sup> aside, with sunken eyes, swift as sand-grouse  
when they draw near to the drinking-place after weariness and travail,
  - (11) Towards Qurṣ, on the day that there galloped about him  
horses slender-waisted to right and left
  - (12) How many a chief, leader of a thousand, who rode  
a swift swimmer<sup>2</sup>, tall, unfailing in his speed,
  - (13) Have our swords spoiled, and destroyed his host  
— our swords the white, our spears the dun — how many a mighty tribe!
  - (14) Yea, a country is ours whose strength, the ancient,  
from far-off time we have inherited from father’s and mother’s kin:
  - (15) An abode in which our fathers have left their traces,  
and an inheritance of glory from the first of all days;
  - (16) No castles are ours therein, save only our steeds,  
the short-haired, at home in our tents, that gallop with us on their backs,
  - (17) Among the outliers of an ancient, high uplifted,  
mountain peak wherein is a heritage of glory and renown;

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<sup>1</sup> The horses.

<sup>2</sup> *I e* a horse with an action like swimming

- (9) On her back it seems as it were beneath my saddle-tree  
 there sped a bull of the Aurāl hills, going forth alone;  
 (10) O'er him a night of the bleakest winter had shed its gloom:  
 as he stood, the rain poured on, a stream that had no surcease;  
 (11) From its icy blast he sought the shelter of friendly trees<sup>1</sup>,  
 but as dawn drew on cold shivering seized upon every limb.  
 (12) Lo! how his back shines in the mirk like a pearly<sup>2</sup> star:  
 — with the cold and hunger his spine is bent, as it were a bow:  
 (13) In a meadow snowed in its hollow bights by the winter storm,  
 soaked well by showers — no herdsmen venture to wander there;  
 (14) In its midst a lakelet, around, the earth with its fragrance sweet,  
 like a gust of saffron the wind has swept over choicest nard<sup>3</sup>.

\* \* \* \* \*

- (15) If the night be set for thy journey, safe upon her thy road:  
 if the noon-tide heat be the toil to face, she basks therein —  
 (16) To the Lord Sharāḥīl, great in bounty to all who come.  
 like palms fruit-laden, with runnels flowing about their stems;  
 (17) Euphrates-like he pours his gifts, and the burden bears  
 like mountain-masses<sup>4</sup>, unfailing ever his generous hand.

## XX.

The form of this poem, in which all the 18 verses except one (No. 8) have the article *j* at the end of the first hemistich, is very strange if we suppose it to be the original work of ‘Abid. This phenomenon occurs sporadically in the ancient poetry: *e.g.* ‘Antarah, *Mu‘all.* 29; Zuhair, III. 38, XVIII. 7; but it is, in the longer metres, extremely rare. For this reason we cannot but doubt the genuineness of the piece. Apart from its metrical strangeness, however, and some grammatical artificialities, there is nothing in the contents of the poem to make us hesitate to ascribe it to ‘Abid. The *nasīb*, vv. 1—5, is of the usual character. Then the poet proceeds to glorify his tribe's feats in war, against Ghassān under al-Hārith the Lame (vv. 6—8), ‘Adī (9) and Qurṣ (10—11) for the last *cf.* No. XVII 9*b*. The concluding

<sup>1</sup> The kind of tree called *olū al* — species unknown

<sup>2</sup> Reading *al-durrīya*.

<sup>3</sup> Saffron<sup>1</sup>, *abir* or a mixture of saffron with other perfumes. “nard” is put for *malīb*, a Persian perfume said to contain saffron as one of its ingredients. LA (see Arabic text, note) has another reading and interpretation of this verse, according to which (taking *lavkōh* in the sense, not of a pool, but of a mass of flowers, *Mu‘all.* 13) it may be rendered

And a fragrance spreads from its wealth of bloom like saffron mixed

by a guiding hand with a perfumed mass of *absinthium*

<sup>4</sup> Reading *حصى* *ḥaṣy* which seems on the whole the best chance

abrupt. In v. 5 supply *الغَيْلِ* as the nominative to *خَلَا*. The account of the bull-oryx in vv. 9—14 is perhaps incomplete, and may have been supplemented by the appearance of hunters with dogs (*cf.* VIII, 10—11) to cause him to put forth his full speed. Notice again rain in Rajab (v. 10), evidently under wintry conditions (*cf.* XVI. 3). The mention of snow in verse 14 is noteworthy: Doughty observed snow on the *ḥarrahs* enclosing the valley of Madā’in Šālīḥ during his stay at that place, and snow is common in the winter in the Syrian Desert, though rare so far south as the land of Asad. In the MS. v. 15 of our text stands between vv. 12 and 13; it has been restored to what appears to be its proper place; but some verses have probably dropped out between it and v. 16.

The Sharāḥīl of the poem may possibly be the father of the two Kindite princes called *al-Jaunāni* (‘Amr and Mu‘āwiyah were their names), who were taken prisoners and slain at the battle of Shi‘b Jabalah (See *Naqā’id*, 407<sup>2</sup>); this Sharāḥīl is described as son of ‘Amr son of Mu‘āwiyah, called al-Jaun, son of Ḥujr ‘Ākil al-Murār; his father and al-Ḥārith, father of Ḥujr the Prince of the Banū Asad, were thus first cousins. The variants to v. 17 show that the reading is uncertain, and the comparison of generosity to lightning among the hills is an improbable one; if it is the right reading the lightning must be taken as the sign of plenteous rain; but the variant given in the commentary is preferable. Mr. Krenkow suggests reading *حَبْلُهُ نَزْنُ الْحِمَالِ*, which is possible, and has been adopted in our rendering.

Metre imitated.

— — — — | — — — — | — — — — || — — — — | — — — — | — — — —

- (1) Of a truth the morrow shall bring with it its happenings,  
and the morning light and the eventide are their time of tryst;
  - [ (2) And mankind revile their leader when he has missed the way  
to attain success: but he that walks straight is not blamed.]
  - (3) And a man is ever the prey of Fate — unawares it comes  
and bears him down. But to Mahdad<sup>1</sup> how shall we say farewell?
  - (4) Like a fawn is she: by the thicket sides it plucks the fruit  
the *arāḥ*-twigs yield, and the herbage crops where the grove is clear;
  - (5) All alone is it as it seeks the water — no sound to fear,  
save only where some turtle moans, or a hoopoe calls;
  - (6) There calls the ringdove through the noon on its fledgling brood,  
and the youngling comes, now falling, now making good its flight.
- \*            <            \*            <            \*
- (7) Our friends, they say that tomorrow’s dawn will see them gone  
— yea, thus portended the raven’s croak to us yester-eve;
  - (8) Cut short thy longing for loves departed. and mount a strong  
well-fleshed she-camel, one good to travel when others flag;

<sup>1</sup> A rare feminine proper name, perhaps of Persian origin (= Māh-dādh, “gift of the Moon-god” · *cf.* Mīhrdādh, Mithradāta).

- (14) But thou — a man of light pleasure, of timbrels and singing girls,  
 thou drinkest the wine at dawn, at even thou liest drunk —
- (15) Forgetful of vengeance thou, till those whom thou seekest guard  
 their breaches, <sup>1</sup> and sore thou weepest for time and occasion lost:
- (16) No man to win blood for blood art thou in thy daintiness:  
 thou knowest not purpose firm, the hand that will help itself!
- (17) And had it not been for thy riding, thou hadst met the fate of those:  
 thy swift flight it was that saved thee from that which them befell.
- (18) Day-long thou singest, if only thou canst get a girl to hear,  
 as though all Ma'add <sup>2</sup> had come within the cords of thy sway.

## XVIII.

A fragment lamenting the destruction (according to the commentary, by Ghassān) of the poet's tribe. Sa'd ibn Tha'labah, and their scattering among the other sub-tribes of Asad; v. 5 is often quoted as a proverb.

- (1) To whom belong the remnants of camps not yet effaced in al-Madhānib?  
 — then the sides of Hibir, and Wāhib — in both they have been  
 swept away:
- (2) The abodes were they of the Children of Sa'd son of Tha'labah,  
 whom Time has scattered far and wide, Time the destroyer of men.
- (3) They have perished, as others before them have been brought to their end,  
 by the teeth of wars, and the Dooms that dog the steps of all.
- (4) How many a clan of our kin have we seen in these camping-grounds,  
 before whose vanguard the bands of hostile scouts turned aside in fear!
- (5) Betake thyself now to thy business, and leave things too hard alone:  
 thou art troubled about things vain — for all are passing away.

## XIX.

The prelude of a poem addressed to Sharrīh (v. 16), whose bounty is sought. There are several abrupt changes of theme which suggest *huc illuc*, but on the whole the fragment seems fairly complete, and contains two similes (4—6 and 9—14) of great beauty. V. 2 appears to be a tricolon, and the passage would be better without it. The transition in v. 3 *h* is very

<sup>1</sup> *Ma'add* is the name of a tribe, the Asad son of Yv. ant. st. 1

abrupt. In v. 5 supply *الغَيْلُ* as the nominative to *حَلَا*. The account of the bull-oryx in vv. 9—14 is perhaps incomplete, and may have been supplemented by the appearance of hunters with dogs (*cf.* VIII, 10—11) to cause him to put forth his full speed. Notice again rain in Rajab (v. 10), evidently under wintry conditions (*cf.* XVI. 3). The mention of snow in verse 14 is noteworthy: Doughty observed snow on the *harrahs* enclosing the valley of Madā’in Šālīḥ during his stay at that place, and snow is common in the winter in the Syrian Desert, though rare so far south as the land of Asad. In the MS. v. 15 of our text stands between vv. 12 and 13; it has been restored to what appears to be its proper place; but some verses have probably dropped out between it and v. 16.

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Metre imitated

— — — — | — — — — | — — — — || — — — — | — — — — | — — — —

- (1) Of a truth the morrow shall bring with it its happenings,  
and the morning light and the eventide are their time of tryst;
  - [ (2) And mankind revile their leader when he has missed the way  
to attain success: but he that walks straight is not blamed. ]
  - (3) And a man is ever the prey of Fate -- unawares it comes  
and bears him down. But to Mahdad<sup>1</sup> how shall we say farewell?
  - (4) Like a fawn is she: by the thicket sides it plucks the fruit  
the *arāk*-twigs yield, and the herbage crops where the grove is clear;
  - (5) All alone is it as it seeks the water — no sound to fear,  
save only where some turtle moans, or a hoopoe calls;
  - (6) There calls the ringdove through the noon on its fledgling brood,  
and the youngling comes, now falling, now making good its flight.
- \*       \*       \*       \*       \*
- (7) Our friends, they say that tomorrow's dawn will see them gone  
— yea, thus portended the raven's croak to us yester-eve;
  - (8) Cut short thy longing for loves departed, and mount a strong  
well-fleshed she-camel, one good to travel when others flag;

<sup>1</sup> A rare feminine proper name, perhaps of Persian origin (= Māh-dādh, "gift of the Moon-god" *cf.* Mīhrdādh, Mithradāta)



- (14) But thou — a man of light pleasure, of timbrels and singing girls,  
 thou drinkest the wine at dawn, at even thou liest drunk —
- (15) Forgetful of vengeance thou, till those whom thou seekest guard  
 their breaches,<sup>1</sup> and sore thou weepest for time and occasion lost;
- (16) No man to win blood for blood art thou in thy daintiness:  
 thou knowest not purpose firm, the hand that will help itself!
- (17) And had it not been for thy riding, thou hadst met the fate of those:  
 thy swift flight it was that saved thee from that which them befell.
- (18) Day-long thou singest, if only thou canst get a girl to hear,  
 as though all Ma‘add<sup>2</sup> had come within the cords of thy sway.

## XVIII.

A fragment lamenting the destruction (according to the commentary, by Ghassān) of the poet's tribe, Sa‘d ibn Tha‘labah, and their scattering among the other sub-tribes of Asad; v. 5 is often quoted as a proverb.

- (1) To whom belong the remnants of camps not yet effaced in al-Madhānib?  
 — then the sides of Hibirr, and Wāhib — in both they have been  
 swept away;
- (2) The abodes were they of the Children of Sa‘d son of Tha‘labah,  
 whom Time has scattered far and wide, Time the destroyer of men.
- (3) They have perished, as others before them have been brought to their end,  
 by the teeth of wars, and the Dooms that dog the steps of all.
- (4) How many a clan of our kin have we seen in these camping-grounds,  
 before whose vanguard the bands of hostile scouts turned aside in fear!
- \*       \*       \*       \*
- (5) Betake thyself now to thy business, and leave things too hard alone:  
 thou art troubled about things vain — for all are passing away.

## XIX.

The prelude of a poem addressed to Sharāhīl (v. 16), whose bounty is sought. There are some abrupt changes of theme which suggest *lacunae* but on the whole the fragment seems fairly complete, and contains two similes (4—6 and 9—14) of great beauty. V. 2 appears to be intrusive, and the passage would be better without it. The transition in v. 3 *b* is very

<sup>1</sup> I.e. their light-armed attack.

<sup>2</sup> Ma‘add is a tribe of the Northern Arabs not of Yamaniite stock.

sān (see note in Arabic text). The defeat of ‘Āmir at an-Nisār (vv. 10—11) has been mentioned already (II, 19 ff., VII, 10, 11); where the Ribāb (12*a*) were defeated is uncertain: at an-Nisār they were the allies of Asad. Again ‘Abīd returns to the slaying of Ḥujr and others of Kindah (12*b*, 13). Then he taunts Imra’ al-Qais with his addiction to wine, music, and song, which makes him unfit to follow after vengeance; while he is dallying, those whom he would smite have time to guard themselves (14—16). He only escaped by flight the fate of his father (17). He is but a poet, full of boastful words, but no fighter (18).

- (1) The tent-traces of Sulaimā are all effaced in Dakādik  
and desolate: the violent tearing winds have swept them away;
- (2) They have gotten in exchange for Sulaimā and her folk, since I dwelt there,  
ostriches that feed there together, and white gazelles lingering behind  
the herd.
- (3) I stayed there my beast, and wept like a dove that mourns as she sits  
on a bough of *arāḳ*, and calls to her fellows that dwell in the grove;
- (4) Whenas she thought on her pain, and moaned with a piteous voice,  
on a tree-top, straight from ' mine eyes gushed forth the tide of tears.
- (5) High noon was the time: then, when my passion had spent itself,  
I fastened the saddle on the back of a stout camel, high of hump;
- (6) The saddle-trees topped, it seemed, a rough-skinned wild ass, driven forth  
by his fellows, who sees the herd coming nigh, and flies at full speed.  
\* \* \* \* \*
- (7) Yea, our hands it was that slew the twin Hawks, and Mālik, him <sup>2</sup>  
the dearer of them to thee in thy loss, the dearer in death:
- (8) 'Twas we that pressed home the spear directed at his throat,  
and down did it cast him prone, his hips brought rudely to ground;
- (9) And we it was slew among you him whom they called Murrah the good,  
and Qurṣ — yea, Qurṣ also was one of those we slew;
- (10) And we it was gave ‘Āmir to drink for their morning wine,  
as they came on with pomp, keen swords, hung round us for time of need;
- (11) We gripped, as a camel bites, their horsemen, and straight they fled  
in frantic rout, and the blood streamed down to their horses' hoofs.
- (12) The day, too, we met the Ribāb, we slew their foremost man,  
and Ḥujr — we slew him too, and ‘Amr fell eke to our blades;
- (13) And we it was slew Jandal in the midst of his gathered hosts,  
and earlier fell to our hand his elder, the ancient chief.  
\* \* \* \* \*

<sup>1</sup> It is best to take *أَدْرَبَتْ* of the poet's eyes, as the dove does not weep

<sup>2</sup> Perhaps we should read *وَمَالِكٌ أَعْرَضَا*, as Mālik was evidently one of the two "Falcons"

in al-Yamāmah (*l. c.*, line 15). Yet the poem is attributed to ‘Abīd by Bakrī, Yāqūt, and al-‘Askarī, and criticized by the last-named in his *Kitāb as-Sinā‘atain* (p. 126). Notice *شَنَانَةٌ رَجَبِيَّةٌ*, “a shower in the month of Rajab” (v. 3), a month of winter (see XIX, 10): the months still had reference to the natural seasons of the year. The reading of v. 8. second hemistich, is uncertain: probably *يَحْبُونَ* (‘Ask. *يَحْدُونَ*) is not the original word, which must denote some act happening instantaneously on “*nazāli*”<sup>1</sup> being shouted.

- (1) Whose are the abodes in the gravelly plain of Rauḥān?  
worn are they — the destroying hand of time has changed them.
- (2) I stayed therein my camel that I might ask of the traces,  
and as I turned away, mine eyes gushed forth with tears —
- (3) A copious stream, as though on a sudden burst from my lids  
a shower of rain, such as falls unawares from a winter cloud.
- (4) I thought how had dwelt there my kin, the best of all men not kingly  
to the famine-stricken, the wretched, and the captive in sorest need,
- (5) And goodly gamers over the slaughtered camel, what time  
the wintry wind was blowing, and the strangers were gathered in.
- (6) But when spear-play was the business that they had in hand,  
then dyed they deep in blood the upper third of their shafts;
- (7) And when it was time for the smiting of swords, behold them then  
like lions that bend above their whelps and repel the foe:
- (8) And when men shouted — “Down to the foot-fight!” then did they do on  
the mail-coats ample, that fall in folds as far as the knees.
- (9) Now I remain — they are gone: and I too must pass away:  
change upon change — that is life, and colour to colour succeeds!
- (10) God knows how they came to their end — I know not: all that is left  
for me is remembrance of things lost — when and where, He knows!

## XVII.

This poem is in a somewhat unsatisfactory condition, and its text has suffered from the long time during which it was transmitted orally. The accusative *مَدَدٌ* in v. 1 has no proper government. There is evidently a *hiatus* between v. 6 and v. 7. The rhymes in vv. 12, 13 and 14 (all the same word) are not possible. The brief *nasīb* (vv. 1—6) finished, the poet begins at once to boast of his tribe’s prowess in war. The poem is addressed to Imr’ al-Qas (v. 14), and the men whose slaying is mentioned in vv. 7, 8, and 9a were of Kamile: Qurṣ, whose death is alluded to in 9b, appears to have been a chief of Ghass-

<sup>1</sup> *‘Ism al-layl al-ḥafīf*.”

- (4) Yea, if Ghabrā’ al-Khubaibah has become desolate,  
and gained in exchange for our folk other dwellers not equal to those,
- (5) Yet time was I looked on the whole kin dwelling there in content  
and happy: but what is the passing of days but change on change?
- (6) After the children of ‘Amr, my kinsfolk and my brethren,  
can I hope for smoothness of life? nay, life is a leader astray.
- (7) But although they have gone, and departed on their way,  
— never will I forget them all my life long, or cease to mourn.
- \* \* \* \* \*
- (8) Will ye two not stay for a moment to-day, before we part,  
— before long distance, and cares, and variance, have sundered us,
- (9) To await ladies borne on camels that travel between Tabālah  
and the high land of al-Khall, with the followers trailing after them?
- (10) When I saw the two leaders of the caravan hasten briskly along,  
a pang seized my breast that they should depart with a heart so light.
- (11) We raised our whips to our beasts, and they skimmed along with us  
— our camels with well-knit fore-legs, swift and fleet of pace,
- (12) Plying briskly their hind-legs, as though behind them lay  
deserts trackless, forlorn, where they trotted in the fore-noon haze;
- (13) And they brought us up to the caravan, our beasts the active and light,  
the breastgirth securing the saddle, thick of cheek, quick of step.
- (14) Then we bent sideways, and entered on talk with women kind  
— above them were hangings of striped cloth of Jaishan, with broi-  
dered borders;
- (15) And they turned to us their necks, and the jewels that thereon hung,  
with speech that dealt with such things as the careless loves to hear;
- (16) Then was it as though the East-wind had wafted to us the scent  
of a bale of musk, so precious that none could pay its price,
- (17) Or the fragrance of lavender by the brook-sides of a mead,  
where a plenteous shower in the night has washed away dust and grime.

## XVI.

A lamentation over the disappearance from their land of the poet's kin, the Banū Sa‘d ibn Tha‘labah. It seems a little uncertain whether the poem is by ‘Abīd or by a man of the Banū Sa‘d ibn Zaid-Manāt of Tamīm, since “the gravelly plain of Rauhān”, spoken of in v. 1, appears to have been in the country of Tamīm; it is mentioned by Jarīr (Bakrī 427<sup>o</sup> and 81<sup>o</sup>) and Aufā al-Māzinī (Yāq. I. 582<sup>20</sup>), poets of that tribe. Yāqūt says it was

- (4) As we shielded thee on the Day of the skirt of Mount Shatib,  
when our foes had the better in wind and in number above our strength;  
(5) Then had they come to thy help with a host that has no peer,  
a folk that are famed among men to the furthest limit of fame,  
(6) A host like the blackness of night when they wend to their enemy's land,  
that swallow all things on their way, in number beyond all count.
- \* \* \* \* \*
- (7) Alongside they lead steeds straining the rein and pawing the ground,  
like sand-grouse at noontide athirst coming down to a scanty pool:  
(8) Strong-built mares, showing their back-teeth over bridle and bit,  
vying with the riding camels, froward, impatient,  
(9) And short-haired horses, the saddles set on their backs awry,  
stout in the flanks, full of muscle, humped at the base of the mane.  
(10) So laid they hold of the war Ghassān had raised in their land,  
there on the Day of Murār, nor turned for any aside.  
(11) When Ghassān saw thee their chief<sup>1</sup>, the bright swords shining aloft,  
and all the lances uplifted, as a well-rope straight of shaft,  
(12) Then were they sick of the men of Asad, knowing not how  
to handle them; rarely does Ghassān choose the right way to go!

## XV.

A poem that well illustrates ‘Abid’s mastery and charm of phrase, which no doubt led to the preservation of so many of his *nasīb* pieces. Vv. 1—7 describe in the usual way the deserted dwelling-places, then with v. 8 the poet assumes that another parting is impending, and exhorts his two companions to await a group of ladies who, escorted by two caravan-leaders, are journeying by (9—10). He joins them, putting his beast, and his companions theirs, to their best pace (11—13), and is rewarded by speech with the fair ones (14—15). The passage ends with two beautiful verses describing the result (16—17); v. 16 recalls Imra’ al-Qus’s language in *Mu‘all.* 8.

- (1) Dost thou weep for a vanished abode, over traces of tents outworn?  
— and is weeping for love-longing the business of one like me?  
(2) These were their camps when the tribe was gathered all together:  
now are they a wilderness, save for wildings in an empty land.  
(3) No voices stir there now but the uncouth sounds of the wild,  
the cries of the male and female ostriches, dusky herds.

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<sup>1</sup> Perhaps we read *ḥuḥ* (‘saw our array’).

- (10) "Live with me as long as thou canst, until,  
whenas thou wilt begone, depart as likes thee.
- (11) "If to my sorrow Youth has fled and left me,  
and my head now is but as withered leaves(?)<sup>1</sup> —
- (12) "Time was when Pleasure was my sworn companion,  
though to-day the bond is cut between us.
- (13) "Time was I entered in to tented maidens,  
whose eyes were full and black like those of wild kine;
- (14) "They clung close to me now, and now my arms  
embraced necks white as robes of the finest linen.
- (15) "And many the dun spear I have couched against  
one great in fame, who sees in me true valour;
- (16) "He strives to rise: but there he lies all helpless,  
his body pierced through by the thirsty spear-shaft.
- (17) "Whenso his women come to tend their master,  
their eyes gush forth with tears, and loud they wail.
- (18) "And many the desert where I have scared the wild kine<sup>2</sup>,  
mounted on a light-coloured camel, swift as a wild ass, neither  
fat nor lean."

## XIV.

This spirited fragment seems to refer to some encounter between Ghassān and an ally of Asad, perhaps one of the Ṭayyite tribes, in which the leader of the latter had been slain. The poet asks why he had not sought the aid of Asad, as on a former occasion, at the battle on the skirt of Mount Shaṭīb. He describes the host of Asad ready for war (a *lacuna*, apparently, between verses 6 and 7), and mentions a former battle, the Day of Murār, when Ghassān had retired discomfited before Asad.

(metre imitated, with occasional variations)

— — — | — — — | — — — | — — — | — — — | — — — | — — — | — — —

- (1) He called on kinsmen — but ears were stopt to his cry for help:  
woe's me — hadst thou only called the men of Asad to aid!
- (2) Then hadst thou called on a folk, true helpers, none of them slack  
when blades in hands of the tribesmen glitter like burning brands;
- (3) Had they been thy helpers, good help in sooth had they given, and thou  
hadst not been left to a Day that has plunged thy people in woe:

<sup>1</sup> This is the interpretation given in the commentary but the alternative *lujām*, silver, seems to suit the phrase better, though it involves a metrical anomaly

<sup>2</sup> Or, with *Mukhtārāt*, "the ostriches;" the latter is more probable, as *jaun* more often means black, the colour of ostriches, than white, the colour of the oryx

- (19) This (mare of mine) shall carry me, and a bright keen blade,  
 and a sharp spear-head set on a pliant shaft five cubits long —  
 [(19a) A trusty shaft from India, with the socket (of the spear-head) at the  
 upper end  
 stuck upon a knot, like a date-stone, smooth and hard,]  
 (20) Among a band of kinsmen that draw sword on the day of battle  
 like lions from whom none ventures to snatch the prey.  
 (21) Yea, the Children of Khuzaimah know well that we  
 are of their best in all fortune, be it prosperous or evil;  
 (22) We bring woe to their foes, and our wether butts on their behalf  
 with a thrust of his horns that is no mere scratch.

## XIII.

As already noted, this poem is a doublet of No. XI, but in a different metre; it has also points of contact with other poems by ‘Abid: *cf.* v. 3 with VIII, 4, 5, and v. 5 with XXVIII, 1. The localities named in vv. 1—4 are all in the neighbourhood of Faïd, the centre of the tribal settlements (Yāqūt II, 810), on the south-eastern slopes of Mount Salmā.

- (1) Changed are the abodes in Dhu-d-Dafīn,  
 and the valleys of al-Liwā, and the sands of Līn,  
 (2) And the two straits of Dharwah, and the back of Dhayāl,  
 — the long lapse of years has outworn their traces.  
 (3) Look forth, O Friend — dost thou see aught of laden camels,  
 led along as though they were ships sailing on the sea?  
 (4) To the left hand they have passed the defile of Rakak,  
 and on the right they have turned away from at-Ṭawī.  
 \* \* \* \* \*  
 (5) Lo, to-day my wife spends her time in reviling me:  
 she woke up while it was still night to pour out her complaints;  
 (6) She said to me — “Thou art old”. I answered — “Truly!  
 in sooth I have left behind me year after year.”  
 (7) She shows me signs of aversion in her,  
 and rude and rough of speech is she after smoothness;  
 (8) She knits her brows and frowns because she sees me  
 an old man, with my locks all changed to white.  
 (9) I said to her — “Gently! spare a little of thy censure:  
 I hold it not fitting thou shouldst treat me lightly.

- (5) Yet she led thee captive — a delicate one, the choicest of delicate beauties,  
white, shining clear of skin, like pale-coloured gazelles,
- (6) Young and tender, dainty and perfect in all her limbs,  
like a papyrus-plant growing among off-sets of palms.
- \*       \*       \*       \*       \*
- (7) Wilt thou not then seek forgetfulness of her love on a great she-camel,  
thick of cheek, tall as a plastered tower, nimble of pace?
- (8) Long roaming in the rich spring-pasture has raised her hump high,  
and she has grown fat; and it has brought out her last tooth after the  
last but one.
- (9) (So strong is she on her feet, that) she seems, when she is started on her way,  
to be crushing down the wood and the twigs of the thorny scrub with hooves.
- (10) I have caused her cheerful spirit, and the fatness of her hump, to vanish  
by constant travel, and gone are all her pride and wantonness.
- \*       \*       \*       \*
- (11) And many the captain of a host of horse whom I have disobeyed  
with a stout short-haired mare, compact of flesh, tall of stature,
- (12) Shaped with legs like palm-branches, in the full age of vigour:  
for a year has she been trained, and no ill-luck has come.
- (13) And when (the other horses) are toiling on the way, and the last drop of  
their water has been almost spent,  
and they push along through a waterless desert where is no herbage,
- (14) She keeps the slow-going camels from the level part of the track,  
(and makes them travel) the road through the uplands, while they have  
no spirit of refractoriness left in them.
- (15) When thou lookest at her from the front, she is like a straight spear-shaft  
from India, long and slender, pliant, not harsh and dry:
- (16) But when thou viewest her from behind, then is she like  
a bottle of yellow glass (round and compact), filled with some perfume;
- (17) And when we go hunting, the blazon of blood<sup>1</sup> (of the slain quarry) is  
never dry,  
and her breast is ever like the stone on which a bride grinds down her  
unguents;
- (18) And when we dash into the herds of camels<sup>2</sup>, her spoil  
is the nearest of the troops of camels covered with pieces of hair-cloth.

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<sup>1</sup> The Arabs were accustomed to anoint the foreheads and the breasts of their horses, when they had hunted game with them, with the blood of the slain quarry.

<sup>2</sup> Or, "the close thickets of trees, or scrub"





- (14) Youth's lightness all soured, my hair gone hoary,  
not a fit mate for her, the young and mirthful.
- (15) If she finds me now pale, youth's colour vanisht,  
greyness spread over brow and cheek and temple,
- (16) Time was when I entered a tent to find there  
one slender of waist, soft of skin, a gazelle.
- (17) Round her neck went my arms, and toward me she bent her,  
as the sandhill slopes down to the sands below it.
- (18) Then said she — "My soul be ransom for thy soul!  
"all my wealth be a gift from me to thy people!"
- (19) Leave the censurers then, and get thee some wisdom:  
let not them weigh against me in thy affection,
- (20) Or against all our life together, nor follow  
silly preachings intended to cause thee terror.
- (21) Some there be of them niggards, and some mere paupers,  
others misers intent to grasp thy substance.
- (22) Leave the herd then to fall to the share of Zaid's people,  
in Qutaibāt be they or in Aurāl;
- (23) They were not won in foray, nor did our war-steeds  
wear the points of their shoes in driving them homewards.

\* \* \* \* \*

- (24) O how goodly is youth, the day of the black locks,  
when the camels step briskly under the harness!
- (25) When the long-necked steeds, spare like arrows of *shauhat*,<sup>1</sup>  
bear the warriors, heavy with arms and armour!
- (26) Oft of old did I fright herds of deer with a prancer  
like a young buck in swiftness, full of spirit,
- (27) Not hump-nosed, nor wont to knock hocks together  
— no, his hoofs hammer mightily, quick are his changes;
- (28) Foremost he of a thousand, bearing as burthen  
knight in armour and helm, comes home like a picture;
- (29) Swift as straight-feathered shaft of *shauhat* his onset,  
shot with skill by an archer cunning in bow-craft,
- (30) Cutting down deer and ostrich, reaving the camels  
of a herdsman who dwells far away from his people.<sup>2</sup>

<sup>1</sup> A wood used for making bows and arrows.

<sup>2</sup> The ancient poets boast of their herdsman going far away from the protection of the tribal encampment in seeking for pasture for their camels, the implication is that their tribe is so great and powerful, and its prowess so terrible, that no one will venture to attack its herds however distant from

to get hold of her property (19—21). The dispute seems to have been about a small herd of camels, claimed by a family called "Zaid's people", which he was in favour of letting go: they were not the spoil of warfare, and there was no reason in honour why they should not be relinquished (22, 23).

Then the poet passes on to a passionate rhapsody in praise of youth, recalling his rides on camel and horse, his delight in the chase, his captaining the tribe in battle on a war-mare, and journeys undertaken to distant and dangerous places (24—35); and ends (if the additional verse found in the *Mukhtārāt* is genuine) with a cry at the vanity and emptiness of life (*cf.* IX, 16).

(Metre imitated, with occasional divergences)

— — — — — | — — — — — | — — — — — | — — — — — | — — — — —

- (1) Still to see are the traces at ad-Dafīn, and  
in the sand-slope of Dharwah, the sides of Uthāl;
  - (2) Al-Maraurāt and aṣ-Ṣahīfah<sup>1</sup> are empty,  
every valley and meadow, once full of people:
  - (3) The abode of a tribe whom past time has smitten —  
their dwellings show now like patterns on sword-sheaths<sup>2</sup> —
  - (4) Desolate all, save for ashes extinguisht,  
and leavings of rubbish and ridges of shelters,
  - (5) Shreds of tethering-ropes, and a trench round the tent-place,  
and lines plotted out, changed<sup>3</sup> by long years' lapse.
  - (6) Instead of their folk now ostriches dwell there,  
red-shanked, driving on the troops of their younglings,
  - (7) And gazelles, that stand like ewers of silver,  
bending downwards to tend their fawns by their side.
- \* \* \* \* \*
- (8) This my wife, in her wrath<sup>4</sup> she seeks to be rid of me:  
is it that she desires divorce, or is feigning?
  - (9) If thy mind be on feigning coyness, why didst thou  
jest not thus in time past, the nights long vanisht?
  - (10) Fair wast thou as an oryx then, I thy bondsman,  
drunk with love, trailing skirts, I sought thy bower.
  - (11) So now leave off thy frowning, live with me peaceably  
— hope remains for us yet, yet may we be happy.
  - (12) But if severance be thy desire, then what more  
needs it than to turn elsewhere the breasts of thy camels?
  - (13) She will have it that I am old and decrepid,  
reft of wealth, and my cousins too stingy to help me,

<sup>1</sup> *Ṣ-Ṣahīfah*

<sup>2</sup> See *note*, III, 6

<sup>3</sup> Reading غَيْرَ

<sup>4</sup> Reading عَمْرِي نَبِيذ

- (11) And many the stout young fighters above whom I have spread  
my cloak as a shelter in sleep when the day-long sun drooped low.
- \* \* \* \* \*
- (12) Am I not the man to break off a man's speech, when his bitter tongue  
spits forth odes, some of them insults, and all of them meant to wound?
- (13) Then do I stay his clamour and choke him with his own spittle,  
and he speaks, after I have done with him, with words of humbleness.
- (14) Yea, how many a raging adversary have I handled thus, and left him  
after I had spoken, with no power more to sharpen<sup>1</sup> a phrase!
- (15) And I have returned with glory from the contest — for I was given a tongue  
sharp as a sword  
whereby the clamour of the antagonist is reduced to impotence<sup>2</sup>:
- (16) I cut therewith the sinews of thy feet, and they were severed,  
and after my satire had sped thou hadst no more power to rise;
- (17) I smote thee with notable verses, full of strange startling words,  
a blow thou didst cower beneath, and thy heart was well-nigh dead.
- (18) Ye suffered scathe from a lion whose covert few care to seek,  
a father of whelps — after battle his teeth let the vanquished heed!
- (19) When he stalks forth, the lions his fellows stand still before him at gaze:  
none dares, for fear of sure death, to break against him the peace:
- (20) Yea, one mayst thou see, broken-necked, lying there whelmed in death.  
and another, in fear for dear life, fleeing with a gaping wound<sup>3</sup>.

## XI.

This interesting poem offers a very well-supported text (see the notes to the Arabic original). The locality indicated by the opening verses (ad-Dafīn, Dharwah, Uthāl, Dhiyāl), is the same as that of No. XIII, which in subject also agrees with this ode.

Vv. 1—7, the usual introduction, from which the poet turns abruptly to a description of his wife's aversion from him (8—14), which he considers, doubtfully, may proceed either from real dislike, with divorce the object, or from coquetry. If real, it is presumably due to his age and infirmities (13—15). Yet time was when he was acceptable as a lover (16—18). Then he turns to his wife, and exhorts her to leave those who prompt her resentment against him, who, if she elects divorce, will not keep her in comfort, and desire only

<sup>1</sup> This sense of تَحَصَّن is established by its use in *Mufaḥḥiṣṣ* 238<sup>22</sup>

<sup>2</sup> Reading رَبَّصْن as suggested in the note

<sup>3</sup> Lit., "with a morsel of his flesh bitten off"

to yearn after places where both once were happy by the sight of distant lightning, playing over the Ḥijāz (5—6). But other things have now to be done — crossing the desert instead of plenty of food and rest (7). The march is described (8—10). Perhaps a *lacuna* follows: v. 11, with its rhyme-word the same as that of v. 9. can scarcely have stood so near.

With v. 12 the poet turns abruptly to another theme — his contests with other poets, either on behalf of his tribe or for mastery in the art of verse. Several of the words here are doubtful, though the general sense is sufficiently clear. The passage terminates with a spirited comparison of the poet's self to a lion, whom other lions would like to engage, but, after experience of his prowess, dare not attack (18—20).

The rare rhyme of this poem recalls Imra' al-Qais XXXV. in the same metre and with several of the same rhyme-words; but there is no resemblance in the contents.

- (1) Look forth, O Friend; canst thou see aught of ladies camel-borne  
that take their way through Ghumair, with hollows between us and them?
- (2) And riding on the light-coloured camels are girls with swelling breasts,  
slender of waist, virgins, friendly in their manners, white.
- (3) Yea, many the tent of maidens who toss the curtain to and fro<sup>1</sup>  
have I entered, when within was a woman unwed and sick with love;
- (4) And I lent her my love that I might be paid it in turn; in sooth  
the incurring of debt hangs heavy on the hands of decent folk.
- (5) And my young camel uttered her yearning cry when a third of the night  
was spent:  
— her longing was stirred by the distant gleam of lightning in the Ḥijāz:
- (6) I said to her — “Grumble not thus: for verily an abode  
where Hind is far away is nought but hateful to me.
- (7) “Thou hast at hand to plunge into the desert: so gird thyself thereto!  
not now as aforetime calls thee pasture and restful ease”.
- (8) So when they<sup>2</sup> had passed through the home-lands, they set them to face  
the toil  
of de-erts unwatered, wide, with spaces of sand between.
- (9) Already the saddle-girths loosened, and sides that streamed with sweat  
let slip the saddle-gear backward, for all that the foregirth held:
- (10) And our troop were like swarms of sandgrouse whose flight to the water-springs  
is speeded by fierce hot winds in a morning of burning heat.

× × × × ×

<sup>1</sup> Or perhaps the poet chances that assail the beholder from behind the curtain  
— the curtain of which the poet formed part: it is best to take the verb so not  
of his camel or of the sandgrouse. <sup>2</sup> “Home-lands” *ḥawāṣi*, the inhabited tracts

- (1) I pondered on thoughts of my people, the kind ones who dwelt at Malhūb,  
and my heart was sore for them, overwhelmed with sorrow;
- (2) I remembered the men of good deeds, liberal, generous givers,  
masters of short-haired thoroughbreds, men of piety and goodness.
- (3) And as remembrance filled me, the tears streamed ceaselessly  
like a water-runnel watering the seed-plots of one who has come to decay.
- (4) Yea, many the tent from whose chambers the scent of musk floated forth,  
have I entered, mayhap in secret, mayhap as an open wooer;
- (5) And many the songstress whose voice the wine had rendered hoarse,  
who sings to the strings stretched over a hollow curvèd lyre,
- (6) Have I listened to with companions, all men of noble race,  
who count themselves bound without stint to give to all seeking help.
- (7) And many the generous youth, more sure in his stedfastness  
than a sword, one seemly of speech, have I taken as my brother.
- (8) And now all these things are gone, and I am left to mourn  
— nay, what man on earth is there whose hopes are never belied?
- (9) Time was I rode forth at dawn with a company, mounted on a fleet she-camel,  
with a thoroughbred horse by her side, swift as a wolf, short-haired,
- (10) A bay, like an antelope of the sands, clear of skin,  
with wide rims to his hoofs, broad-breasted, no mean strain in him.
- (11) And many the host of horse like flocks of sandgrouse have I captained,  
with a mare light of foot as a locust, tall in shank and hock.
- (12) And many the desert wherein the owl hooted and the screech-owl shrieked  
— terrors beset it whenas the night lay dark thereon —
- (13) Have I passed through on a camel light-red, fleet of foot,  
— the saddle-pads slip from her sides, so solid and firm are they;
- (14) A hump she has, towering up, that opens wide the wood of the saddle,  
joined to withers that are firmly set, compact with her back-bone.
- (15) When my leg stirs her to speed, thou wouldst think her an ostrich fleeing,  
and if she is chidden one day, no fluttered weakling is she.

\* \* \* \* \*

- (16) Thou seest a man ever yearn and pine for length of life:  
but what is long life's sum but a burthen of grief and pain?

## X.

Vv. 1—4 give a picture of a moving camp, with ladies who stir thoughts of love (2—4). But the poet is far away from those he thinks of: his camel, like himself, is moved

- (4) Consider, O friend! dost thou see aught of ladies camel-borne?  
 of al-Yaman their race: at dawn they started or eventide;  
 (5) They show like to ships that sail the billows of stormy seas:  
 wind-smitten, they bend as they stem the waters of Tigris stream;  
 (6) Their sides overhang deep gulfs, and over their bulwarks lean  
 the sailors — of Jewry they, of fair skin, with ruddy hair.

\* \* \* \* \*

- (7) And oft did I go forth at dawn, or ever the sandgrouse drink,  
 my fellow a trusty steed, a strong swimmer, broad of breast;  
 (8) When stirred by the touch of my heel, he flies like an antelope  
 smooth-skinned, fed strong by the pastures started by early rain;  
 (9) Alone has he<sup>1</sup> grazed clay bottoms starred with the springing green:  
 when others would race with him, he leaves them all far behind.  
 (10) Then rises a band ambushed at dawn, and upon his track  
 they set on their dogs, well trained to follow the quarry<sup>2</sup> close.  
 (11) When fears he their fangs, forth puts he all his reserve of speed,  
 and flies on his slender shanks, his thighs bult to bound amain.

\* \* \* \* \*

- (12) And oft did I leave on ground the champion who met my spear —  
 a wound in his breast spouts blood, above where the belt goes round:  
 (13) The red stream will not be stanchèd by fingers that strive to help:  
 though after the first full flood the oozing is slack and slow.  
 (14) When comes a pale crowd of gazelles<sup>3</sup> to tend him as prone he lies,  
 a cry of despair outbreaks from each as she sees his plight.

## IX.

Like I and XVIII. the opening of this poem is not concerned with sentimental longings for departed loves, but with stern fact. The poet recalls his comrades of old who have fallen before the arms of Ghassān, and their wasted home. The place named is that of No. I. Malhūb; dear friends and brothers dwelt there (2 and 7), maidens kind and fair (4); many were the revellings with music and song (5, 6). Then he praises the deeds of old: his horse (9—10), his mare (11), his camel (12—15). All is vanity (16). Vv. 8 and 16 repeat the language of I, 14, 24.

— — — — —

<sup>1</sup> I.e. the poet. — <sup>2</sup> Read ḡamḡ for ḡamḡ: see Arab. frag. 5 (p. 154). — <sup>3</sup> I.e. his women

- (17) We bid up the price of all old wine,  
strong and fragrant, whiles we are sober;
- (18) And we hold of no account, in pursuit of its delights,  
the mass of our inherited wealth, when we are drunken.
- (19) The builder cannot attain, although he raise  
his pillars high, to the height we build.
- (20) How many a chieftain have we laid dead!  
how many a wrong have we hurled back with scorn!
- (21) Yea, many a lord of a mighty clan,  
great in his bounty, have we dashed against;
- (22) His eagles<sup>1</sup>, under the shadow of other eagles<sup>2</sup>,  
made for the battle-field whither we too wended;
- (23) Till we left him lying, a mangled corse,  
the prey of wild beasts, after we had passed on.
- (24) And many damsels, fair as statues,  
with large black eyes, have we taken captive.
- (25) Yea, by thy life! our confederate  
suffers no wrong while he holds by us.

## VIII.

A fragment containing the opening of an ode, with several phrases which, later, become the stock language of poetry; *cf.* v. 4 with No. X, 1, and with Zuhair, *Mu‘all* 7 and many other like passages; and the comparison of camels bearing ladies’ litters to ships in v. 5 with Ṭarafah, *Mu‘all*. 3. The mention of *Jewish* sailors in v. 6 is interesting. In the morning the poet (v. 7) rides forth, like Imra’ al-Qais (*Mu‘all*. 53) before the birds are astir. His steed in its swiftness is like an oryx (8—10), started at the best of its speed by hunters who beset it with their dogs (10—11). He recalls his feats of arms and the champions he has slain (12—14).

(Metre imitated, though not exactly followed)

~ - ~ | ~ - - - | ~ - ~ | ~ - ~ - || ~ - ~ | ~ - - - | ~ - ~ | ~ - ~ -

- (1) Sulaimà has left thee, and thy heart bears an aching wound,  
and nothing there is to ease the longing that fills thy breast.
- (2) Whenas thou tastedst her lips, thou wouldst say — the sweetest wine  
— wine ladled forth from the jar — men trail their skirts that drink —
- (3) Mixed with the pure rain of heaven, in vessels of silver wrought:  
— high is the price men bid for it, gain to the merchants great.

<sup>1</sup> *I.e.* his banners: see II. 21.

<sup>2</sup> Here is meant the birds of prey: see Nābighah I, 10—12



the poet passes to other glories of his tribe — their resistance to Ghassān (8—9), and defeat of Hawāzin (10—11). Again Imra’ al-Qais is threatened (13—16), and boast is made of luxurious wine-drinking and banqueting (17—18), not to be equalled by any other tribe (19). Vv. 20—25 are the same boasts over again, in general terms, no names being mentioned.

- (1) O thou that threatenest us, for the slaying  
of thy Father, with vile abasement and death,
- (2) Dost thou say that thou hast slain  
our Chiefs? a lie, a false deceit!
- (3) Why dost thou not spend thy tears for Ḥujr<sup>1</sup>  
son of Umm Qatāmi, not for us?
- (4) Yea, we, when the straightening-clip bites  
the head of our spear-shaft, back we spring<sup>2</sup>;
- (5) We defend our honour: and some there be  
that fall, weaklings, worthless, between this and that!
- (6) Why askedst thou not the hosts of Kindah,  
the day they turned their backs — “Whither, whither away?”
- (7) The days when we battered their skulls  
with our keen-edged swords till the blades were bent?
- (8) And the hosts of Ghassān, the kings,  
our horses reached them, worn and spare with travel.
- (9) With their flanks drawn in through want of food  
after toiling through long journeys and weariness.
- (10) And in time past they have met in battle Hawāzin  
with spear-shafts athirst till they were sated;
- (11) We lifted over them, under the dust of battle,  
our Mashrafit<sup>3</sup> swords, shouting name and lineage.
- (12) Yea, these are we! Gather then thy hosts —  
gather them and hurl them on us!
- (13) And know thou that our noble steeds<sup>4</sup>  
have sworn that they will not pay the debt thou claimest.
- (14) Already have we plundered what thou hadst taken  
under shelter; but none robs what we keep safe.
- (15) So far well! but if the spears of my kin  
could get power over thee, they would not be held back
- (16) Until they reached to thee — a reaching!  
a custom of theirs when they shape a purpose!

<sup>1</sup> c. IV. 7.      <sup>2</sup> IV. 15.      <sup>3</sup> A standing epithet of swords explained in different ways  
<sup>4</sup> Constantly in the old MSS. the steeds are named where the riders are intended

## . VI.

A vivid picture of a storm. It is worth while to compare this, in its language and imagery, with the greatly-admired description in XXVIII, 6—15 (the latter disputed with Aus b. Ḥajar). In both the cyclonic movement of the air before and during the storm is noted; here the East-wind (صَبَا) rolls the clouds together, and the gusts are compared to the strokes of the herdsman's hands on the she-camel's udders to promote the flow of milk; till, when the clouds are full and ready to pour down, the South-wind (جَنُوبُ in v. 6: جَنُوبُ in XXVIII, 4) comes and gives the needed impulse (*cf.* v. 5 with XXVIII, 10 the phrases are the same). In both the image of the camels is brought in, but in the more elaborate piece, XXVIII, 12—13, they are connected with the thunder rather than the rain. The likeness in treatment is striking, and inclines us to believe that XXVIII is rightly ascribed to ‘Abīd. See more *in loco*.

(Original metre imitated)

— — — — | — — — — || — — — — | — — — — | —

- (1) May the cloud pour down on Rabāb its rain,  
with the thunder rumbling amid the flashes!
- (2) Black is its mass by the Eastwind rolled,  
in the early night, and the strong gusts stroke it,
- (3) As the herdsman strokes his she-camel's dugs,  
till the gathered rain fills all the udders.
- (4) And it draws anigh with its fringe of white<sup>1</sup>  
lighting the scrub which its flashes kindle;
- (5) Until no more can its strength uphold  
the abounding burthen of pent-up waters.
- (6) There blows behind it a gentle breeze  
from al-Yaman, thrusting the mass before it;
- (7) Then loosed the South all its water-spouts<sup>2</sup>,  
and it pours the flood from its rifts wide-opened.

## VII.

Another poem of defiance addressed to Imra' al-Qais, in much the same terms as the first (No. IV). The same phrases recur (*cf.* IV 16 and VII 5). From the defeat of Kindah

<sup>1</sup> Reading with al-Qaṣī <sup>رَبَانَهُ</sup>.

<sup>2</sup> The word is that used for the spout of a water-skin

- (2) The winds of summer have passed over it, following one on another,  
and have swept it clear of all traces by the trailing of their skirts.
- (3) I stayed my companions there that I might enquire of it,  
and my tears, as I stood, soaked through the bosom of my tunic,
- (4) In longing for the tribe, and the days when all of them were there together:  
but what right to emotion or longing have those that are like me?
- (5) Already there has come upon my locks the silvering of old age,  
and thereon in disgust fair women have bidden me a final farewell.
- (6) Yea, once did I soothe my cares, whenas they came upon me,  
with a stout camel, like an anvil in hardness, swift of pace;
- (7) Lightly she travels with the saddle-trees, fleet of foot is she:  
straight goes she through the hot noontide, ambling and trotting on;
- (8) Lumps of flesh have been cast upon her, as it were, on either side:  
she is like a lonely wild bull in al-Jauw that sweeps the ground with his tail.
- (9) Enough of this! many the war wherein I have borne my part,  
until I have caused its fire to blaze up with my kindling,
- (10) Beneath me a mare, strongly-built, short-haired, mighty of limb.  
swift as an arrow which a strong bowman sends forth from his hand.
- (11) And many the captain of a closely-gathered host, bristling with teeth<sup>1</sup>,  
bright with armour, in mail-coats, with many brave champions,
- (12) Whose body I have pierced with my lance, and he has swayed and fallen,  
as bends and falls a bough cut through of a soft-wooded jujube tree.
- (13) And ofttimes the wine, in fragrance like broken pieces of musk, —  
long time has it spent in the wine-jar, year after year passing by —
- (14) Have I quaffed in the morning before the Dawn shone forth to our mirth,  
in the tent of a man rich in bounty, pouring it freely to all.
- (15) And many the damsel, large-limbed, like a hind of al-Jauw, soft of skin —  
the dew of her lips was as though it had been mixed with potent wine —
- (16) Have I dallied with for near half the night, and she with me,  
and then departed, with her love fixed deep within my heart.
- (17) Ah! gone is Youth, and has sworn that ne'er will he visit me more,  
and hoariness has taken his place in the locks that fall on each side;
- (18) And hoary hairs are a shame to the court where they come to dwell<sup>2</sup>  
— yea, goodly the full black locks that were mine in days gone by!

<sup>1</sup> I. v. 11. 12.

<sup>2</sup> Cf. No. I. 6

- (9) The shafts moved up and down in the thrust, all pointed at him,  
some aiming, others withdrawn, covered with blood;
- (10) And the horses stood there over him, as though they were  
tall palm-trees, their fruit far out of the reach of the gatherers<sup>1</sup> —
- (11) Horses that vie one with another in speed, bearing against the reins, with  
teeth displayed,  
carrying on their backs a company of champions great in stature,
- (12) The vanguard of a host mountain-like, whose dust floats not away,  
helmeted all, bristling with steel, a mighty concourse.
- (13) Therein are mail-coats of iron, and bows of *nab*<sup>c</sup> wood, kept with care  
for the time of need, straight spearshafts, and keen swords.
- (14) Yea, verily they slew them<sup>2</sup>; and how many a lord  
and mighty chief have our horses trampled under foot!
- (15) When the straightening-iron grips the shaft of our spear,  
it springs back — and then it pursues the best of purposes<sup>3</sup>.
- (16) We shield from harm all our weak ones, and defend the stranger,  
and provide for the needs of the widows with orphan children.
- (17) And we march forth to war, the ever-renewed, whenso it threatens,  
and we add fresh fuel to its rising blaze.
- (18) When thou<sup>4</sup> sawest the hosts of Kindah giving way  
before us — and no great nobleness is there in Kindah!
- (19) Didst thou say that thou wouldst seek to Cæsar for help?  
— then shalt thou surely die a Syrian, (subject to Rome)!
- (20) We refuse to all men submission to their leading  
till we lead them ourselves, yea, without reins!

## V.

Vv. 1—5, the deserted dwellings, and memories of those who once lived there. The poet, old, recalls his youth — long journeys on a swift camel (6—8), deeds of valour in warfare (9—12), banqueting and wine-drinking (13—14), love (15—16); gone is youth, never to return! (17—18).

- (1) O home of Hind! there have wrecked it showers continuous and heavy:  
in al-Jauw it lies like a precious stuff of al-Yaman, ragged and tattered;

<sup>1</sup> cf Labid, Mu'all 66.

<sup>2</sup> I e the men of Kindah about King Hujr.

<sup>3</sup> I e it wounds him who attempts to straighten it cf 'Amr, Mu'all. 50—51.

<sup>4</sup> I e. Imra' al-Qais

- (10) He brought her down to drink at Līnah, but on the way thither  
no salt pasture did she find — mountain brooks feed its spring<sup>1</sup>.  
(11) God send blessings on its water, and on that  
which shines in the sun thereof as though it were honey:  
(12) Water in an over-curving rock, that is safe from the well-picks<sup>2</sup>  
— a mountain defends it in the midst of a wilderness.

## IV.

Vv. 1—5 are the usual introduction; the next section of the poem begins abruptly, and probably something has dropped out between vv. 5 and 6.

Vv. 6 to 20 are addressed to Imra’ al-Qais. Twice ‘Abid refers to lamentations by Imra’ al-Qais over the slain of *Asud* — here (v. 7) and again in No. VII, 3; this point is not explained in the traditions regarding the death of Ḥujr and the pursuit of vengeance by his son. The death of the Prince is described (8, 9), and the host of the slayers (10—17); they have routed Kindah (18). Imra’ al-Qais has given out that he will seek help from Caesar (19), at which the poet shouts his defiance (20).

- (1) Now has Kubaishah gone to dwell in the hollow of Dhāt Ru’ām,  
and effaced are her camping-places in the lowland of Barām;  
(2) All her landmarks are blotted out, and the tearing winds  
and the long lapse of days have swept away her traces  
(3) Until they have dispersed them utterly — these, and the many thunder-clouds,  
gleaming with lightning flashes, their rumbling never still;  
(4) An abode where now the large-eyed wild kine<sup>3</sup> graze quietly:  
they roam through its pasture-places together with the gazelles.  
(5) Yet time was when there dwelt there one the moisture of whose lips  
was like a clear pool of water among rocks, the best of it mixed with wine.

\* \* \* \* \*

- (6) O thou that threatenest us with terrors because of the slaying of thy Chief,  
Hajr — thy hope is but an empty dream!  
(7) Weep not for us in thy folly, nor for our lords —  
turn thy cries and tears towards the son of Umm Qatāmi<sup>4</sup>.  
(8) Hajr — the morning that our spears pierced him one after another,  
in the low ground between the waterless plains and the hills;

<sup>1</sup> — Between her and it are mountain-brooks.

<sup>2</sup> — It is a natural spring out of rock too hard to be dug with picks: its water therefore is pure and fresh.

<sup>3</sup> — See al-Hamīd, Muall. 76.

<sup>4</sup> — See al-Hamīd, Muall. 76.

- (29) Let him bewail them whose women without ceasing  
on the day of battle cry — “Where is now our refuge”?

### III.

A fragment, containing first the description of former abodes where the poet had accompanied with Mayyah. Notice the reference to painted parchment from al-Yaman in v. 6. Then follows (7—12) a description of a camel journey, ending in a watering-place at Līnah, a famous locality for wells and springs (Yāqūt IV, 375—6).

- (1) Empty of Mayyah are the torrent-beds of Khabt,  
and Lubnā of Faihān, and the water-courses of the foot-hills,
- (2) And al-Qutabīyāt, and ad-Dakādik, and al-Haij,  
and the upper part of its hollow plain of soft sand,
- (3) And al-Jumud that guards the path from crookedness<sup>1</sup>,  
and the flats of the long sand-stretches, and the rolling dunes,
- (4) And at-Talb, and the margin of Tabālah, — no sign  
of the Friend there — what have they done with her?
- (5) What the burying winds have left of her traces,  
and the years now spent that have sped so swiftly away,
- (6) Is like the finest painted parchment<sup>2</sup>, whose makers spared no pains,  
on pictured boxes of al-Yaman, or the painted sheaths of swords.

\* \* \* \* \*

- (7) Brave camel of mine! I arrayed her in saddle  
and girth-straps — spare her frame, great as a male;
- (8) She speeds swiftly through deserts and waterless sands,  
what time Canopus glows, bursting suddenly on my sight.
- (9) Good luck to her and her fellow<sup>3</sup> who bears her company!  
he hurries through the land, desolate as it is, and the way unknown.

<sup>1</sup> *I e.* acts as a way-mark so that the traveller does not go astray

<sup>2</sup> The word <sup>5</sup>قَصِيم properly indicates the painting, or perhaps embroidery, in the parchment, rather than the parchment itself see ‘Alqamah’s verse in Bakrī 505<sup>3</sup>, and an-Nābighah XVII, 5 (Ahlw reads <sup>5</sup>خَصِير, but LA XV, 389<sup>12</sup> <sup>5</sup>قَصِيم); the *sawānī* are always women (Noldeke)

<sup>3</sup> *I e* himself.

- (12) Nay, there is no avoiding the encounter of noble knights  
— when they are called to an alarm, at once they ride forth.
- (13) High-nosed are they, and the sheen of their helmets' crests  
is like a fire kindled on a tall mountain top;
- (14) There bear them white camels whose saddle-straps creak,  
with deep-sunken eyes, as walk forth a herd of white oryx.
- (15) They have taken with them in their saddle-bags mail-coats of iron,  
and among them are steeds led alongside, with white patches in their  
sides (where the rider's heel smites),
- (16) All of them with well-knit muscular backs, slender of leg,  
rendered lean and spare by long leading and weariness;
- (17) And many a fleet mare, like a wolf spare and thin,  
bestriden by a lion with thick strong neck, and shoulders broad and stout.
- (18) And truly in time gone by we have lighted in al-Jifār for Dārim  
a fire whereof the birds of ill-omen croak their rede.
- (19) And long ago in an-Nisār we made ready for ‘Āmir  
a Day there for them most grievous, full of disaster;
- (20) Yea, we gave them to drink of a bitter cup  
wherein was poison well steeped — they must quaff it!
- (21) With a host full of clamour — the place was too strait for them:  
their eagle<sup>1</sup>, on the head of a lance, fluttered like a tumbling bird.
- (22) And in sooth news came to us from Tamīm that they  
were sore distress and wrathful at the slain of ‘Āmir;
- (23) Be thy father's nose rubbed in the dust! — I care not:  
a light thing is it to me that they are not content.
- (24) And that morning that our horse came down on al-Jifār with lips drawn  
back for fight,  
their vanguard with forelocks flying, lean and spare of limb —
- (25) When they saw us — and already the javelins were in their midst,  
and the horses now showed forth, now were hidden in the welter of dust —
- (26) They turned and fled, and our steeds wheeled in their tracks,  
driving their rout, and we set upon them with the sword, and they  
came together again.
- (27) Ask concerning us Hujr son of Umm Qatami, what time  
the thirsting tawny spear-day-long made sport of him.
- (28) Patience for what was done in the past by our confederates  
— musk<sup>2</sup> and washing of the heads with mallow mixed together.

<sup>1</sup> *I.e.* their standard

<sup>2</sup> *I.e.* the perfume used at funerals, and the washing of the corpses for burial

by ‘Abīd, as the battles of an-Nisār and al-Jifār were fought after the Day of Shi‘b-Jabalāh, and this was long after ‘Abīd’s time<sup>1</sup>. In v. 27 the slaying of Ḥujr is referred to. In v. 28 the “Confederates” are said in the scholion of the *Mukhtārāt* to be Fazārah, a sub-tribe of Ghaṭafān, but it seems more probable that Jadīlah is meant, as our commentary alleges; the second hemistich appears to imply that further prosecution of the quarrel will be disastrous, and lead to many funerals and the loss of many valiant defenders of the cause of their tribe.

- (1) I have been told that the Sons of Jadīlah have been gathering together  
armed men from mount Salnā against us, and assembling for war;
- (2) And yet there had appeared to them — though they took no omen from it —  
a buck-antelope coming from behind like a saddle-pad, having one horn  
broken;
- (3) And the father of a brood<sup>2</sup>, over his featherless black nestlings in a dry  
broken tree,  
bending in the direction of the north, croaked at them.
- (4) Yet they passed on by all these (evil omens) towards us,  
galloping and ambling, and when they approached
- (5) They assailed us with a forest of spears; and nought couldst thou see,  
after the spear-points, but the veins that spouted blood.
- (6) And they took in exchange for their God, Ya‘būb an idol —  
be still, Jadīlah, and restrain yourselves!
- (7) If ye have slain of us three warriors,  
truly those slain at Sāhūq<sup>3</sup> were a mighty host!
- (8) And those that fought there gained praise and honour for their tribe and kin,  
when long was the day to them, and the blamers blamed them.
- (9) As for me, I am a man who has no brother in mankind,  
to be glad with in his gladness, or angry when men anger me;
- (10) And when thou desertest thy brother, or any man his(?),  
then thy brother perishes, and thou also art in danger of destruction
- (11) So let the singing women lament over their heads:  
of their wine but a remnant is left, and . . . .<sup>4</sup>

<sup>1</sup> It appears, however, from Naq 239<sup>6-7</sup>, that the Ribūb (Dabbah, etc.) asserted that the battle of an-Nisār preceded that of Shi‘b-Jabalāh. This does not, however, seem to be correct.

<sup>2</sup> *I e.*, a raven

<sup>3</sup> This cannot be the Day of Sāhūq mentioned in the *Kāmil* of Ibn al-Athīr, I 483, which was long after ‘Abīd’s time, and between Dhubyān and ‘Āmir b Sa‘sa‘ah, it was probably the fight mentioned in a verse of al-Kumait’s quoted in Bakrī 767<sup>10</sup>, in which the two chiefs of Kindah called “the Two Falcons”, *al-Ajḍalānī* (see *post*, No XVII, 7), were slain.

<sup>4</sup> The meaning of the word مَحَبَّ is not known the reading may be corrupt.



- (37) And at dawn she was there in the piercing cold,  
the hoar-frost dropping from her feathers.  
(38) Then she spied on the moment a fox far off —  
between him and her was a drougthy desert:  
(39) Then she shook her feathers and stirred herself,  
ready to rise and make her swoop.  
(42)<sup>1</sup> He raised his tail and quailed as he saw her —  
so behaves his kind when fright possesses them:  
(41) She rose, and swiftly towards him she sped,  
gliding down, making for him her prey.  
(40) He creeps, as he spies her coming, on his belly:  
his eyes show the whites as they turn towards her.  
(43) Then she swoops with him aloft, and casts him headlong,  
and the prey beneath her is in pain and anguish,  
(44) She dashes him to earth with a violent shock,  
and all his face is torn by the stones.  
(45) He shrieks — but her talons are in his side:  
no help! with her beak she tears his breast.

## II.

This is a difficult poem, because we do not know the circumstances of its composition, and the text appears to be in places defective, corrupt, and interpolated. Jadilah is a division of Ṭayyī, and Asad, who lived closely intermixed with Ṭayyite tribes<sup>2</sup>, were generally on good terms with them, though no doubt causes of quarrel arose from time to time. Later, their relations were embodied in a formal alliance, and Asad and Ṭayyī<sup>3</sup> were known as the *Aḥlāf*, or Confederates, Ghatafān being subsequently admitted to the league<sup>3</sup>.

Jadilah is depicted as assembling to attack Asad, in spite of unfavourable omens (1—4): in the attack three warriors of Asad were slain (vv. 5, 7). The meaning of v. 6 is obscure, and had probably been forgotten when the poem was written down. But if Asad had received those wounds, on a former occasion she had inflicted on Ṭayyī<sup>3</sup> severe loss (7, 8). The place of vv. 9—11 in the poem is uncertain, and the meaning doubtful perhaps the text is corrupt. In vv. 12—17 the forces of Asad are described, and in vv. 18—26 former triumphs are recalled — at al-Jifār against Dārim, a sub-tribe of Tamīm, and at an-Nisār against Āmur b. Ṣaṣāh. But these lines must be interpolations if the rest of the poem is

<sup>1</sup> Adopting the order of verses in Tabrizi. In v. 42 read حَسِبْتُ for حَسِبْتُ, which is a misprint.

<sup>2</sup> Bal. 71—19.

<sup>3</sup> See Z. H. 11, Ma. 11, 23. Bal. 11, 177. Naq. 22, 11.

- (20) There help only natural gifts of judgement —  
       how often has a friend become a hater!
- (21) Help thou a land while thou dwellest therein,  
       and say not — 'I am a stranger here';
- (22) Ofttimes the stranger from afar becomes the nearest:  
       often the nearest kinsman is cut off and becomes strange.
- (23) Whoso begs of man, meets but refusals:  
       but he that prays God is not rejected.
- (24) Man as long as he lives is a self-deceiver:  
       length of life is but increase of trouble.

\* \* \* \*

- (25) Yea, many the water, long lonely <sup>1</sup>, have I visited  
       — the way to it perilous, through dry deserts;
- (26) The feathers of doves lay about its borders:  
       there the heart fluttered in its fear.
- (27) I have passed on to it swiftly at dawn,  
       my comrade a great she-camel, fleet of foot,
- (28) Swift as a wild ass, strongly knit her back-bone,  
       with withers rounded and smooth like a sand-hill;
- (29) Her seven-year tooth has given place to a nine-year tush,  
       she is not too young, nor yet too old;
- (30) She is like one of the wild asses of Ghāb,  
       dark-hued, with scars of fight on the sides of his neck;
- (31) Or a young wild bull that digs up the *rukḥāmā* <sup>2</sup>,  
       wrapped round by the North-wind blowing shrilly.
- (32) Long since was that; and I see myself again  
       borne along on a tall long-backed fleet mare,
- (33) Her frame closely knit joint to joint,  
       her fore-lock parting broadly to show her forehead,
- (34) Smooth as oil in her motions, with veins unfevered,  
       lithe in her build, her limbs moving easily.
- (35) She is like an eagle, swift to seize her quarry —  
       — in her nest are the hearts of her victims gathered.
- (36) Night-long she stood on a way-mark <sup>3</sup>, still, upright <sup>4</sup>,  
       like an old woman whose children all are dead;

<sup>1</sup> Literally, "altered for the worse, covered with slime and stinking, from long standing unvisited"

<sup>2</sup> Perhaps the wild narcissus: a bulbous plant with a white flower. The Arabs use words applicable to the bovine kind of the *Oryx beatrix*, the white antelope of the deserts

<sup>3</sup> A cairn of stones, or (as otherwise explained) a small hill

<sup>4</sup> Also rendered "fasting", which is perhaps the proper signification ("tormented" [by hunger]).

- (1) Malhūb is desolate, all its folk gone,  
and al-Quṭabīyāt and adh-Dhanūb,
- (2) And Rākis and Thu‘ailibāt,  
and Dhāt-Firqain and al-Qalīb,
- (3) And ‘Ardah and Qafa-Ḥibirr —  
no soul is left of them there.
- (4) If they have gotten in exchange for their folk the wildings,  
and the things that have happened have changed their aspect,
- (5) ‘Tis a land to which Death has become the heir  
— all those who dwelt there have been spoiled and scattered,
- (6) Either slain by the sword or dead and gone —  
and grey hairs are a shame to him who shows them.
- (7) Thine eyes stream with the flowing tears,  
as though their tear-ducts were a waterskin full of holes,
- (8) Old and worn out, or a torrent swiftly flowing,  
from ‘ a hill which high cliffs gird round about,
- (9) Or a brook at the bottom of a valley  
with water rushing along between its banks,
- (10) Or a runnel under the shade of date-palms  
— its water murmuring as it hurries along.
- (11) Thou thinkest of youth and love: and how canst thou dally —  
how, when grey hairs have already warned thee?
- (12) If these lands be changed and their people vanisht,  
they are not the first, nor is there cause to marvel;
- (13) Or if the broad strath be desolate of them,  
and Famine and Drought have come there to dwell —
- (14) All that is pleasant must be snatched away,  
and every one that hopes must find his hope belied;
- (15) Every master of camels hands them on to an heir,  
and every one that gathers spoil is spoiled in turn.
- (16) Every one that is absent may come again,  
but the absent in death returns no more.
- (17) Is the barren like to the fruitful womb,  
or the lucky raider like him that gets no spoil?
- (18) Be happy with what thou wilt: oftentimes the weakling  
comes to his goal in spite of weakness, oft is the skilful cheated.
- (19) Men cannot save by preaching him whom Time  
teaches not, and vain are all attempts to make wise:

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‘ Adopting T. N. Z. reading ‘ *hūl* *etna* instead of that of our MS

## ‘ABĪD.

### TRANSLATION.

#### I.

The poem opens with a picture of desolation. The poet's tribe has been spoiled and scattered, many slain and others dispersed. The occasion may be the attack by al-Ḥārith the Lamē, king of Ghassān, referred to in No. XVIII (where Madhānib = our adh-Dhanūb, and "the sides of Ḥibirr" = our Qafā Ḥibirr). The poet is already old (v. 11), and has seen the vicissitudes and vanity of things, on which he moralises (vv. 12—24). Among these reflections Tibrizī's version of the poem interpolates, after our v. 23 (which itself may be an interpolation of Islamic times), the following two verses:

In God is all good attained to:

the doctrine that He is made up of separate Persons(?) is foolishness.

God has no partner:

He knows all that men's hearts hide.

The second hemistich of the first verse may perhaps be directed against the doctrine of the Trinity, if we understand نَعَصُ as equivalent to نَعَصُ. On the other hand, it is possible to take the clause more simply, as meaning "in *certain statements* (that are made about God) is foolishness". In any case the passage is clearly polemical. نَلْعِب is an unusual word.

The absence of these verses from most versions of the poem, and their irrelevance to the subject, seem decisive against their authenticity; their case differs widely from that of the religious passage in Zuhair's *Mu‘allaqah*, vv. 26—28, which is essential to the argument.

The poet then recurs to memories of his youth — journeys undertaken through dangerous regions (25, 26), on a she-camel, compared for swiftness to a wild ass (30) or a young oryx (31). Then he passes to expeditions on his war-mare (32—34), which is the subject of comparison in the last section of the poem (35—45), containing the famous description of the Eagle and the Fox. The proper termination of the ode has probably been lost, and there may be gaps elsewhere: *e.g.*, between vv. 24 and 25, or after vv. 30 and 31, where we should expect the similes to be further developed.



same subjects. Thus, No. XIII takes up the same theme as No. XI, and we find it again in No. XXVIII, vv. 1—5. In the *Mufaddaliyyāt* there is a poem (No. IV) by a fellow-tribesman of ‘Abīd’s of the next generation, al-Jumaiḥ (otherwise called Munqidh) ibn at-Ṭammāḥ, which deals with the same subject in a manner which recalls ‘Abīd’s; al-Jumaiḥ, who speaks of himself as an old man (v. 3), was killed at Shīb Jabalah. His father at-Ṭammāḥ is mentioned by Imra’al-Qais (XXX, 13) as a contemporary enemy, and the worker against him with the Qaiṣar. Again, No. IV, 6 ff., is repeated in No. VII. The various passages describing storms have striking resemblances in treatment (see notes *in loco* against each).

Again, the poems contain passages which are not intelligible because the explanation has been lost, or lines have been omitted which would have made things clear: such cases are Nos. II and XIX, 16—17. A good many words are of doubtful or unknown meaning; but in view of the badness of the MS. it cannot be said in these cases exactly what the reading should be.

On the whole, there seems to be no reason to doubt that the majority of the poems are rightly ascribed to ‘Abīd. Questionable (for reasons indicated in the translation against each) are Nos. XX, XXIII, XXIV, XXIX, besides parts of No. II; while moralizing phrases having an Islamic colour, which appear in No. I and some other passages, may be additions by later hands. Of the fragments in the Supplement some are obviously fabricated or wrongly assigned to ‘Abīd, *e. g.* Nos. 3, 4, 5, 10, 11, and 16, the remainder may possibly be genuine.

The style of ‘Abīd is natural and easy, and does not exhibit the *curiositas (takalluf)* which later became fashionable. The poems for the most part (where not corrupt) present few difficulties in translation. In some of the renderings offered an attempt has been made to imitate the original metres; this has entailed a little freedom of handling, but it is hoped that it will be found that the sense has not been inadequately conveyed.

- دَاوِيَّة "a desert": XXI, 12; also اَلْدَّوِيَّة XXII, 12; اَلْدَّوِيَّة XXI, 14.  
 دَيْمِيَّة "a desert": XII, 13; XXI, 12.  
 ذُنُوب (clouds) "bearing heavy burdens" (of rain): XXIII, 2; ذَلَّاج id., XXVIII, 4.  
 اَذَاع "he dispersed", "scattered": IV, 3; XVIII, 2.  
 شُنَانَةٌ رَجَبِيَّة "a shower in Rajab" (winter): XVI, 3.  
 لَيْلَةٌ رَجَبِيَّة "a winter night": XIX, 10.  
 رَيْف "firstling", of rain: XXI, 10; XXVIII, 9.  
 سَبَسَب "desert": I, 38; XI, 33 (but سَبَسَب, XV, 2).  
 مَسَرَب "pastures": IV, 4; XIX, 4.  
 مُسَيِّح "hastening": I, 27; read مُسَيِّح for مُسَيِّح in VIII, 10.  
 عَكَف of horses treading on a dead warrior: IV, 10, 14; of lions standing at gaze, X, 19.  
 عَفَّ "eagle", for standard: II, 21; VII, 22.  
 عَوَم اَلشَّعْبِي "ships sailing": VIII, 5; XIII, 3.  
 غَب "thickets", or perhaps a proper name: I, 30; XXII, 18.  
 قَدْ اَتَرْتُ اَنْفِرْنَ "I leave my antagonist" (lying): VIII, 12; XXV, 11.  
 عَلِمِي "girl thyself", addressed to a she-camel: X, 7; تَلَّصَتْ, of the same XV, 11.  
 قَعَا "the back", of a place. قَعَا حَيْرَ I, 3; قَعَا شَرَابِ XII, 3; قَعَا ذَبَلِ XIII, 2.  
 نَحْيِي "silver". XI, 7; XIII, 11 (footnote).  
 نَفَقَ شَمَا "the north-wind wraps him round". I, 31; نَفَقَ بَصْرَامِ IV, 17.  
 اَمْتَنِي "those like me": V, 4; XI, 14; XV, 1.  
 مَرَانِ اَلْوَسِيدِ "spears": II, 5; XVI, 6.  
 مَضَّ حَحْبَكَ "frowning": XI, 11; cf. XIII, 8.  
 مَمِيدَ مَمَبِ "gazelle, gazelles", for women: V, 15; XI, 10; XXI, 6; XXII, 1 (cf. VIII, 14).  
 مَمَبِ "soft, gentle", epithet for a woman. V, 15; XII, 5; XXI, 6.  
 مَوْنَزِد "thrilling" spears: II, 27; VII, 10; XXVI, 14.  
 مَوْنَزِد "thrilling" spears: V, 9; VII, 15; XXI, 12.  
 مَوْنَزِد "thrilling" spears: I, 29; V, 10.  
 مَوْنَزِد "thrilling" spears: V, 12; XXV, 12.  
 مَوْنَزِد "thrilling" spears: V, 12; XXV, 12.

The following are the names of the various manners of dwelling upon the

language of the Qurʾān and the Traditions of the Prophet, and it assumes the genuineness of the former just as much as it does that of the latter.

Bearing these considerations in mind, let us examine the poems and fragments attributed to ‘Abīd. We find that they consist to a large extent of the preludes (*nasīb* or *tashīb*) to longer odes, thus exhibiting the work of the professional and practised poet. These passages must have been preserved because they were admired. Twenty-three out of the thirty pieces of the *Duʿwān* have the opening verse with its double rhyme, and the geographical indications which show the tribe and sub-tribe to which the poet belonged. These indications recur from one poem to another, and prove that the author was a man of Saʿd ibn Thaʿlabah, a sub-tribe of Asad, in whose territory the places named are found. The poems contain references to events of ‘Abīd’s time — the slaying of Ḥuḷl, the great feat of arms of which the tribe made its boast, and the resistance to Ghassān and their king al-Ḥārith the Lame. All these are consistent with ‘Abīd’s authorship. In some cases (as for instance the reference to the conflicts with ‘Āmir at an-Nisār and with Dāʾim at al-Jifāi, in No. II, vv. 18, 19, if these events are correctly placed by tradition after the battle of Shīb Jabalah) verses referring to events subsequent to ‘Abīd’s time have apparently been taken up into his poems from the compositions of other tribal bards.

The language of the poems displays a strikingly individual character. Below will be found a list of words which occur more than once, and seem to be favourites with the poet: —

- أُولَئِكَ, “those who”: VII, 12, XX, 18; XXII 1.  
 أَهْلُ الْعِيَابِ “owners of costly tents”, of his tribe: XXV, 10; XXVII, 5; XXIX, 2.  
 أَهْلُ الْحَرَدِ “owners of shothaired horses”: IX, 2; XXV, 10; XXIX, 3.  
 أَنْبَسَ “kind”, of a woman friend: III, 4; أَوَانِسَ, of women, VII, 24; X, 2; XV, 14: XXI, 5; XXIV, 11.  
 نَحَّ of rain. “to pour vehemently”, XI, 7: XXIII. 2.  
 الْحَبِيعُ “the whole tribe dwelling together; V, 4; XV, 2; *id.* 5.  
 مُجَلْحَلٌ “a thundering cloud”, IV, 3; VI, 1.  
 حَرِيفُ السَّوَارِفِ “glowing with lightning flashes”. IV, 3; *r. l.* حَرِيفُ السَّوَارِفِ “quick in its flashes”: see تَرْفِيَا حَرِيفٌ in XXI, 10, and commentary.  
 حُرُصٌ “spear-head” (or “spear”). II, 21. V, 12. XIII, 16.  
 حَلَلٌ “sword-sheaths painted with patterns” tent-traces compared to them: III, 6: حَلَالٌ *id.*, XI, 3.



It is natural to suppose that in the process of such transmission the poems suffered some degree of change. Words of equivalent meaning would be substituted for others: infirmity of memory would lead to the dropping of verses, the shifting of arrangement of lines, the supply of parts forgotten by other phrases extemporised by the reciter: such phenomena are common everywhere. Yet, when we examine the poems themselves, we find sufficient evidence of individuality of character to warrant us in concluding that there is no difficulty in holding that they are in the main the work of the authors to whom they are ascribed. The seven *Mu‘allaqāt*, for example, are all highly individual and characteristic poems, and set before us seven very distinct personalities. The same is the case with the remaining three poems (by al-A‘shā, an-Nābighah, and ‘Abīd) which have by different judges been reckoned among the *Mu‘allaqāt*. Characters like Imra‘al-Qais, Zuhair, Labīd, an-Nābighah, al-A‘shā have communicated their own stamp to their poetry, and it would be a most fantastic view to take that the main part of the poems attributed to them was fabricated in a later age, by scholars who lived under totally different conditions, in a world which had radically changed from the days of the nomadic life of desert Arabia.

Another reason for holding that the ancient poetry is entitled to be received as, on the whole, genuine and not fabricated is that it is presupposed by the poetry of the first age under Islām. The famous poets of the first century, — al-Farazdaq, Jarīr, al-Akhṭal, Dhur-Rummah, — carried on without a break the tradition of the poets of the pagan time. Besides the personal references which they make to them, they use their poetical stock-in-trade over and over again, elaborating the same themes in the same way, improving, modifying, adapting, but still carrying on the same tradition<sup>1</sup>. There can be no question that we possess the genuine works of these poets, who lived in an age when writing was generally used for recording poetical compositions, though oral recitation was still the method of producing them to the public.

A third reason is that the ancient poems abound in words which were not intelligible to the scholars who first subjected them to critical examination: they belong to an older stratum of language, and had passed out of current use when the poems were written down and put together into *Diwāns*. Any one familiar with the ancient commentaries which form the material from which the great lexicons were afterwards compiled must be aware that the commentators — who differ greatly among themselves — arrived at their explanations of difficulties by comparing one passage with another, by argument and discussion, and not to any great extent by reference to the living language. The language no longer contained the words of which the meaning was sought. The whole of our literature is entirely founded upon the ancient poetry and the

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<sup>1</sup> The same is very well illustrated by many passages in Buhārī's *Shu‘ab al-Shaykh*.

ب with the *markaz* slanting backwards as in Maghribī writing could have been confused with ج. Our Maghribī transcript, frequently without diacritical points and almost always without vowels, passed into the hands of a possessor in the East, and was by him supplied with both in a fashion which shows that he had often not the faintest idea of the meaning. In the Maghrib ى indicates *qāf* and ې *fē*: the oriental arabist supplied wanting points after the fashion current in the East, using ى for *qāf* and ې for *fē*. The confusion which results is extraordinary<sup>1</sup>.

With such a MS. only to work upon, it would have been hazardous in the highest degree to attempt a reconstitution of the text, but for the fact that a great portion of the poems included in the *Diwān* occurs elsewhere. Of the 24 poems contained in the MS., no less than 23 are cited, in whole or part, in other works. The 24 poems contain 462 verses, and of these 279 are found elsewhere, so that for only 183 are we left unaided to the guidance of the MS. It is true that many of these present serious difficulties; but, with the help of parallel passages in ‘Abīd’s other poems and the ancient poetry generally, it is possible to offer a text which seems plausible, and does not differ materially from the readings of the MS. In printing, I have not thought it necessary to mark trifling departures from the MS., such as the supply of wanting points, or the correction of obvious blunders in supplying them committed by the second possessor: if every change of the kind had been indicated the notes would have become intolerably bulky; but I believe that I have shown all important differences between the text adopted and the MS. For the last three poems, which are entirely without a commentary, and, out of 71 verses, contain only seven which are cited elsewhere, a photographic copy of the MS. is offered for comparison.

The question of the authenticity of the poems is one which will naturally be regarded by different persons from different points of view. It is quite certain that the poems of pagan nomadic Arabia were not transmitted in writing, but orally. The odes recording the triumphs of a tribe were its most precious possession, and were handed down from generation to generation. Besides this general knowledge, spread throughout the tribe, there was also the special institution of the *rāuī* or transmitter, whose business it was to guard the deposit of poetry committed to his memory. In an age when writing was not used except in towns and for special purposes, the art of memory was much more actively cultivated than it is in modern times; and there is nothing to surprise us in the transmission of poems in this manner for two or three hundred years<sup>2</sup>.

<sup>1</sup> The four pages of *facsimile* included in the *Diwān* enable these remarks to be verified.

<sup>2</sup> It has often been pointed out that the conservation of the ancient Indian literature, during the centuries before writing came into general use, affords a still more striking example of the achievements of human memory.

of Ibn Adham's death is put by Jāmi in the *Nafaḥāt al-Uns* as 161 or 166. Ibn Kunāsah is also stated to have been a hearer of the traditionist al-A‘mash, sometimes cited in the *Lisān al-‘Arab*, a client of the Banū Kāhil b. Asad at al-Kūfah, who died there in 147 (or 148 or 149). Abu-l-Walīd of the scholia, who is also mentioned in Hibat-allāh's commentary in the *Mukhtārāt*<sup>1</sup>, has not been identified. He may possibly be the Abu-l-Walīd ‘Isā b. Yazīd b. Bakr b. Da‘b of the Banu-sh-Shuddākh of Kinānah, mentioned in the *Fihrist* (p. 90<sup>2</sup>)<sup>2</sup> as a genealogist and traditionist; his father is there said to have been well acquainted with the traditions and poems of the Arabs. The many citations of ‘Abīd's poems in the works of Jāḥiḍh († 256) are good evidence of the existence of the *Dīwān* (or the poems composing it) early in the third century, while Ibn Qutaybah († 276) attests its currency later in the same century. Twelve of ‘Abīd's poems are contained in the collection called *Mukhtārāt Shu‘arā’ al-‘Arab*, made by Hibat-allāh b. ash-Shujārī († 542), of which the autograph exists in the Khedivial Library at Cairo, and was lithographed there in 1306 H.

The commentary attached to the poems bears no name and has no preface explaining its *provenance*. It is evidently of *Kūfī* origin<sup>3</sup>, and the authorities cited in it (Abū ‘Amr and Ibn Kunāsah) belong to that school. The notes contained in it (or some of them) appear to have been originally written in the margin of the verses, in binding the copy of which our MS. is a transcript some of these notes had had their ends pared away by the binder, and the scholia are thus incomplete (see, e.g. II. 2, 3, III. 8, etc.). The author of the commentary sometimes makes serious mistakes, and cannot have been a scholar of any eminence: see, e.g., as to grammar, the scholia to IV. 12, and V. 11, as to the meaning of words, the scholia to I. 29, VI. 1, and XII. 12; as to matters of fact, XX. 8. The notes are often insufficient, avoiding real difficulties, and contain many useless repetitions. On only five<sup>4</sup> occasions are verses from other poets cited in illustration of words explained. The last three poems of the MS, offering many problems for solution, have no commentary whatever.

This indifferent text, in what was probably a poor original, badly written and often destitute of vowels and diacritical points, has been transcribed in our MS. in a manner which frequently shows the grossest ignorance and carelessness. If one of the poems contained in the *Mukhtārāt* be compared with our text and the differences noted, this will be seen at a glance. The scribe was a Maghribī, probably of Spain, and as all the four *Dīwāns* are in the same hand, the date of the MS. was about 430 (see colophon to *Dīwān* of ‘Amr b. at-Tufayl). The original of our MS. was also written in the Maghrib, as is plain from such extractions as *وَسَتَرْتُ عَيْنِي* for *وَسَتَرْتُ نَعْيِي* in p. 1, l. 5 only a

<sup>1</sup> See note to No. XIII. v. 11

<sup>2</sup> He is also mentioned in EDurand 10611

<sup>3</sup> See note to No. XXI. v. 12

<sup>4</sup> al-A. 10. 7; Zukhr. 17; Lūḥi 1011. 22; Ka. b. Zukhr. 20\*

and ‘Adī b. Zaid; but the same passage tells us that that writer only knew among his poems the first, أَفْقَرُ مِنْ أَقْلِهِ مُنْكَوَبٌ. on account of his antiquity his compositions were, it is said, in a state of disorder and confusion, and passing out of men’s memories (شعره مضطرب ذاعب), in spite of his great fame. The first poem is said by Ibn Qutaibah<sup>1</sup> to have been counted as “one of the Seven”, that is, of the *Mu‘allaqāt*; the critics probably valued it most for its didactic and moralizing character, which to our apprehension is not its chief merit: this, no doubt, caused ‘Abīd to be classified with ‘Adī b. Zaid, the townsman, in all other respects a very different personality. ‘Abīd was famous as a depicter of storms and rain: Yūnus ascertained from Dhu-r-Rummah (who himself excelled in this subject) that he preferred Imra’ al-Qais to him; but he is classed with Aus ibn Ḥajar as a master in this style<sup>2</sup>. Among his poems that survive are several dealing with storms<sup>3</sup>. Al-Farazdaq, in a celebrated passage enumerating his great forerunners in the art of poesy<sup>4</sup>, mentions him as one of those who “gave over to him their *qasīdahs* when they passed away”.

No information has reached us as to the scholar who first put together into a *Dīwān* the surviving poems of ‘Abīd. From the observations of Ibn Sallām († 231) referred to above it would seem that when he wrote the طَبَعُوا الشُّعْرَاءَ لِلْأَعْلِيَّيْنَ they had not yet been collected. Yet Abū ‘Amr ash-Shaibānī, that indefatigable gatherer-together of the old poetry, who died 20 or 25 years before (205, 206, or 213 are the dates mentioned), is referred to in our commentary no less than ten times<sup>5</sup> as acquainted with several of the poems, he is also the authority for the version of the story of ‘Abīd’s inspiration as a poet with which the *Dīwān* opens. Al-Aṣma‘ī († 213) and Abū ‘Ubadah († between 208 and 211) are each cited in the scholia three times<sup>6</sup>, Khālīd b. Kulthūm twice, Abu-l-Ḥasan al-Athram once<sup>7</sup>. But the authorities most frequently mentioned in the scholia for the interpretation of the poems are Ibn Kunāsah and Abu-l-Walīd. The former, who is last cited by name in the scholion to v. 2 of No. III, seems to be the Muḥammad ibn Kunāsah whose biography is given in Agh. XII, 111—115. He was a man of Asad, belonging to the sub-tribe of al-Ḥārith b. Tha‘labah (brother to ‘Abīd’s ancestor Sa‘d b. Tha‘labah), and lived at al-Kūfah, where large portions of Asad appear to have settled in the Umayyad and early ‘Abbāsīd period; he was a sister’s son<sup>8</sup> of the celebrated early Ṣūfī Ibrāhīm ibn Adham, on whom he wrote a *marthuyah*. The date

<sup>1</sup> *Shu‘r*, 144<sup>17</sup>

<sup>2</sup> BQut *Shu‘r*, 41<sup>1</sup> ff

<sup>3</sup> Nos VI, XXI 9—11, XXIII 1—7, XXVIII 6—15, Frags 6 and 12

<sup>4</sup> Naq No 39 vv. 51—62 (pp 200—202). ‘Abīd is mentioned in v 55 together with a contemporary, Abū Durād of Iyād

<sup>5</sup> 9<sup>14</sup>, 9<sup>15</sup>, 9<sup>16</sup>, 9<sup>17</sup>, 9<sup>18</sup>, 9<sup>19</sup>, 9<sup>20</sup>, 9<sup>21</sup>, 9<sup>22</sup>, 9<sup>23</sup>, 9<sup>24</sup>, 9<sup>25</sup>, 9<sup>26</sup>, 9<sup>27</sup>, 9<sup>28</sup>, 9<sup>29</sup>, 9<sup>30</sup>, 9<sup>31</sup>, 9<sup>32</sup>, 9<sup>33</sup>, 9<sup>34</sup>, 9<sup>35</sup>, 9<sup>36</sup>, 9<sup>37</sup>, 9<sup>38</sup>, 9<sup>39</sup>, 9<sup>40</sup>, 9<sup>41</sup>, 9<sup>42</sup>, 9<sup>43</sup>, 9<sup>44</sup>, 9<sup>45</sup>, 9<sup>46</sup>, 9<sup>47</sup>, 9<sup>48</sup>, 9<sup>49</sup>, 9<sup>50</sup>, 9<sup>51</sup>, 9<sup>52</sup>, 9<sup>53</sup>, 9<sup>54</sup>, 9<sup>55</sup>, 9<sup>56</sup>, 9<sup>57</sup>, 9<sup>58</sup>, 9<sup>59</sup>, 9<sup>60</sup>, 9<sup>61</sup>, 9<sup>62</sup>, 9<sup>63</sup>, 9<sup>64</sup>, 9<sup>65</sup>, 9<sup>66</sup>, 9<sup>67</sup>, 9<sup>68</sup>, 9<sup>69</sup>, 9<sup>70</sup>, 9<sup>71</sup>, 9<sup>72</sup>, 9<sup>73</sup>, 9<sup>74</sup>, 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<sup>6</sup> Al-Aṣma‘ī 11<sup>1</sup>, 41<sup>11</sup>, 52<sup>1</sup>, Abū ‘Ubadah 41<sup>12</sup>, 52<sup>1</sup>, 59<sup>5</sup>

<sup>7</sup> Khālīd 41<sup>3</sup>, 52<sup>3</sup>, al-Athram 37<sup>2-3</sup>

<sup>8</sup> Or first cousin. Agh XII, 113

A.D., by al-A‘shā of Qais to Shuraih, the descendant of as-Samau‘al, about the genuineness of which there can be no doubt.

None of the poems in the *Diwān* refers to Imra‘ al-Qais as dead, and possibly ‘Abid did not survive him.

Concerning the details of ‘Abid’s own life we have, outside of his poems, no information. The stories that are told about him are manifestly legendary, and carry no authority. His first appearance as a poet is said to have been due to a vision<sup>1</sup> which he had, while asleep under a tree in the wilderness, of a heavenly messenger who put into his mouth a rolled-up ball of poems, and predicted that he would become a famous poet and the glory of his tribe. He is credited with having lived to a fabulous age, even as much as 300 years being mentioned<sup>2</sup>. He is said to have visited the celebrated Ḥātim of Ṭayyī<sup>3</sup> in the company of Bishr ibn Abī Khāzim and an-Nābighah of Dhubyān, while journeying to the court of an-Nu‘mān Abū Qābūs, the last Lakhmite king of al-Ḥīrah. This is totally inconsistent with the other and better supported story, that ‘Abid was put to death by al-Mundhir ibn Mā‘as-Samā, grandfather of an-Nu‘mān. Al-Mundhir met his death, as we know from the Byzantine and Syriac historians, in battle with al-Ḥārith of Ghassān in 554 A.D.; that year is, therefore, the latest possible date for the death of ‘Abid, though how long before it he died we cannot say. An-Nu‘mān did not come to the throne till about 580 A.D. The picturesque legend of the slaying of ‘Abid by al-Mundhir<sup>4</sup> will be found at pp. 2—4 of the *Diwān*: the best version of it is perhaps that in al-Qālī’s *Amāh*. The two pillars built over the graves of the two Asadite boon-companions of the King, upon which al-Mundhir daubed the blood of the first person who met his eyes on his Evil Day, called the *Gharīyām* or *Tirbālām*, were both pointed out in Ibn Qutaybah’s time<sup>5</sup> at al-Kūfah (adjacent to the ancient al-Ḥīrah). In Yāqūt’s *Dictionary*<sup>6</sup> it is recorded that Ma‘n b. Zā‘idah, in the time of the grammarian Tha‘lab, found one of them crumbled away, but the other still standing.

Most of ‘Abid’s poems are composed from the point of view of old age, and look back upon a youth which the poet depicts as one of gallant deeds in which he bore a valiant part. This seems inconsistent with the story of his having been a poor man, grazing a little flock of sheep and goats, when he first received his inspiration as a poet, and our MS. it will be seen, inserts some words<sup>7</sup>, not in the version of the tale as printed in *Ten Poems*, p. 159, to indicate that his poverty was due to his lavish generosity and the burdens he had borne on behalf of his kindred.

The rank accorded to ‘Abid among the ancient poets was high. Muḥammad b. Sallām classifies him in the fourth class of the *Fuḥūl*, together with Ṭarafah, ‘Alqamah b. ‘Abadah,

<sup>1</sup> *Shur* p. 144.

<sup>2</sup> *Shur* p. 144. It is probable that the text refers to an-Nu‘mān.

<sup>3</sup> *Shur* p. 144.

<sup>4</sup> *Shur* p. 144. *Abū Ḥatim, Kitāb al-Mu‘ammarīn*, 66.

<sup>5</sup> *Shur* p. 144.

<sup>6</sup> *Shur* p. 144.

<sup>7</sup> *Agh*. XIX, 84.

Not only is ‘Abīd connected with Imra’ al-Qais by these historical notices: there are evident signs in the compositions of the two poets that both handled the same subjects, and probably (before the feud arose) in friendly rivalry with one another. ‘Abīd’s most celebrated poem, No. I, agrees in phrase and measure, as Dr. Hommel pointed out in 1892<sup>1</sup>, with a poem by Imra’ al-Qais, No. LV in Ahlwardt’s edition. This is the more remarkable, as the metre of both, a form of the *Basīṭ*, is extremely rare, and so far as I am aware no other example of it has been found in the old poetry. There are other cases in which it is evident that both poets drew on the same stock of poetic phrases and subjects, or handled their themes in the same way; attention is drawn to these in the notes on the separate poems. It is scarcely necessary to point out that these historical references and coincidences of treatment furnish a very strong argument in favour of the genuineness of the poems, both those of the Asadite and those of the Prince of Kindah, in which they occur. We may well be sceptical as to the legendary details of the slaying of Ḥujr and the wanderings of Imra’ al-Qais in his quest of vengeance, as handed down by tradition: but as to the main facts there does not appear to me to be any reason for doubt. Even the journey of Imra’ al-Qais to ask the assistance of the Emperor at Constantinople, which at first sight seems improbable, is attested by a reference in ‘Abīd’s poem No. IV, v. 19; and other evidence in favour of the truth of the story is yielded by the tradition which tells how the Prince, when starting on his journey to the North, made over for safe keeping to the Jewish chief as-Samau’al ibn ‘Ādiyā a valuable stock of arms and armour, which the latter laid up in his castle of al-Ablaq near Tamā. When Imra’ al-Qais died on his return journey, al-Ḥārith<sup>2</sup> king of Ghassān, as protector of the Roman border, appeared before al-Ablaq and demanded from as-Samau’al the mail-coats of Imra’ al-Qais. The Jewish chief refused to surrender his trust, even though al-Ḥārith, who had captured his son when out hunting, threatened to put the boy to death before his father’s eyes, and actually did so. The Ghassanide king, however, was unable to reduce the castle, and retired without accomplishing his purpose. The claim of al-Ḥārith was evidently founded on the fact that Imra’ al-Qais had become a subject of Rome by seeking the Qaisar’s help, and that he, as the representative of Rome, was entitled to his inheritance. This act of faithfulness on the part of as-Samau’al was celebrated in a famous poem<sup>3</sup> addressed, some time early in the seventh century

<sup>1</sup> *Aufsätze u. Abhandlungen*, 52—92

<sup>2</sup> According to BQut, 46<sup>b</sup>, it was not the king himself, but his kinsman al-Ḥārith b. Mālīk, who besieged al-Ablaq

<sup>3</sup> The poem is in Agh. VIII, 82, BQut, *Shi’r*, 139—40, Mādānī (Freyt), *Proverbs*, II, 829; see Noldeke, *Beitrage*, 58—64. Prof. Noldeke, in his paper on as-Samau’al in the *Zeitschrift f. Assyriologie*, XXVII, 173, has expressed some doubt as to the story of the mail-coats, inasmuch as the Jewish chief

is represented by the poet as replying to the summons to deliver *إني مانع جاري*; but might not defence of the *jār*’s property be spoken of as defence of the *jār* himself? See the analogous case of the arms and treasure of an-Nūmān in the hands of the Banū Bakr, previous to the battle of Dhū-Qār

been traversed by several European travellers. Doughty, in the spring of 1877, passed through it on his way from Madā’in Ṣālih to Taimā and from Taimā to Ḥā’il. Euting and Huber journeyed through it in 1884. And quite recently Mr. Douglas Carruthers, who visited Taimā from the north in the winter of 1908-9, has described his experiences in the *Journal of the Royal Geographical Society* for March 1910. The scenery is varied. In the east and north are the ranges of Aja’ and Salmā, running NE. and SW., great granite masses: in the west are the upland sandstone and gravel regions adjoining the Ḥajj road, bearing good pasture in the spring, and having many watering-places. In the intermediate space are ridges and ranges of varying rocky heights, and to the south the great Ḥarrāhs, or volcanic lava plains, not destitute of pasture or water; the largest of these is the Ḥarrāh of Khaibar, formerly called the Ḥarrāh of Ḍarḡhad<sup>1</sup>.

‘Abid belonged to the division of Asad called Sa’d ibn Tha’labah (b. Dūdān, b. Asad). His full genealogy appears to be: ‘Abid b. al-Abrāṣ (b. ‘Auf<sup>2</sup>) b. Jusham b. ‘Amir b. Mālik b. Zuhair (or Hiri) b. Mālik b. al-Ḥārith b. Sa’d b. Tha’labah. The tract where the Banū Sa’d dwelt is described in Bakī<sup>3</sup> as 16 miles on the way from Faid towards al-Kūfah, on the skirts of the hill ‘Unaizah. Numerous places in this region are mentioned in the poems<sup>4</sup>. The description given of it shows that the settlement was not far from the modern Ḥā’il, and that the Asad *dārs* were much intermixed with those of branches of Ṭayy<sup>5</sup>. The sub-tribe appears from No. XVIII to have suffered severe losses from the attacks of Ghassān under the energetic king, well-known at Constantinople, al-Ḥārith the Lame<sup>6</sup>. The opening of No. I speaks of their land as entirely desolate, and No. XVIII. v. 2. of the survivors being dispersed among the other divisions of the tribe. Contentions with al-Ḥārith are mentioned in other poems: and the geographical situation was such that Asad was the first independent tribe not of Yamanite origin which a ruler of Ghassān would encounter in an expedition sent to punish an invasion of the Roman border. Perhaps this division of Asad was engaged in the attacks already mentioned of Ḥujr and Ma’dikarib on the *Limes* in 497 and 501.

But the main historical bearing of the poems relates to the slaying of Ḥujr and the pursuit of vengeance by Imra’ al-Qais. Of the thirty poems in the *Dīcān*, one (No. XXIX) is addressed to Ḥujr himself, Nos. IV, XII, XVII and XXX are addressed or refer to Imra’ al-Qais, in two besides those above specified, Nos. II (v. 27) and XXVI (v. 11) the death of Ḥujr is mentioned. Among the fragments at the end of the *Dīcān* there are three (Nos. 1, 8, 10) which refer to the same event.

<sup>1</sup> See *Index*, XXX. 1

<sup>2</sup> ‘Auf is probably the personal name of his father. *Abrāṣ* means ‘suffering from leucoderma’, and is an epithet.

<sup>3</sup> *Index*, 718. a

<sup>4</sup> See Geographical index

<sup>5</sup> For further details see the *Rivista degli Studi Orientali*, 1911, vol. IV, pp. 193-5. It is stated that the *Ḥarrāh* is a record of an expedition by al-Ḥārith to Khaibar in 567 A.D. This, of course, was false. At this time, but he may have raided the country many times before.



Qaiṣar, whither — so the story tells — he was followed by an emissary from Asad, at-Tammāḥ, who set the mind of the Emperor against him by tales of an intrigue with the Emperor's daughter. The Qaiṣar is said to have sent Imra' al-Qais (who had been given a force to assist him against Asad, and had started on his return to Arabia) a robe poisoned like that of Nessus in classical story. He put it on, and was speedily stricken with ulcers, of which he died on his way southwards at Ancyra (called by the Arabs Anqirah)<sup>1</sup>. The manner of his death caused him to be called “the Man of the Ulcers”, ذُو الْفُورَجِ, by which name he is referred to by the poet al-Farazdaq in the first century of Islām. Nothing can be stated with certainty as to the date of the death of Imra' al-Qais, but, as Prof. Nöldeke conjectures<sup>2</sup>, he probably died young, some time between 530 and 540 A.D. The Emperor of the time was Justinian I. We know from the Byzantine annals the dates of several events in the reigns of the contemporary Arabian Kings or Phylarchs, al-Ḥarith the lame of Ghassān (529—569), and al-Mundhir of al-Ḥīrah (506—554), who held the northern borders respectively in the interests of Rome and Persia; but of events in the interior of the Peninsula we have information only from the tribal traditions, vague and confused, and chiefly connected with the poems composed by the tribal bards, which were collected, a considerable time after the establishment of Islām, by the humanists of the later Umayyad and early ‘Abbāsīd reigns. These investigators, being ignorant of the Byzantine records, and having only the traditions to work upon, have constructed from them a chronology which cannot be reconciled with the facts stated in the former.

The territory of Asad lay to the south of the important settlement of Tammā, to the east of the great south-north trade-route, now represented by the pilgrimage road from Ma‘ān to Medīnah, and to the west and south of the westward termination of the parallel ranges of Aja' and Salmā, the mountains of Ṭayyī'. The tribe<sup>3</sup> was the northernmost of Ma‘add on the way from the south to Palestine and Syria; beyond it were the Yamanite tribes of ‘Udhrah, Judhām, and Balī<sup>4</sup> along the trade-route, while to the east and north-east of them was the tribe of Kalb, also of Yamanite origin, in the depressions now known as the Wādī Sirḥān and the Jauf. From these Asad was separated by a wide belt of sand-dunes (the modern *Nefūd*). The territory of Asad has

<sup>1</sup> I. Q. Diw. XXVIII

<sup>2</sup> See article *Mo‘allakāt* in *Encycl. Britan.* 11th Edn., p. 634.

<sup>3</sup> The name Asad, אֶלְ אַשְׁדִּין, figures among the subjects of King Imra' al-Qais, whose tomb, bearing an inscription dated 328 A.D., is at en-Nemūrah in the Ruḥbah east of the Haurān, see Dussaud, *Les Arabes en Syrie avant l'Islam*, pp. 34 ff. This however may be a different tribe of the name, as Nizār, Ma‘add, and Madhhij are also mentioned in the inscription, and these names belong to an earlier genealogical stratum than Asad b. Khuzaimah. This Imra' al-Qais (or Mar' al-Qais) was apparently an early Lakhmite king.

<sup>4</sup> Lakhm is frequently mentioned by the old poets together with Judhām e.g. in ‘Abīd frag. 16. Balī lay partly to the west of the trade-route and the country of Asad, and still occupies the same region (see Doughty, *Arabia Deserta*).



camp reached the place where they were, Naufal ibn Rabfah ibn Khaddān resolved to commit the tribe to a conflict by attacking the camp, which he did, plundering it, slaying its defenders, and taking possession of two of Ḥujr’s slave-girls (singers). The whole tribe then made common cause, and met Ḥujr at a place known to this day<sup>1</sup> as *Abraqā Ḥujr*, lying between two tracts of rugged ground where black stones and white sand are mingled together. It was not long before they prevailed against him, put to flight his companions, and took himself prisoner. They bound him in his tent, and then consulted together as to what they should do with him. Their *Kāhin* advised them to wait until he had consulted the omens, and went away to do so; whereupon ‘Ibbā, fearing lest Ḥujr should escape, induced his sister’s son, a boy whose father had been killed by Ḥujr, to slay him with a dagger in revenge. The boy, hiding the dagger, crept into the tent with the rest of the folk who had come to gaze on the prisoner, and suddenly, watching his opportunity, sprang upon him and stabbed him to death. An outcry was raised, but the Banū Kāhil (whose prisoner Ḥujr was) admitted the right of the boy to take vengeance for his father.

Of these four accounts the third agrees best with the testimony of ‘Abīd in his *Dīrān*<sup>2</sup>: see Nos. II, 27, IV, 6—20. VII (the whole), XVII, 12—18, XXVI, 11—13. Frag. 1; these passages are altogether inconsistent with the second and fourth. As regards the first, the doubtful poem No. XXIX is in favour of it; but this piece of verse gives the impression of being a composition of later date than ‘Abīd’s time (see the mention of the Resurrection in v. 11), and one cannot avoid a suspicion that it was the work of some enemy of the Banū Asad and favourer of the cause of Yaman (to which Kindah belonged) against Ma‘add (the ancestor of Asad). Such forgeries are frequently attributed to Ibn al-Kalbī in the case of stories dealing with Yamanite stocks and northern Arabs: e. g., the forged verses<sup>3</sup> ascribed to him by the author of the *Aghānī* concerning the contest between ‘Amr ibn al-Tufail and Yazīd ibn ‘Abd al-Madān of the Bal-Ḥārith, also the verses he is said<sup>4</sup> to have fabricated in order to cast discredit on Durayd ibn al-Ṣimmah, another champion of Hawāzin against the Bal-Ḥārith.

After the death of Ḥujr, the task of exacting vengeance for him devolved upon his youngest son Inara’ al-Qais: and in the *Kitāb al-Aghānī*<sup>5</sup> there is a long account of the measures taken by him to this end. Seeking assistance in this pursuit of vengeance, in which he was opposed not only by his local enemies, but also by the gradually increasing influence over Northern Arabia of al-Mundhir, king of al-Ḥirah, he wandered from tribe to tribe, and gained the name by which he is known in Arabian tradition, “the Wandering King”, *al-Malūk al-Nāsir*. At last in despair he betook himself to the court of the

<sup>1</sup> See Yaqūt I, 51.  
Ag. XVIII, 104, 105

<sup>2</sup> It is also supported by Būṭi, *Shi‘r*, p. 43

<sup>3</sup> Ag. IX, 19, foot

<sup>5</sup> VIII, 67 ff

chiefs of Asad whom Ḥujr had favoured, is said to have protected his women and to have conveyed them to a place of safety.

Ibn al-Kalbī observes that a large number of the sub-tribes of Asad claim the glory of having slain Ḥujr. Those not belonging to Kāhil say that ‘Ibā was not the actual slayer, though he was the chief of the conspiracy which compassed his death.

(2) The second version<sup>1</sup> is that of Abū ‘Amr ash-Shaibānī († 205), who relates that Ḥujr had news beforehand of the plot against him, and had sought the protection of ‘Uwair ibn Shaynah of the Banū ‘Uṭarid ibn Ka‘b ibn Zaid-Manāt of Tamīm for his daughter Hind and his family. He then received the Banū Asad when they gathered together, and announced to them that he was leaving them to themselves and departing. The men of Asad bade him farewell, and he then took his way to Khālid son of Khaddān, one of the Banū Sa‘d ibn Tha‘labah. There ‘Ibā ibn al-Ḥārith of Kāhil overtook him, and exhorted Khālid to slay him, saying that Ḥujr would surely bring disaster upon them all if allowed to go free. When Khālid refused, ‘Ibā picked up a broken piece of a lance with the spear-head on it, and with it pierced Ḥujr in the flank while he was off his guard, and so slew him. With reference to this the Asadī poet says:

“The broken spear-shaft of ‘Ibā son of Qais son of Kāhil was the death of Ḥujr while he was under the protection of the son of Khaddān”.

(3) The third version<sup>2</sup> is that of al-Haitham son of ‘Adī († 206), who says: After Ḥujr had placed his family in safety with ‘Uwair ibn Shaynah, he returned to his own people, the Banū Kindah, and abode with them for some time. Then he gathered together a great host against the Banū Asad, and advanced in pomp to attack them. The men of Asad were exhorted by their leaders to resist to the utmost, and they marched to meet Ḥujr. When they drew near his host, they fought vigorously in self-defence, their leader being ‘Ibā ibn al-Ḥārith, who bore down on Ḥujr and pierced him with his spear and killed him. The Kindah were routed, among them being Imra‘al-Qais, who fled on his soiled mare and escaped. The Asad captured several men of the family of Ḥujr and slew them, and they also gained much booty, as well as the women of Ḥujr’s household.

(4) The fourth<sup>3</sup> narrative is that of Ya‘qūb ibn as-Sikkīt († 244), who says, on the authority of Khālid of Kīlāb (a sub-tribe of ‘Āmir b. Ṣa‘ṣa‘ah), that Ḥujr had left the Banū Asad to visit his father al-Ḥārith, then sick of the illness of which he died, that he remained with him until his death, and then marched back again to Asad, sending on each day a camp ahead to make ready for him at the next halting-place. He had incurred the hatred of Asad by the severity of his rule and by his attacks on the honour of their women; and when news reached them of the death of al-Ḥārith they consulted together and resolved to make a venture for freedom. So when his advance

<sup>1</sup> Agh VIII, 66<sup>20</sup> ff

<sup>2</sup> Agh VIII, 66<sup>28</sup> ff

<sup>3</sup> Agh *ut sup*, p. 67<sup>4</sup> ff.



# THE *DĪWĀN* OF 'ABĪD IBN AL-ABRAS OF ASAD.

## INTRODUCTION.

'ABĪD IBN AL-ABRAṢ of Asad was a contemporary of Ḥujr, the Prince of Kindah, whom his father al-Ḥārith, while supreme over the Northern Arab tribes, some time at the end of the fifth or in the first quarter of the sixth century, had placed at the head of the group of tribes consisting of Asad, Ghaṭafān, and Kīnānah<sup>1</sup>. Byzantine annalists tell of raids led (it would seem) by Ḥujr and his brother Ma'dīkarīb (who had, according to the tradition, similarly been made ruler of the neighbouring group of Qais or Hawāzin), whom they call Ὠγαρος and Βαδικάριμος, upon the Roman border in 497 and 501 A.D.<sup>2</sup>; and these dates may represent approximately the time at which the division of the tribes among al-Ḥārith's sons was made.

One of the sons of Ḥujr was the famous Imra' al-Qais, by common consent the greatest poet of the ancient time whose poems have come down to us. Of these compositions the number is, by comparison with those of other bards of the same age, very considerable, and the geographical details which are given in all the longer odes, not dealing with warfare and wandering, show that they were composed while the young prince dwelt with his father in the country of Asad<sup>3</sup>. We may assume, therefore, that the rule of Ḥujr in Asad lasted for several years, but how long it is impossible to determine.

Al-Ḥārith of Kindah, who appears at one time to have occupied al-Hirah on the Euphrates, the capital of the Lakhmite kingdom, was expelled from it by his son-in-law the celebrated al-Mundhir ibn Mā'as-Samā, known to the Greek historians as Ἀλαμούνδρος ὁ Σακίνας (or Ζακίνας), the terror of the Roman border from 506 to 554. The Byzantines assert that al-Ḥārith was killed by al-Mundhir in 529, but this appears to

<sup>1</sup> See *Ibn al-Kalbī's account of the First Day of al-Kulūb* in Noldeke-Festschrift (1906), p. 136.

<sup>2</sup> See original passages from Theophanes cited in Brunnow and Domaszewski's *Die Provincia Arabica*. III, 348—349. Theophanes says that Ogarus was killed (or had died) before Badikarimus' attack in 501, but this may not be correct.

<sup>3</sup> See BQut, *Shir*, 37.

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Mu'all. = *Mu'allaqah*.

Mukht.: the *Mukhtārāt* of Hibat-allāh b. ash-Shajarī, lith. Cairo 1306.

Murtaḍā, Amālī: The *Amālī* of as-Sayyid al-Murtaḍā, ed. Cairo 1907—1325.

Nāb : the *Divān* of an-Nābighah adh-Dhubayānī, ed. Ahlwardt (in *Six Poets*);

*Mu'allaqah*, ed. Lyall.

Naq.: the *Naqā'id* of Jarīr and al-Farazdaq, ed. Bevan, Leiden 1905—12.

Naṣr.: *ash-Shu'arā' an-Naṣrānīyah fi-l-Jāhiliyah*, ed. L. Cheikho. Beyrout 1890 ff.

Nöldeke: *Beiträge zur Kenntniss der Poesie der Alten Araber*, Hannover 1864.

*Zur Grammatik des classischen Arabisch*, Vienna 1896.

*Gedichte des 'Urvali b. al-Ward*, Göttingen 1863.

*Geschichte der Perser u. Araber zur Zeit der Sāsāniden*, Leiden 1879.

Qālī: the *Amālī* of al-Qālī, ed. Cairo 1324 H.

Qur.: the *Qur'ān*, cited after the numbering of *Sūrah*s and verses in al-Baiḍāwī's text, ed. Fleischer, Leipzig 1878.

Qutāmī: the *Divān* of al-Qutāmī, ed. J. Barth, Leiden 1902.

Ru'bah: the *Divān* of Ru'bah b. al-'Ajjaj, ed. Ahlwardt, Berlin 1903.

ash-Shammākh: *Divān*, ed. Aḥmad ash-Shinqīṭī, Cairo 1327 H.

Sībawaihi, *The Kitāb*, ed. H. Derenbourg. Paris 1881—89.

SSM, Sh.Sh.Mughni: *Sharḥ Shawāhid al-Mughni*, by Jalāl ad-Dīn as-Suyūṭī, ed. Cairo 1322.

TA.: the *Tāj al-'Arūs*, second ed., Cairo 1307 H.

Tab.: *Annales quos scripsit Abū Dja'far Muḥammad b. Djarīr at-Ṭabarī*, ed. Leiden 1879—1901.

Ṭarafah: *Divān*, ed. Ahlw. in *Six Poets*; *Mu'allaqah*, ed. Lyall.

Tib.: *A Commentary on Ten Ancient Arabic Poems*, by Abū Zakariyā Yahyā at-Tibrizī, ed. Lyall, Calcutta 1891—94.

'Umdah: the *'Umdah* of Ibn Rashīq, ed. Cairo 1907—1325 H.

Wāqidī: the *Maghāzī* of al-Wāqidī, ed. von Kremer, Calcutta 1856.

Wellhausen, Heidenthum<sup>2</sup>: *Reste Arabischen Heidenthums*, von J. Wellhausen, Berlin 1897.

Wright, Opuscula: *Opuscula Arabica, collected and edited from MSS. in the University Library of Leyden*, by W. Wright 1859.

Wust. Tab.: *Genealogische Tabellen der Arab. Stamme u. Familien*, by Ferd. Wüstenfeld, Göttingen 1852. *Register zu den Genealog. Tabellen*, Gott. 1853.

Yāq., Yāqūt: *Jacut's Geographisches Wörterbuch. (Mu'jam al-Buldān)*, ed. F. Wüstenfeld, Leipzig 1866—1870.

Ya'q., Ya'qūbī: *Ibn Wādih qur dicitur Al-Ja'qūbī Historiae*, ed. Houtsma, Leiden 1883.

Zuhair: the *Divān* of Zuhair, ed. Ahlwardt (in *Six Poets*), the *Mu'allaqah*, ed. Lyall.

- BQut.: Ibn Qutaibah, *Kūṭab ash-Shīr wa-sh-Shu'arā*, ed. De Goeje, Leiden 1904.  
*id. Adab al-Kuttāb*, ed. Grūnert, Leiden 1901.
- BSa'd: *Kūṭab at-Ṭabaqāt al-Kabīr*, by Muḥd. b. Sa'd Katib al-Wāqidi, ed. Sachau, Leiden (in progress).
- Buḥt. Ḥam.: the *Ḥamāsah* of al-Buḥturi, MS. Leiden, reproduced in *fac-simile*, Leiden 1909.
- Caetani, Annali: *Annali dell' Islam*, by Leone Caetani, Principe di Teano, Rome (in progress).
- Caussin de Perceval: *Essai sur l'histoire des Arabes avant l'Islamisme, pendant l'époque de Mahomet, et jusqu'à la réduction de toutes les tribus sous la loi musulmane*, Paris 1847.
- Damiri: *Ḥayāt al-Ḥayawān*, ed. Bulak 1284 H.
- Dh.R. Dhu-r-Rummah (Ghailān). *Dīrān*. ed. Macartney, in progress.
- Diw. = *Dīrān*.
- Doughty: *Travels in Arabia Deserta*. by C. M. Doughty, Cambridge 1888.
- Dozy. Suppl.: *Supplément aux Dictionnaires Arabes*, par R. Dozy, Leiden 1881.
- Fā'iq: the *Fā'iq* of az-Zamakhsharī, ed. Haidarābād 1324 H.
- Ḥam.: the *Ḥamāsah* of Abū Tammām, ed. Freytag, Bonn 1828.
- Ḥassān: the *Dīrān* of Ḥassān b. Thābit. ed. Hirschfeld, London 1910.
- Hudh.: the *Dīrān* of the Poets of Hudhail, ed. Kosegarten (1854) and Wellhausen (1884).
- Ḥuṭar'ah: the *Dīrān* of (Jarwal) al-Ḥuṭai'ah, ed. Goldziher. Leipzig 1893.
- I. Q.: The *Dīrān* of Imra' al-Qais, ed. Ahlwardt (in *Six Poets*); *Mu'allagah*, ed. Lyall.
- ʿIqd: *al-ʿIqd al-Farīd*, by Ibn ʿAbd-Rabbiḥi, ed. Cairo 1293.
- Iqtidāb: *Al-Iqtidāb fi Adab al-Kuttāb*, Beyrout 1901.
- Jāh.. Jāhūdh: *Kūṭab al-Bayān wa-t-Tibyān*, ed. Cairo 1313 H.  
*Kūṭab al-Ḥayawān*, ed. Cairo. 1323—4.
- Jam.. Jamh.: *Jamharat Ashʿār al-ʿArab*, ed. Cairo. 1308 H.
- Jarir: *Dīrān*, ed. Cairo 1313 H.
- Khuz.: *Khizānat al-Adab*, by ʿAbd al-Qādir al-Baghdādī, ed. Cairo 1299 H.
- Kk: a MS. formerly belonging to M. Krenkow, and now the property of the India Office, containing a recension of the *Mufaḍḍalīyāt* and *Asmaʿīyāt* differing from that generally known.
- LA: *Lisān al-ʿArab*, by Muhammad b. al-Mukarram ed. Cairo 1308 H.
- Lab.. Labūl. *Dīrān*. ed. Khālidī (Vienna 1880) and Hubei (Leiden 1891).
- Lane: *Arabic-English Lexicon*, by E. W. Lane. London 1863—1893.
- Maid. Freyt.: *Anthol al-ʿArab*, by al-Maidānī, ed. Freytag, Bonn 1838—43.
- Majmaʿ al-Adab*, edited by the Jesuit Fathers, St. Joseph's University, Beyrout 1884.
- Majmaʿ al-Maʿānī*, a miscellany of verses published by the *Jawāʿib* Press, Constantinople 1301 H.
- MuḥKān.: *al-Kānūʾ* of al-Mubarrad, ed. W. Wright, Leipzig 1892.
- Majr.: the *Majmaʿ al-Maʿānī*, with the commentary of al-Qāsim al-Anbārī, ed. Lyall in progress.

## LIST OF ABBREVIATIONS.

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- Abkar.: Abkārūs, *Nihāyat al-ʿArab fī Akhbār al-ʿArab*, Beyrout 1865.
- Abū Ḥatīm as-Sijistānī. *Kitāb al-Muʿammārīn*, ed. Goldziher, 1899.
- Abū Zaid: *Navādir*, ed. Beyrout, 1894.
- Aḍḍād. *Kitābo-l-Adhdād auct. Abū Bekr ibno-l-Anbārī*, ed. Houtsma, 1881.
- Agh.: *Kitāb al-Aghānī*, ed. Cairo 1285 H.
- Ahlw.: Wilhelm Ahlwardt, Prof. at Greifswald, editor of *Six Poets* (London 1870), *Aṣmaʿiyāt*, and *Diwāns* of al-ʿAjjāj and Ruʿbah.
- ʿAinī: *Kitāb al-ʿAinī*, on margin of *Khuzūnat al-Adab*, Cairo 1299 H.
- ʿAjj., al-ʿAjjāj: *Diwān*, ed. Ahlwardt, Berlin 1903.
- Akhṭal: *Diwān al-Akhṭal*, ed. Ṣāliḥānī, Beyrout, 1891.
- Altarab. Diamb.: *Altarabische Diamben*, ed. R. Geyer, Vienna 1908.
- ʿAmr: *Muʿallaqah of ʿAmr b. Kulthūm* (ed. Lyall).
- ʿAntarah: *Muʿallaqah*, ed. Lyall. *Diwān*, ed. Ahlwardt.
- Asās: *Asās al-Balāghah*, Lexicon, by az-Zamakhsharī, ed. Cairo 1299—1882.
- Al-Aʿshā, poem beginning *Ma bukhān*, ed. Geyer (Vienna 1905). Poem in praise of the Prophet Muḥammad, ed. Thorbecke, in *Morgenländische Forschungen*, 1875. *Muʿallaqah*, ed. Lyall. *Diwān*, MS. Escorial (numbering that of Geyer's forthcoming edition).
- ʿAsk.: Abū Hilāl al-ʿAskarī, *Kitāb as-Ṣināʿatam*, ed. Constantinople 1319 H.
- Asm. al-Aṣmaʿī, *al-Aṣmaʿiyāt*, ed. Ahlwardt, Berlin 1902.
- Kitāb al-Khail*, ed. Haffner, Vienna 1895.
- Kitāb al-Ibīl*, ed. Haffner 1905.
- Aus. *Diwān of Aus b. Ḥajar*, ed. Geyer, 1892.
- B = *Ibn*, son,
- BA, BATHr: *al-Kāmil fī-t-Tārīkh* by Ibn al-Athīr, ed. Tornberg, 1867 (Vol. I only cited).
- Bakrī. *Kitāb Muʿjam ma-stuʿjam: Geographisches Worterbuch*, ed. Wüstenfeld, Göttingen, 1876.
- BDul., BDulaid: the *Kitāb al-Ishtiḳāq*, by Abū Bakr ibn Duraid, ed. Wüstenfeld, Göttingen 1854.
- BHish. BHishām. *Das Leben Muḥammad's, nach Muḥd. Ibn Ishāk, bearbeitet von ʿAbd el-Malik Ibn Hishām*, ed. Wüstenfeld. Göttingen 1860.
- BIshāq: see above. BHishām.



It should be explained that the *Mu'allaqāt* are cited from the edition with Tibrizī's commentary published at Calcutta by the editor of this volume in 1891—94, and that the references to the *Mufaḍḍalīyāt* are to the edition (by the same hand) of this collection now in the press, which will (it is hoped) shortly be issued by the Clarendon Press among the *Anecdota Oxoniensia*. Where the *Diwān* of Ṭufail is mentioned, the forthcoming edition by Mr. Krenkow is meant. Citations from Dhu-r-Rummah are also occasionally referred to the edition of this poet's *Diwān* by Mr. C. H. H. Macartney, now in the press.

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## PREFACE.

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The MS. from which the two ancient Arabic *Diwāns* contained in this book are now published was transcribed early in the 5th century of the Hijrah, and was acquired by the British Museum at Beyrout in 1907.<sup>1</sup> The MS. is, so far as is known, unique, and no other copy of the collections contained in it has come to light. The editing of them for the press has therefore been a work of some difficulty, since comparison with other texts was excluded. As explained in the Introductions, however, certain poems in each *Diwān* are contained in other well-known collections, and the editor's work was so far facilitated; while for 'Āmir the commentary, by a celebrated scholar of the 4th century, was a guarantee of the readings adopted in the text.

The Editor has to acknowledge kind assistance from several scholars in settling the text and collecting the passages contained in the Supplements: in particular from Mr. Fritz Krenkow, of Leicester, and Prof. Rudolf Geyer, of Vienna, the latter of whom placed at his disposal his *collectanea* for 'Abīd and 'Āmir. He has also to acknowledge the assistance he derived from Prof. Hommel's list of citations from 'Abīd contained in his *Aufsätze u. Abhandlungen*, published at Munich in 1892. But of capital importance to the work was the generous and unfailing help afforded by Prof. Nöldeke, who not only looked through the first draft of the text with the photographs of the MS., but also insisted on seeing the proof-sheets as they were set up. Whatever merit the edition may possess is due to this most valuable cooperation of the acknowledged Master of all European scholars in this field of study.

The Editor begs those who may peruse the volume to turn first to the list of *Emendanda et Addenda* at pp. 129—134, and to make the corrections and note the additions there indicated before using the book. He hopes that the Index of Words will be found useful, and desires to explain that it was constructed with a double object, *viz.*, first, to afford a criterion for judging of the style of each poet by citing the characteristic words employed by him and noting the number of times that they occur; and secondly, as an assistance to lexicographers, by pointing to passages where words of interest are to be found.

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<sup>1</sup> I understand that the importance of the MS. was first recognized by Mr. H. S. Cowper, through whose mediation it was obtained by the Trustees of the Museum.



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*and to promote those researches into the History, Literature, Philosophy and Religion of the Turks,  
Persians and Arabs, to which, from his Youth upwards, until his premature and deeply lamented  
Death in his forty-fifth year, on December 5, 1901, his life was devoted.*

تِلْكَ آثَارُنَا تَذُلُّ عَلَيْنَا ۖ فَانْظُرُوا نَعْدَنَا إِلَى الْآثَارِ

*"The worker pays his debt to Death;  
His work lives on, nay, quickeneth."*

*The following memorial verse is contributed by 'Abdu'l-Haqq Hamid Bey of the Imperial Ottoman  
Embassy in London, one of the Founders of the New School of Turkish Literature, and for many  
years an intimate friend of the deceased*

حمله یارانی وفاسیله ایدرکن تطیب ۛ کدی عمری وفا گورمدی اول داتِ ادیب  
گنج انکی اولش ابدی اوج کماله واصل ۛ نه اولوردی یاشامش اولسه ایدی مستر گیب

15. *The Earliest History of the Bábis, composed before 1852 by Hájji Mirzá Jání of Káshán, edited from the unique Paris MS. (Suppl. Persan, 1071), by E. G. Browne, 1911. Price 8s.*
16. *The Ta'rikh-i-Jahán-gushá of 'Alá'u'd-Din 'Atá Malik-i-Juwaynî, edited from seven MSS by Mirzá Muḥammad of Qazwin, in three volumes, Vol. I, 1912. Price 8s*
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